חמשה חומשי תורה

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רוזנבוים-זילברמן

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KANSAS CITY, KANSAS

PENTATEUCH
WITH
RASHI'S COMMENTARY

PENTATEUCH

WITH

TARGUM ONKELOS, HAPHTAROTH

AND

RASHI'S COMMENTARY

TRANSLATED INTO ENGLISH AND ANNOTATED BY

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LEVITICUS

HEBREW PUBLISHING COMPANY

NEW YORK

LIBRARY
CENTRAL BAPTIST THEOLOGICAL SEMINARY
KANSAS CITY, KANSAS 66102

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תרגום אונקלוס, הפטרות

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בהשתתפות עם

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ספר ויקרא

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222.107
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1. [1]And the Eternal called unto Moses, and spake unto him out of the appointed tent, saying, [2]Speak unto the children of Israel, and say unto them, If any man of you offer an offering unto the Eternal, ye shall offer your offering of the beasts, *even* of the herd, and of the flock. [3]If his offering *be* a burnt sacrifice of the herd, he

רש״י

1. (1) ויקרא אל משה AND [THE LORD] CALLED UNTO MOSES — All *oral communications of the Lord to Moses whether they are introduced by* דבר or *by* אמר *or by* צו were preceded by a call (to prepare him for the forthcoming address) (Siphra)[1]. It is *a way of* expressing affection, the mode used by the ministering angels *when addressing each other*, as it is said (Is. VI. 3) "And one called unto another [and said, Holy, holy, holy is the Lord of hosts]". To the prophets of the nations of the world, however, God revealed himself in *a manner which Scripture describes by* an expression *ordinarily used for denoting events* of a casual character and of uncleanness, as it is said, (Num. XXIII. 4) "and God happened to meet (ויקר) Balaam" (the term ויקר, from the root קרה, is connected with מִקְרֶה which denotes "chance", "occurrence", and has also the meaning of "uncleanness", by analogy with Deut. XXIII. 11: לא יהיה טהור מקרה לילה) (cf. Gen. R. 52; Lev. R. 1). ויקרא אל משה AND HE CALLED UNTO MOSES — *This implies that* the Voice went on and reached his (Moses's) ears *only* but all the *other* Israelites did not hear it[2]. One might *think that* for the subsections there was also *such* a call! It, however, states, "[And the Lord called unto Moses] and spake (וידבר) [to him]", *thus intimating that* a דבור, a *complete* section had (was preceded by) a call (e. g., in our text chapters I—IV), but not the subsections. And what purpose did these subsections serve (i. e., why are the larger sections broken up into smaller ones)? To give Moses an interval for reflection between one division and another and between one subject and another — *something which is* all the more *necessary* for an ordinary man receiving instruction from an ordinary man (Siphra). אליו TO HIM — *This is intended* to exclude Aaron[3]. Rabbi Judah said, "Thirteen communications in the Torah are stated, *according to the wording of the text*, to have been spoken to Moses and Aaron together; but corresponding to these there are thirteen *which include* expressions with a limitative force to teach you that they were spoken not to Aaron but to Moses *only*, *with the view* that he should communicate *them* to Aaron. The following are the thirteen limitations: (Num. VII. 89) "[And when Moses had come into the appointed tent] that He might speak with him, [then he heard the Voice] speaking unto him ... [from between the two cherubim]: and he spake unto him"; (Ex. XXV. 22) "and there I will be met by thee"; — all *the thirteen instances you will find* in Torath Cohanim. — I might, however, *think* that they (Aaron and all Israel) heard *at least the the sound of* the *Divine* utterance (הדבור, see Note), *even though they could not distinguish the words!*

NOTES

For Notes 1—3 see Appendix.

א א וַיִּקְרָ֖א אֶל־מֹשֶׁ֑ה וַיְדַבֵּ֤ר יְהוָה֙ אֵלָ֔יו מֵאֹ֥הֶל מוֹעֵ֖ד
לֵאמֹֽר׃ ב דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם אָדָ֗ם
כִּֽי־יַקְרִ֥יב מִכֶּ֛ם קָרְבָּ֖ן לַֽיהוָ֑ה מִן־הַבְּהֵמָ֗ה מִן־הַבָּקָר֙
וּמִן־הַצֹּ֔אן תַּקְרִ֖יבוּ אֶת־קָרְבַּנְכֶֽם׃ ג אִם־עֹלָ֤ה קָרְבָּנוֹ֙

א׳ זעירא

אונקלוס

א וּקְרָא לְמֹשֶׁה וּמַלִּיל יְיָ עִמֵּהּ מִמַּשְׁכַּן זִמְנָא לְמֵימָר: ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן אֱנָשׁ אֲרֵי יְקָרֵב מִנְּכוֹן קֻרְבָּנָא קֳדָם יְיָ מִן בְּעִירָא מִן תּוֹרֵי וּמִן עָנָא תְּקָרְבוּן יָת

רש״י

ויקרא. א (א) ויקרא אל משה. לְכָל דִּבְּרוֹת וּלְכָל אֲמִירוֹת וּלְכָל צִוּוּיִים קָדְמָה קְרִיאָה, לְשׁוֹן חִבָּה, לָשׁוֹן שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ, שֶׁנֶּאֱמַר וְקָרָא זֶה אֶל זֶה (ישי׳ ו׳), אֲבָל לִנְבִיאֵי אֻמּוֹת הָעוֹלָם נִגְלָה עֲלֵיהֶן בִּלְשׁוֹן עֲרַאי וְטֻמְאָה, שֶׁנֶּאֱמַר וַיִּקָּר אֱלֹהִים אֶל בִּלְעָם (במ׳ כ״ג): ויקרא אל משה. הַקּוֹל הוֹלֵךְ וּמַגִּיעַ לְאָזְנָיו וְכָל יִשְׂרָאֵל לֹא שׁוֹמְעִין; יָכוֹל אַף לְהַפְסָקוֹת הָיְתָה קְרִיאָה, תַּ״ל וַיְדַבֵּר — לְדִבּוּר הָיְתָה קְרִיאָה וְלֹא לְהַפְסָקוֹת, וּמָה הָיוּ הַפְּסָקוֹת מְשַׁמְּשׁוֹת? לִתֵּן רֶוַח לְמֹשֶׁה לְהִתְבּוֹנֵן בֵּין פָּרָשָׁה לְפָרָשָׁה וּבֵין עִנְיָן לְעִנְיָן; ק״ו לְהֶדְיוֹט הַלּוֹמֵד מִן הַהֶדְיוֹט: אליו. לְמַעֵט אֶת אַהֲרֹן; רַ׳ יְהוּדָה אוֹמֵר י״ג דִּבְּרוֹת נֶאֶמְרוּ בַּתּוֹרָה לְמֹשֶׁה וּלְאַהֲרֹן וּכְנֶגְדָּן נֶאֶמְרוּ י״ג מִיעוּטִין, לְלַמֶּדְךָ שֶׁלֹּא לְאַהֲרֹן נֶאֶמְרוּ אֶלָּא לְמֹשֶׁה שֶׁיֹּאמַר לְאַהֲרֹן, וְאֵלּוּ הֵן י״ג מִיעוּטִין: לְדַבֵּר אִתּוֹ, מִדַּבֵּר אֵלָיו, וַיְדַבֵּר אֵלָיו (במ׳ ז׳), וְנוֹעַדְתִּי לְךָ (שמ׳ כ״ה) — כֻּלָּן בְּתוֹרַת כֹּהֲנִים. יָכוֹל יִשְׁמְעוּ אֶת קוֹל הַדִּבּוּר תַּ״ל קוֹל לוֹ, קוֹל אֵלָיו, מֹשֶׁה שׁוֹמֵעַ וְכָל יִשְׂרָאֵל לֹא שָׁמְעוּ: מאהל מועד. מְלַמֵּד שֶׁהָיָה הַקּוֹל נִפְסָק וְלֹא הָיָה יוֹצֵא חוּץ לָאֹהֶל; יָכוֹל מִפְּנֵי שֶׁהַקּוֹל נָמוּךְ, תַּ״ל אֶת הַקּוֹל, מַהוּ הַקּוֹל? הוּא הַקּוֹל הַמְפֹרָשׁ בִּתְהִלִּים קוֹל ה׳ בַּכֹּחַ קוֹל ה׳ בֶּהָדָר קוֹל ה׳ שֹׁבֵר אֲרָזִים (תה׳ כ״ט), אִם כֵּן לָמָּה נֶאֱמַר מֵאֹהֶל מוֹעֵד? מְלַמֵּד שֶׁהָיָה הַקּוֹל נִפְסָק. כַּיּוֹצֵא בוֹ וְקוֹל כַּנְפֵי הַכְּרֻבִים נִשְׁמַע עַד הֶחָצֵר הַחִיצֹנָה (יחז׳ י׳), יָכוֹל שֶׁהַקּוֹל נָמוּךְ תַּ״ל כְּקוֹל אֵל שַׁדַּי בְּדַבְּרוֹ, אִם כֵּן לָמָּה נֶאֱמַר עַד הֶחָצֵר הַחִיצֹנָה? שֶׁכֵּיוָן שֶׁמַּגִּיעַ שָׁם הָיָה נִפְסָק: מאהל מועד לאמר. יָכוֹל מִכָּל הַבַּיִת, תַּ״ל מֵעַל הַכַּפֹּרֶת, יָכוֹל מֵעַל הַכַּפֹּרֶת כֻּלָּהּ, תַּ״ל מִבֵּין שְׁנֵי הַכְּרוּבִים: לאמר. צֵא וֶאֱמוֹר לָהֶם דְּבָרֵי כִּבּוּשִׁין — בִּשְׁבִילְכֶם הוּא נִדְבָּר עִמִּי; שֶׁכֵּן מָצִינוּ שֶׁכָּל ל״ח שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר כִּמְנֻדִּים, מִן הַמְרַגְּלִים וְאֵילָךְ, לֹא נִתְיַחֵד הַדִּבּוּר עִם מֹשֶׁה, שֶׁנֶּאֱמַר וַיְהִי כַּאֲשֶׁר תַּמּוּ כָּל אַנְשֵׁי הַמִּלְחָמָה לָמוּת... וַיְדַבֵּר ה׳ אֵלַי לֵאמֹר (דב׳ ב׳), אֵלַי הָיָה הַדִּבּוּר. דָּ״אַ צֵא וֶאֱמוֹר לָהֶן דְּבָרַי וַהֲשִׁיבֵנִי אִם יְקַבְּלוּם, כְּמָה שֶׁנֶּאֱמַר וַיָּשֶׁב מֹשֶׁה אֶת דִּבְרֵי הָעָם וְגוֹ׳ (שמ׳ י״ט);

(ב) אדם כי יקריב מכם. כְּשֶׁיַּקְרִיב; בְּקָרְבְּנוֹת נְדָבָה דִּבֵּר הָעִנְיָן: אדם. לָמָּה נֶאֱמַר? מָה אָדָם הָרִאשׁוֹן לֹא הִקְרִיב מִן הַגָּזֵל — שֶׁהַכֹּל הָיָה שֶׁלּוֹ — אַף אַתֶּם לֹא תַקְרִיבוּ מִן הַגָּזֵל (ויק״ר): הבהמה. יָכוֹל אַף חַיָּה בִּכְלָל, תַּ״ל בָּקָר וָצֹאן: מן הבהמה. וְלֹא כֻלָּהּ — לְהוֹצִיא אֶת הָרוֹבֵעַ וְאֶת הַנִּרְבָּע: מן הבקר. לְהוֹצִיא אֶת הַנֶּעֱבָד: מן הצאן. לְהוֹצִיא אֶת הַמֻּקְצֶה: ומן הצאן. לְהוֹצִיא אֶת הַנּוֹגֵחַ שֶׁהֵמִית; כְּשֶׁהוּא אוֹמֵר לְמַטָּה מִן הָעִנְיָן מִן הַבָּקָר — שֶׁאֵין תַּ״ל — לְהוֹצִיא אֶת הַטְּרֵפָה (ספרא): תקריבו. מְלַמֵּד שֶׁשְּׁנַיִם מִתְנַדְּבִים עוֹלָה בְּשׁוּתָּפוּת: קרבנכם. מְלַמֵּד שֶׁהִיא בָּאָה נִדְבַת צִבּוּר, הִיא עוֹלַת קַיִץ הַמִּזְבֵּחַ הַבָּאָה מִן הַמּוֹתָרוֹת

רש"י

"And Moses returned the words of the people unto the Lord". **(2)** אדם כי יקריב מכם IF A MAN OF YOU OFFER [AN OFFERING] — *This means,* when he offers: Scripture is speaking *here* of free-will offerings (cf. Siphra)[1]). אדם — Why is this *term for "man"* employed *here? Since* אדם *also means Adam, its use suggests the following comparison:* what was *the characteristic of* the first man (אדם הראשון)? He did not offer *sacrifice of anything acquired by way* of robbery, since everything was his! So you, too, shall not offer *anything acquired by way* of robbery (Lev. R. 2). הבהמה [OF] THE BEASTS — One might *think* that wild beasts are also included! Scripture, however, goes on to state, "*even* of cattle or of sheep"[2]). מן הבהמה OF THE BEASTS — but not all of them: *the phrase, "some of the beasts"*[3]) *is used* in order to exclude male and female animals with which sexual sin has been committed. מן הבקר OF THE CATTLE — *This serves* to exclude *an animal* which has been worshipped as a god. מן הצאן OF THE SHEEP — *This serves* to exclude *an animal* set aside for the purpose of being offered to an idol. ומן הצאן AND OF THE SHEEP — *The* ו *prefixed to the word is intended* to exclude a goring ox that has killed *a man.* — When Scripture *again* says lower down in the section, (v. 3) מן הבקר, "of the cattle", — which *word* מן it was unnecessary to use, (it would have sufficed to say: אם עולה קרבנו זכר וכו׳) — *it is intentionally used* to exclude a טרפה (an animal afflicted with a fatal organic disease) (Siphra)[4]). תקריבו YE SHALL OFFER [YOUR OFFERING] — *The plural* תקריבו teaches us that two (or more) persons may bring a burnt offering as a free-will gift in partnership (ib.). קרבנכם YOUR OFFERING — This teaches us[5]) that it (the עולה) may *also* be offered as a

NOTES

1) See Appendix.

2) בהמה is the general term for all quadrupeds of which חיה is a particular species. This is evident from Deut. XIV. 5 which contains names of חיות included in the term בהמה used in v. 4. Here, however, בהמה is the general description (כלל) which is limited by the particularisation that follows in the words בקר וצאן.

3) In this and the following comments the preposition מן is taken in a partitive sense: some of the species mentioned, but not all of them, may be used as sacrifices. Hence some are excluded, and in each case Rashi points out which these are.

4) For the reason why e. g., רובע ונרבע are excluded by מן הבהמה and נעבד by מן הצאן, see Malbim on this verse; cf. also Tem. 28b. It should be borne in mind, however, that all laws deduced in this manner from Scriptural verses are part and parcel of the Oral Law (תושבע״פ) and that the allusions found for them in Scripture merely serve as aids to retaining them in our memory.

5) Since the word קרבן has already been mentioned, it might have been said here תקריבו "shall ye offer", or תקריבהו, "shall ye offer it". The Rabbis always assume that if the noun is repeated, as here, it does not denote exactly the same object or person before referred to by that noun. Since, therefore, the beginning of the verse speaks of a קרבן יחיד Scripture repeats the noun to include also the קרבן צבור which may well be described as "your offering" when speaking to all Israel, as is here being done.

רש״י

However, in *the text, Num. VII. 89:* וישמע את הקול מדבר אליו, *where it might have said* [ה]קול ... לו, *it says* [ה]קול ... אליו, *"And he heard the voice* (הקול) *uttering itself* (מדבר) *right up to him* (אליו)" — *consequently* Moses *alone* heard *the utterance*, and all Israel did not here *it*[1]). מאהל מועד FROM THE APPOINTED TENT — This teaches *us* that the Voice broke off and did not issue beyond the appointed tent. One might *think that this was so* because the Voice was *a very* low *one!* Scripture, however, states, (Num. VII. 89) "[when he entered the tent he heard] the Voice". What does it mean by the Voice? It was the Voice that is so minutely described in Psalms, (XXIX. 4, 5) "The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars. But if *this be* so (that it was a very powerful voice), why does Scripture state, "[and the Lord spake to him] from the appointed tent" (מאהל מועד and does not state כאהל מועד)? *Because it intends* to tell us that the Voice broke off *and that it was heard only in the tent*[2]). A similar case *we have in Ezekiel that a powerful sound uttered within the Temple was not heard outside:* (Ez. X. 5) "And the sound of the cherubims' wings was heard up to the outer court". One might *think then* that the sound was *a very* low *one!* Scripture, however, continues "as the Voice of the Almighty God when He speaketh"! If *this was* so why, *then*, does Scripture state, "[it was heard] up to the outer court *only*"? Because when it (the sound) reached there it broke off. מאהל מועד לאמר [AND THE LORD ... SPOKE UNTO HIM] OUT OF THE APPOINTED TENT, SAYING — One might *think from this that the Lord spoke to him* from the entire house (i. e. from any part of the appointed tent)! Scripture, however, states, (Num. VII. 89) "[and he heard the Voice speaking unto him] from off the covering". *From this, again,* one might *think that he heard the Voice coming* from off the entire covering (from any part of it)! Scripture, however, continues, "from between the two cherubim". *Consequently the words* מאהל מועד *cannot denote the place from which the Lord spoke to Moses, but the area within which the Voice was heard.* לאמר SAYING — *This implies* "Go and speak to them words that will bring them to a subdued frame of mind[3]): 'It is for your sake that He communicates with me'!" *And indeed we find this was so;* for all the thirty-eight years during which Israel in the wilderness were placed, *as it were,* under excommunication — from the time of *the incident of* the spies and onwards — there was no intimate conversation *of God* with Moses, for it is said, (Deut. II. 16, 17) "So it came to pass, when were consumed all the men of war (i. e. the men who had waged war immediately after the return of the spies; cf. Num. XIV. 40—45. It was they and their generation who wandered in the wilderness as though excommunicated) ... that the Lord spake unto me, saying, ..." — *only then* was a divine communication *again* made to me (Siphra). Another explanation of לאמר is *that it means "to speak to God": it implies,* "Go and tell them My commands and bring Me back *word* whether they will accept them, as it is said, (Ex. XIX. 8)

NOTES

For Notes 1—3 see Appendix.

shall offer a male without blemish: he shall offer it for his acceptance
at the entrance of the appointed tent before the Eternal. [4]And he shall
lay his hand upon the head of the burnt offering; and it shall be favour-
ably accepted for him to make expiation for him. [5]And he shall slaughter
the bull before the Eternal: and the priests, Aaron's sons, shall offer the
blood, and sprinkle the blood round about upon the altar that *is by* the
entrance of the appointed tent. [6]And he shall flay the burnt offering, and
sever it into its pieces. [7]And the sons of Aaron the priest shall put fire
upon the altar, and set the wood in order upon the fire: [8]And the priests,

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free-will gift of the community (not of individuals only). This was the burnt offering *bearing the name* of "the summer-*fruit* offering"[1]) of the altar which had to be supplied from the surplus *of the levy upon the people* (cf. Sheb. 12a, b). **(3)** זכר A MALE, but not a female. When Scripture mentions *again* lower down (v. 10) that the sacrifice shall be זכר, a male, — which appears unnecessary to state, — *it intends to say:* a male, but not *an animal* whose sex is indeterminate or which is a hermaphrodite (Siphra; Bech. 41b). תמים *means* WITHOUT BLEMISH. אל פתח אהל מועד [HE SHALL BRING IT NEAR] UNTO THE ENTRANCE OF THE APPOINTED TENT — He himself must attend to bringing it right up to the forecourt (where it is handed over to the priests). What is the force of Scripture using the term יקריב twice (יקריבנו and יקריב אתו; it might suffice to say: תמים זכר יקריבנו אל פתח אהל מועד לרצונו וכו׳)?! *It is intended to intimate that* even in case the burnt offering of Reuben has become mixed up with that of Simeon *so that they cannot be identified, nevertheless* each must bring *one of the animals to the forecourt* on behalf of him to whom it *really* belongs[2]). Similarly *if* a burnt offering *has been mixed up* with non-consecrated animals, the non-consecrated ones must be sold for עולה purposes (they are sold to people who have voluntarily undertaken to offer an עולה), and thus all of them become burnt offerings and each is now brought on behalf of him to whom it belongs (cf. Mishna Zeb. VIII. 1). One might *think that this must also be done* if it (an animal intended to be a burnt offering) became mixed up with *animals* unfit *for sacrifice* (with those mentioned above as excluded from the category of sacrifices) or with a different kind *of sacrifices* (e. g., peace-offerings)! Scripture, however, states, יקריבנו, "he shall bring i t[3]). יקריב אתו HE SHALL OFFER IT — *This apparently superfluous word* אתו[4]) teaches us that they (the ב״ד) must put pressure upon him *to bring it if he is remiss in bringing the sacrifice he had promised.* One might *think that this means that they shall force him* against his will! Scripture, however, states, לרצונו "[he must bring it] so that it shall be favourably accepted for him". How is this *possible?* They press

NOTES

1) According to Mishna Shek. III. 1 the annual shekels from the people were put into a basket and were used for providing the obligatory communal offerings. This levy was named תרומת הלשכה, because it was stored in a special compartment (לשכה) of the Temple. From the surplus (מותרות) a supply of animals was purchased which were offered during the time when there were no sacrifices, communal or individual, on the altar. Burnt offerings provided in this manner were called קיץ המזבח, "dessert for the altar". קיץ are summer-fruits, figs, grapes, etc., eaten after a meal. The term is transferred to these עולות since these were consumed by the altar after it had completed the consumption of the customary sacrifices.

2) When bringing the animal, Reuben says: If this animal be mine, I bring it on my behalf; if Simeon's, I bring it on his behalf. — Simeon makes a similar declaration.

3) The suffix in יקריבנו, "he shall bring i t", is taken to refer to קרבנו which precedes: he shall bring it — h i s o f f e r i n g, i. e. an animal which m a y become his offering, thus excluding the case mentioned.

4) See Appendix.

מִן־הַבָּקָר זָכָר תָּמִים יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד
יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי יְהוָה׃ ד וְסָמַךְ יָדוֹ עַל רֹאשׁ
הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו׃ ה וְשָׁחַט אֶת־בֶּן הַבָּקָר
לִפְנֵי יְהוָה וְהִקְרִיבוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם
וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל
מוֹעֵד׃ ו וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח אֹתָהּ לִנְתָחֶיהָ׃
ז וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ
עֵצִים עַל־הָאֵשׁ׃ ח וְעָרְכוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֵת

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קֻרְבַּנְכוֹן׃ ג אִם עֲלָתָא קֻרְבָּנֵהּ מִן תּוֹרֵי דְּכַר שְׁלִים יְקָרְבִנֵּהּ לִתְרַע מַשְׁכַּן זִמְנָא יְקָרֵב
יָתֵהּ לְרַעֲוָא לֵהּ קֳדָם יְיָ׃ ד וְיִסְמוֹךְ יְדֵהּ עַל רֵישׁ עֲלָתָא וְיִתְרְעֵי לֵהּ לְכַפָּרָא עֲלוֹהִי׃
ה וְיִכּוֹס יָת בַּר תּוֹרֵי קֳדָם יְיָ וִיקָרְבוּן בְּנֵי אַהֲרֹן כָּהֲנַיָּא יָת דְּמָא וְיִזְרְקוּן יָת דְּמָא עַל
מַדְבְּחָא סְחוֹר סְחוֹר דִּי בִּתְרַע מַשְׁכַּן זִמְנָא׃ ו וְיַשְׁלַח יָת עֲלָתָא וִיפַלֵּג יָתַהּ לְאֵיבָרָהָא׃
ז וְיִתְּנוּן בְּנֵי אַהֲרֹן כַּהֲנָא אֶשָּׁתָא עַל מַדְבְּחָא וִיסַדְּרוּן אָעַיָּא עַל אֶשָּׁתָא׃ ח וִיסַדְּרוּן בְּנֵי

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(שבועות י״ב): (ג) זכר. וְלֹא נְקֵבָה; כְּשֶׁהוּא אוֹמֵר זָכָר לְמַטָּה — שֶׁאֵין תַּ״ל — זָכָר וְלֹא
טוּמְטוּם וְאַנְדְּרוֹגִינוּס: תמים. בְּלֹא מוּם: אל פתח אהל מועד. מְטַפֵּל בַּהֲבָאָתוֹ עַד הָעֲזָרָה;
מַהוּ אוֹמֵר יַקְרִיב יַקְרִיב? אֲפִילוּ נִתְעָרְבָה עוֹלַת רְאוּבֵן בְּעוֹלַת שִׁמְעוֹן יַקְרִיב כָּל אֶחָד
לְשֵׁם מִי שֶׁהוּא, וְכֵן עוֹלָה בְּחֻלִּין, יִמָּכְרוּ הַחֻלִּין לְצָרְכֵי עוֹלוֹת, וַהֲרֵי הֵן כֻּלָּן עוֹלוֹת, וְתִקְרַב
כָּל אַחַת לְשֵׁם מִי שֶׁהוּא; יָכוֹל אֲפִילוּ נִתְעָרְבָה בִּפְסוּלִין אוֹ בְשֶׁאֵינוֹ מִינוֹ, תַּלְמוּד לוֹמַר
יַקְרִיבֶנּוּ (ספרא): יקריב אתו. מְלַמֵּד שֶׁכּוֹפִין אוֹתוֹ, יָכוֹל בְּעַל כָּרְחוֹ, תַּלְמוּד לוֹמַר לִרְצוֹנוֹ,
הָא כֵּיצַד? כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר רוֹצֶה אֲנִי (שם): לפני ה׳ וסמך. אֵין סְמִיכָה בְּבָמָה
(שם): (ד) על ראש העלה. לְהָבִיא עוֹלַת חוֹבָה לִסְמִיכָה וּלְהָבִיא עוֹלַת הַצֹּאן (שם):
העלה. פְּרָט לְעוֹלַת הָעוֹף (שם): ונרצה לו. עַל מָה הוּא מְרַצֶּה לוֹ? אִם תֹּאמַר עַל
כְּרִיתוֹת וּמִיתוֹת בֵּין דִּין אוֹ מִיתָה בִידֵי שָׁמַיִם אוֹ מַלְקוּת, הֲרֵי עָנְשָׁן אָמוּר, הָא אֵינוֹ
מְרַצֶּה אֶלָּא עַל עֲשֵׂה וְעַל לָאו שֶׁנִּתַּק לַעֲשֵׂה (שם): (ה) ושחט והקריבו, הכהנים. מִקַּבָּלָה
וְאֵילָךְ מִצְוַת כְּהֻנָּה — לִמֵּד עַל הַשְּׁחִיטָה שֶׁכְּשֵׁרָה בְּזָר (שם): לפני ה׳. בָּעֲזָרָה: והקריבו.
זוֹ קַבָּלָה, שֶׁהִיא הָרִאשׁוֹנָה, וּמַשְׁמָעָהּ לְשׁוֹן הוֹלָכָה, לָמַדְנוּ שְׁתֵּיהֶן: בני אהרן. יָכוֹל
חֲלָלִים, תַּ״ל הַכֹּהֲנִים: את הדם וזרקו את הדם. מַה תַּ״ל דָּם דָּם שְׁנֵי פְעָמִים? לְהָבִיא
אֶת שֶׁנִּתְעָרֵב בְּמִינוֹ אוֹ בְשֶׁאֵינוֹ מִינוֹ, יָכוֹל אַף בִּפְסוּלִים אוֹ בְחַטָּאוֹת הַפְּנִימִיּוֹת אוֹ בְחַטָּאוֹת
הַחִיצוֹנִיּוֹת, שֶׁאֵלּוּ לְמַעְלָה וְהִיא לְמַטָּה, תַּ״ל בִּמְקוֹם אַחֵר דָּמוֹ (זבחי׳ פ״א): וזרקו. עוֹמֵד
לְמַטָּה וְזוֹרֵק מִן הַכְּלִי לְכוֹתֶל הַמִּזְבֵּחַ לְמַטָּה מֵחוּט הַסִּקְרָא כְּנֶגֶד הַזָּוִיּוֹת, לְכָךְ נֶאֱמַר
סָבִיב — שֶׁיְּהֵא הַדָּם נָתוּן בְּאַרְבַּע רוּחוֹת הַמִּזְבֵּחַ; אוֹ יָכוֹל יַקִּיפֶנּוּ כְּחוּט, תַּ״ל וְזָרְקוּ וְאִי
אֶפְשָׁר לְהַקִּיף בִּזְרִיקָה, אִי וְזָרְקוּ יָכוֹל בִּזְרִיקָה אַחַת, תַּ״ל סָבִיב, הָא כֵּיצַד? נוֹתֵן שְׁתֵּי
מַתָּנוֹת שֶׁהֵן אַרְבַּע (ספרא): אשר פתח אהל מועד. וְלֹא בִּזְמַן שֶׁהוּא מְפֹרָק (שם):
(ו) והפשיט וגו׳. מַה תַּלְמוּד לוֹמַר הָעֹלָה? לְרַבּוֹת אֶת כָּל הָעוֹלוֹת לְהֶפְשֵׁט וְנִתּוּחַ: אתה.
לנתחיה. וְלֹא נְתָחֶיהָ לִנְתָחִים (ספרא): (ז) ונתנו... אש. אַעַ״פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם
מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט (שם): בני אהרן הכהן. כְּשֶׁהוּא בְכִיהוּנוֹ, הָא אִם עָבַד בְּבִגְדֵי
כֹּהֵן הֶדְיוֹט עֲבוֹדָתוֹ פְּסוּלָה: (ח) בני אהרן הכהנים. כְּשֶׁהֵם בְּכִיהוּנָם, הָא כֹּהֵן הֶדְיוֹט

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(חיצתיות) has *to be sprinkled* above *the red line* (that marks the division between the upper and the lower halves of the altar) and it (the blood of the עולה) below! Scripture, however, states *of an* עולה in another place (v. 11) "[and he shall sprinkle] its blood (דמו)" (cf. Siphra; Zeb. 81a, b). וזרקו AND [THE PRIESTS] ... SHALL DASH [THE BLOOD ROUND ABOUT] — He (the priest) stands below and dashes *the blood* from the vessel upon the altar wall below the red line over against the *two diagonally opposite* corners (the north-east and the south-west corners so that there is blood on the four sides). That is what Scripture *means when it* says, סביב, "round about" — that the blood shall be put upon *all* the four sides of the altar. Or I might *think that it means* he (the priest) shall place it (the blood) right round *the altar* as a line! Scripture, however, states, וזרקו, "and they shall dash [the blood]" (i. e. fling it; cf. Ex. IX. 8; thus implying that he must be standing some distance away), and it is impossible to put it right round *the altar* by flinging *it against it*. — *The explanation given above as to how it was actually done is arrived at by the following argument:* If *we go only by the meaning of the word* וזרקו *alone*, one might *have thought that it would suffice* with one "flinging" *only* (that we need merely fling the blood against one side of the altar)! Scripture, however, adds סביב, "round about"! How then *can this be done?* He makes two flingings *but in such a manner* that they *virtually* constitute four, *as stated above*[1]). אשר פתח אהל מועד [AND THEY SHALL SPRINKLE THE BLOOD ROUND ABOUT THE ALTAR] THAT IS BY THE ENTRANCE OF THE APPOINTED TENT — but not at times when it (the appointed tent) had *already* been dismantled, *even though the altar itself were still in position, for then it is not by the entrance of the appointed tent* (Siphra). **(6)** והפשיט וגו׳ AND HE SHALL FLAY [THE BURNT OFFERING] — Why does it state "the burnt offering" (instead of merely saying, והפשיטה, "and he shall flay it")? *In order* to include all burnt offerings (i. e. all עולות בהמה, whether they be free-will or obligatory, whether they are taken מן הבקר or מן הצאן, whether brought by a man or by a woman, by a free Israelite or by an Israelite עבד) in *the law of* flaying and dismembering (Siphra; cf. Note 3 on העולה v. 4). אתה לנתחיה AND HE SHALL SEVER IT INTO ITS PIECES — *he shall sever it etc.* but not its pieces *again* into *smaller* pieces (Siphra)[2]). **(7)** ונתנו ... אש AND [THE SONS OF AARON ...] SHALL PUT FIRE [ON THE ALTAR] — Although the fire descended from heaven, it was *nevertheless* a religious duty to bring also *some fire* of profane *origin* (Siphra; Joma 21b; cf. Rashi on X. 2 and Note thereon). בני אהרן הכהן THE SONS OF AARON THE PRIEST — *They shall place the fire on the altar as sons of Aaron the priest: implying that Aaron should always minister* in his priestly dignity (i. e. when attired in his priestly garments[3]), consequently if he officiated in the garments of an ordinary priest his service is invalid (Siphra; Zeb. 18a). **(8)** בני אהרן הכהנים THE SONS OF AARON THE PRIESTS — *i. e. only as priests:* when they are *ministering* in their priestly dignity; but if an ordinary priest officiates in the eight garments *of the High Priest* his service is invalid (ib.). את הנתחים

NOTES

[1]) In reply to the question, how can the blood be flung so that it shows all round the altar, i. e. that some falls on each wall, Rashi gives only one method. There is another: he might walk round it and fling blood on each side. He omits this because the constitution of the altar was such as to make this impossible, as the Talmud, Zeb. 53a, points out. Cf. Hoffmann, *Leviticus*, on this verse.

[2]) The verb נתח does not necessarily denote to dissect into its natural members. In Judges XIX. 29 it speaks of cutting a corpse (וינתחה) into twelve נתחים. If an animal is to be dismembered in the real sense of the word Scripture adds לנתחיו or לנתחיה.

[3]) See Appendix.

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him until he says, "I wish to do it" (Siphra)[1]. לפני ה׳ וסמך [HE SHALL OFFER] IT ...] BEFORE THE LORD (4) AND HE SHALL LAY [HIS HAND UPON THE HEAD OF THE SACRIFICE] — *This implies that* there is no "laying of hands" upon an animal sacrifice on a *private* "high place" (במה; at the time when sacrifice was permissible on such) (Siphra)[2]. **(4)** על ראש העולה UPON THE HEAD OF THE BURNT OFFERING — This is intended to include an obligatory burnt offering *also* in the *law of* סמיכה (laying hands on the head of the sacrifice) as well as to include a sheep that is offered as a *free-will* burnt offering (Siphra). העלה THE BURNT OFFERING — This implies the exclusion of a bird *offered as a* burnt offering (ib.)[3]. ונרצה לו AND PROPITIATION SHALL BE EFFECTED FOR HIM — For what *kind of sins* does it (the עולת נדבה) effect propitiation for him? Should you say, "for *such as make him liable to* excision, or *to* execution by the court, or *to* the death *penalty* through the Heavenly Judge, or *to* lashes, surely, you see that the punishment for those sins is *expressly* stated *and it is that and not the sacrifice which effects propitiation!* Consequently it can only propitiate for *the neglect of* a positive command and for *the transgression of* "a prohibition transformed into a positive command" (לאו הניתק לעשה, a prohibitive law the transgression of which can be repaired by a succeeding act[4]). **(5)** ושחט ... והקריבו ... הכהנים AND HE SHALL SLAUGHTER ... AND THE PRIESTS SHALL OFFER [THE BLOOD] — *All the rites* from "receiving *the blood in a vessel*" (which is implied in והקריבו) and onwards are the duty of the priesthood. This teaches about the slaughtering that it is valid *even if performed* by a layman (Siphra; Zeb. 32a)[5]. לפני ה׳ *means* in the forecourt. והקריבו AND [THE PRIESTS] SHALL OFFER [THE BLOOD] — This must refer to "receiving *the blood in a vessel*", since this is the first *rite mentioned after the slaughtering of the animal,* but really it implies the bringing *of the blood to the altar; we thus* learn *that* both of them (receiving of the blood and bringing it to the altar) *as well as all the succeeding rites are priestly duties* (cf. Zeb. 4a). בני אהרן — One might *think that these duties may be performed also by* חללים (priests who have lost their priestly status for reasons connected with their birth or marriage)! Scripture, however, adds הכהנים, the priests (i. e. they must not only be descendants of Aaron but also "priests" — fit for priesthood, and חללים are excluded from priestly functions) (Siphra)[6]. את הדם ... וזרקו את הדם [AND THE PRIESTS ... SHALL OFFER] THE BLOOD AND SHALL SPRINKLE THE BLOOD — Why does Scripture use the word דם twice (instead of saying והקריבו את הדם וזרקוהו)? *In order* to include *in the command of sprinkling also the blood of an* עולה which has been commingled with *blood of* the same kind *of sacrifice* (i. e. with the blood of another burnt offering) or with that of a different kind (that of a peace-offering or a guilt-offering). One might *think that this law applies* also *if it has been commingled* with *that of sacrifices* unfit for sacrifice or with *that of* sin-offerings *whose blood has to be sprinkled* in the "Interior" (the Holy Place) or with *that of* sin-offerings *whose blood has to be sprinkled* outside (in the court), although these (i. e., the blood of these חטאות פנימיות

NOTES

1) See Appendix.

2) The Siphra does not mean that we are to take over לפני ה׳ from one verse to the next, but merely that since it is speaking of an offering which is to be brought פתח אהל מועד לפני ה׳ (cf. IV. 4), it follows that סמיכה can apply only to an offering so brought.

3) See Appendix.

4) For לאו שניתק לעשה Siphra has מצות ל״ת שיש בה קום עשה. Such is e. g. the prohibition to take the mother bird with the young (Deut. XXII. 6). If one has however taken it, the breach of the law can be repaired by freeing it (ib. v. 7).

5) ושחט (sing.) refers to the person who is the subject of all the preceding verbs, i. e. the one who brings the offering, although he may delegate this to another.

6) See Appendix.

Aaron's sons, shall set the pieces, the head, and the fat in order upon the
wood that *is* on the fire which *is* upon the altar: [9]But its inwards and
its legs shall he lave in water: and the priest shall cause all to ascend in
fumes on the altar, *to be* a burnt sacrifice, a fire offering, of a pleasing
odour unto the Eternal. [10]And if his offering *be* of the flock, *namely,*
of the sheep, or of the goats for a burnt sacrifice; he shall bring it a
male without blemish. [11]And he shall slaughter it on the side of the
altar northward before the Eternal: and the priests, Aaron's sons, shall
sprinkle its blood round about upon the altar. [12]And he shall sever it
into its pieces, with its head and its fat: and the priest shall set them in
order on the wood that *is* on the fire which *is* upon the altar. [13]But he
shall lave the inwards and the legs with water: and the priest shall offer
it all, and cause *it* to ascend in fumes upon the altar: it *is* a burnt
sacrifice, a fire offering, of a pleasing odour unto the Eternal.
[14]And if the burnt sacrifice for his offering to the Eternal *be* of fowls,

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את הראש [AND THE PRIESTS ... SHALL SET] THE PIECES, THE HEAD *etc.* [IN ORDER] — Since the head was not included in *the law prescribing* flaying (v. 6) as it was already *as good as* cut off by the *act of* slaughter, it therefore was necessary to enumerate it separately *here since Scripture wishes every part of the animal to be put on the altar* (cf. Siphra; Chul. 27a). ואת הפדר AND THE FAT — Why is this mentioned separately (is it not included in the word הנתחים)? In order to teach you that he must bring it up *on the altar* together with the head, and that with it he must cover the throat of the animal (בית השחיטה, lit., the place where the act of slaughter was performed). This (covering the cut in the throat) *was done in* way of regard for *God on* high (ib.). אשר על המזבח WHICH IS UPON THE ALTAR — *upon the altar: this implies* that the logs *of wood* must not project beyond the woodpile (מערכה) (Siphra)[1]. **(9)** עלה [AND THE PRIEST SHALL CAUSE ALL TO ASCEND IN FUMES ON THE ALTAR, TO BE] A BURNT OFFERING — *i.e. only* with the intention that it should be an עולה shall he burn it (and not that it should be an offering of another class. The words are to be translated: he shall burn it as an עולה) (Siphra). אשה AS A FIRE OFFERING — When he slaughters it he shall slaughter it with the intention of making a fire of it (i.e. having in mind the fact that it is to become a prey to the flames, not that it will become charred flesh) (ib.). The word אשה wherever it occurs, is connected with אש, feuchère in O. F. ניחוח (of the root נח, "to repose", "to draw satisfaction from ...") — *an odour of* ניחוח: *one that causes* satisfaction to Me *by the knowledge* that I gave commands and that My will was executed (Siphra; Zeb. 46b). **(10)** ואם מן הצאן AND IF [HIS OFFERING BE] OF THE SHEEP — The ו (of ואם) adds something to the former subject (i.e. shows that this is a continuation of it)[2]. Why, *then,* is there a break *between the two paragraphs* (i.e. why does the following form a separate paragraph)? In order to give Moses an interval between *the one* section and *the next* section to reflect *upon what has already been said* (Siphra; cf. Rashi v. 2)[3]. מן הצאן, מן הכבשים, מן העזים — You have here these three words of limitating force (the three-fold "מן"; cf. Note on v. 1); *they serve respectively* to exclude an old, a sick and a malodorous animal *from those that may be sacrificed* (Siphra; Bech. 41a). **(11)** על ירך המזבח *means* ON THE SIDE OF THE ALTAR (cf. Rashi on Ex. XL. 22). צפנה לפני ה' NORTHWARD BEFORE THE LORD — but *the law of slaughtering* northward is not *necessarily applicable* in *the case of* a "Bamah" (i.e. an animal offered on a "Bamah" as an עולה need not be slaughtered at its north side, for it states here: northward before the Lord, the last words being used only of the Tabernacle and the Temple; cf. Siphra and Rashi on לפני ה' וסמך, v. 3). **(14)** מן העוף [AND IF A BURNT

NOTES

For Notes 1—3 see Appendix.

הַנְּתָחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדֶר עַל־הָעֵצִים אֲשֶׁר
עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ׃ ט וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ
בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה
אִשֵּׁה רֵיחַ־נִיחוֹחַ לַיהוָה׃ ס י וְאִם־מִן־הַצֹּאן
קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים
יַקְרִיבֶנּוּ׃ יא וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי
יְהוָה וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ
סָבִיב׃ יב וְנִתַּח אֹתוֹ לִנְתָחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ
וְעָרַךְ הַכֹּהֵן אֹתָם עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר
עַל־הַמִּזְבֵּחַ׃ יג וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ בַּמָּיִם
וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל וְהִקְטִיר הַמִּזְבֵּחָה עֹלָה הוּא
אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ שני יד וְאִם מִן־הָעוֹף
עֹלָה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתֹּרִים אוֹ מִן־בְּנֵי

אונקלוס

אַהֲרֹן כָּהֲנַיָּא יָת אֶבְרַיָּא יָת רֵישָׁא וְיָת תַּרְבָּא עַל אָעַיָּא דִּי עַל אֶשָּׁתָא דִּי עַל מַדְבְּחָא׃
ט וְגַוֵּהּ וּכְרָעוֹהִי יְחַלֵּל בְּמַיָּא וְיַסֵּק כַּהֲנָא יָת כֹּלָּא לְמַדְבְּחָא עֲלָתָא קֻרְבַּן דְּמִתְקַבַּל
בְּרַעֲוָא קֳדָם יְיָ׃ י וְאִם מִן עָנָא קֻרְבָּנֵהּ מִן אִמְּרַיָּא אוֹ מִן בְּנֵי עִזַּיָּא לַעֲלָתָא דְּכַר שְׁלִים
יְקָרְבִנֵּהּ׃ יא וְיִכּוֹס יָתֵהּ עַל צִדָּא דְּמַדְבְּחָא צִפּוּנָא קֳדָם יְיָ וְיִזְרְקוּן בְּנֵי אַהֲרֹן כַּהֲנַיָּא
יָת דְּמֵהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר׃ יב וִיפַלֵּג יָתֵהּ לְאֶבְרוֹהִי וְיָת רֵישֵׁהּ וְיָת תַּרְבֵּהּ
וִיסַדַּר כַּהֲנָא יָתְהוֹן עַל אָעַיָּא דִּי עַל אֶשָּׁתָא דִּי עַל מַדְבְּחָא׃ יג וְגַוָּא וּכְרָעַיָּא יְחַלֵּל

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שֶׁעָבַר בִּשְׁמֹנָה בְגָדִים עֲבוֹדָתוֹ פְּסוּלָה (זבחי׳ י״ח): את הנתחים את הראש. לְפִי שֶׁאֵין הָרֹאשׁ בִּכְלַל הַפְשֵׁט, שֶׁכְּבָר הוּתַּז בִּשְׁחִיטָה, לְפִיכָךְ הֻצְרַךְ לְמָנוֹתוֹ לְעַצְמוֹ (חולי׳ כ״ז): ואת הפדר. לָמָּה נֶאֱמַר? לְלַמֶּדְךָ שֶׁמַּעֲלֵהוּ עִם הָרֹאשׁ וּמְכַסֶּה בּוֹ אֶת בֵּית הַשְּׁחִיטָה, וְזֶהוּ דֶּרֶךְ כָּבוֹד שֶׁל מַעְלָה (שם): אשר על המזבח. שֶׁלֹּא יִהְיוּ הַגְּזִירִין יוֹצְאִין חוּץ לַמַּעֲרָכָה (ספרא): (ט) עלה. לְשֵׁם עוֹלָה יַקְטִירֶנּוּ: אשה. כְּשֶׁיִּשְׁחָטֶנּוּ יְהֵא שׁוֹחֲטוֹ לְשֵׁם הָאֵשׁ; וְכָל אִשֶּׁה לְשׁוֹן אֵשׁ, פוּ״ייר בְּלַעַז: ניחוח. נַחַת רוּחַ לְפָנַי, שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי (שם): (י) ואם מן הצאן. וי״ו מוֹסִיף עַל עִנְיָן רִאשׁוֹן, וְלָמָּה הִפְסִיק? לִתֵּן רֶוַח לְמֹשֶׁה לְהִתְבּוֹנֵן בֵּין פָּרָשָׁה לְפָרָשָׁה (שם): מן הצאן, מן הכשבים, מן העזים. הֲרֵי אֵלּוּ ג׳ מִעוּטִין — פְּרָט לְזָקֵן וּלְחוֹלֶה וְלִמְזֹהָם (שם): (יא) על ירך המזבח. עַל צַד הַמִּזְבֵּחַ: צפנה לפני ה׳. וְאֵין צָפוֹן בְּבָמָה (שם): (יד) מן העוף. וְלֹא כָל הָעוֹף; לְפִי שֶׁנֶּאֱמַר תָּמִים זָכָר בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים — תַּמּוּת וְזַכְרוּת בִּבְהֵמָה וְאֵין תַּמּוּת וְזַכְרוּת בְּעוֹפוֹת — יָכוֹל אַף מְחֻסַּר אֵבֶר, תַּ״ל מִן הָעוֹף (שם): תרים. גְּדוֹלִים וְלֹא קְטַנִּים: בני יונה. קְטַנִּים וְלֹא גְדוֹלִים: מן התרים או מן בני היונה. פְּרָט לִתְחִלַּת הַצִּהוּב שֶׁבָּזֶה וְשֶׁבָּזֶה שֶׁהוּא פָסוּל, שֶׁגָּדוֹל הוּא אֵצֶל בְּנֵי

then he shall offer his offering of turtledoves, or of young pigeons.
15 And the priest shall offer it at the altar, and nip off its head, and
cause *it* to ascend in fumes on the altar; and the blood thereof shall
be wrung out at the wall of the altar. 16 And he shall remove its crop
with its feathers, and cast it beside the altar on the east, by the place
of the ashes. 17 And he shall cleave it with the wings thereof, *but* shall
not separate *it*: and the priest shall cause it to ascend in fumes upon
the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, a
fire offering, of a pleasing odour unto the Eternal.
2. 1 And when a soul will offer an offering of an oblation unto the
Eternal, his offering shall be *of* flour, and he shall pour oil upon it,

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OFFERING ... BE] OF FOWLS — *of (i.e. of some of)* but not *of* every description of fowls (cf. Rashi vv. 2 and 10). Since Scripture states, (Lev. XXII. 19)[1]) "[Ye shall offer, to be accepted for you,] a male without blemish (תמים זכר) of the oxen, of the sheep and of the goats", *it is evident* (cf. Rashi ib.) *that* unblemished condition and male sex *in sacrifices are required only* in *the case of* cattle, but unblemished condition and male sex are not *required* in *the case of* fowls. *If, then, the condition of the fowl is immaterial* one might *think that a fowl may be brought as a sacrifice* even if it lacks a limb! Scripture therefore states: "of fowls" — *but not all fowls* (Siphra; Kidd. 24b). התרים TURTLEDOVES — Grown-up ones *only may be offered* but not young ones. בני יונה YOUNG DOVES — Young doves *only may be offered* but not grown-up ones (Siphra; Chul. 22b). מן התרים או מן בני היונה OF TURTLEDOVES AND OF YOUNG DOVES — *The word* מן *is intended* to exclude *birds* in the first stage of *their plumage* becoming golden-coloured in the case of the one as of the other, for this *stage* makes *the bird* unfit *for sacrifice,* since such *a bird* is a grown-up one in the case of בני יונה and a young one in the case of תורים (ib.). **(15)** והקריבו [AND THE PRIEST] SHALL OFFER IT — *It* — even a single bird he may offer (not necessarily more than one, as might be assumed from the plural תורים and בני יונה) (Siphra; Zeb. 65a). הכהן ... ומלק THE PRIEST SHALL ... NIP OFF [ITS HEAD] — The nipping of the bird's head must not be done with an instrument but by the priest's very self:[2]) he nips with his finger-nail close by the nape, cuts right through the neck-bone until he comes to the "organs" (the wind pipe and the gullet) and cuts them through *too* (ib.). ונמצה דמו AND THE BLOOD THEREOF SHALL BE WRUNG OUT — *The word* ונמצה is connected in meaning with (Prov. XXX. 33) "the pressing out (מיץ) of wrath"; (Is. XVI. 4) "for extortion (המץ) is at an end[3]). — He presses the place where the neck has been cut (בית השחיטה) against the wall and the blood

NOTES

[1]) See Appendix.

[2]) The word הכהן is apparently redundant, for even if it were omitted we would know that it is the priest who has to bring it to the altar since no layman may approach the holy spot. As R. Akiba puts it in the Siphra: וכי עלה על לב שהזר קרב ע״ג המזבח — "would it enter anybody's mind that a non-priest shall offer on the altar? Why then is it stated that the priest shall do so? It is intended to emphasize the fact that the priest shall be the direct agent in killing the bird and that he must not do it by means of an instrument.

[3]) Menachem b. Seruk s. v. מץ associates these three passages, and states that the meaning is "wringing out".

הַיּוֹנָ֖ה אֶת־קָרְבָּנֽוֹ׃ טו וְהִקְרִיב֤וֹ הַכֹּהֵן֙ אֶל־הַמִּזְבֵּ֔חַ
וּמָלַק֙ אֶת־רֹאשׁ֔וֹ וְהִקְטִ֖יר הַמִּזְבֵּ֑חָה וְנִמְצָ֣ה דָמ֔וֹ עַ֖ל
קִ֥יר הַמִּזְבֵּֽחַ׃ טז וְהֵסִ֥יר אֶת־מֻרְאָת֖וֹ בְּנֹצָתָ֑הּ וְהִשְׁלִ֨יךְ
אֹתָ֜הּ אֵ֤צֶל הַמִּזְבֵּ֙חַ֙ קֵ֔דְמָה אֶל־מְק֖וֹם הַדָּֽשֶׁן׃ יז וְשִׁסַּ֨ע
אֹת֣וֹ בִכְנָפָיו֮ לֹ֣א יַבְדִּיל֒ וְהִקְטִ֨יר אֹת֤וֹ הַכֹּהֵן֙ הַמִּזְבֵּ֔חָה
עַל־הָעֵצִ֖ים אֲשֶׁ֣ר עַל־הָאֵ֑שׁ עֹלָ֣ה ה֗וּא אִשֵּׁ֛ה רֵ֥יחַ
נִיחֹ֖חַ לַיהוָֽה׃ ס ב א וְנֶ֗פֶשׁ כִּֽי־תַקְרִ֞יב קָרְבַּ֤ן
מִנְחָה֙ לַֽיהוָ֔ה סֹ֖לֶת יִהְיֶ֣ה קָרְבָּנ֑וֹ וְיָצַ֤ק עָלֶ֙יהָ֙ שֶׁ֔מֶן

אונקלוס

בְּמַיָּא וִיקָרֵב כַּהֲנָא יָת כֹּלָּא וְיַסֵּק לְמַדְבְּחָא עֲלָתָא הוּא קֻרְבַּן דְּמִתְקַבַּל בְּרַעֲוָא קֳדָם
יְיָ: יד וְאִם מִן עוֹפָא עֲלָתָא קֻרְבָּנֵהּ קֳדָם יְיָ וִיקָרֵב מִן שַׁפְנִינַיָּא אוֹ מִן בְּנֵי יוֹנָהָא יָת
קֻרְבָּנֵהּ: טו וִיקָרְבִנֵּהּ כַּהֲנָא לְמַדְבְּחָא וְיִמְלוֹק יָת רֵישֵׁהּ וְיַסֵּק לְמַדְבְּחָא וְיִתְמְצֵי דְמֵהּ עַל
כֹּתֶל מַדְבְּחָא: טז וְיַעְדֵּי יָת זְפָקֵהּ בְּאֻכְלֵהּ וְיִרְמֵי יָתֵהּ לִסְטַר מַדְבְּחָא קִדּוּמָא לַאֲתַר
דְּמוֹשְׁדִין קִטְמָא: יז וִיפָרֵק יָתֵהּ בְּגַדְפוֹהִי לָא יַפְרֵשׁ וְיַסֵּק יָתֵהּ כַּהֲנָא לְמַדְבְּחָא עַל אָעַיָּא
דִּי עַל אֶשָּׁתָא עֲלָתָא הוּא קֻרְבַּן דְּמִתְקַבַּל בְּרַעֲוָא קֳדָם יְיָ: א וֶאֱנָשׁ אֲרֵי יְקָרֵב קֻרְבַּן מִנְחָתָא

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יוֹנָה וְקָטָן אֵצֶל תּוֹרִים (חול׳ כ״ב): (טו) והקריבו. אֲפִילוּ פְּרֵידָה אַחַת יָבִיא (ספרא): הכהן, ומלק. אֵין מְלִיקָה בִּכְלִי אֶלָּא בְּעַצְמוֹ שֶׁל כֹּהֵן, קוֹצֵץ בְּצִפָּרְנוֹ מִמּוּל הָעוֹרֶף וְחוֹתֵךְ מַפְרַקְתּוֹ עַד שֶׁמַּגִּיעַ לְסִימָנִין וְקוֹצְצָן (שם): ונמצה דמו. לְשׁוֹן מִיץ אַפַּיִם (מש׳ ל׳), כִּי אָפֵס הַמֵּץ (יש׳ ט״ז), כּוֹבֵשׁ בֵּית הַשְּׁחִיטָה עַל קִיר הַמִּזְבֵּחַ וְהַדָּם מִתְמַצֶּה וְיוֹרֵד (זבח׳ ס״ה): ומלק, והקטיר, ונמצה. אִ״ל כֵּן מֵאַחַר שֶׁהוּא מַקְטִיר הוּא מוֹצֶה? אֶלָּא מַה הַקְטָרָה הָרֹאשׁ בְּעַצְמוֹ וְהַגּוּף בְּעַצְמוֹ, אַף מְלִיקָה כֵּן. וּפְשׁוּטוֹ שֶׁל מִקְרָא מְסֹרָס הוּא — וּמָלַק וְהִקְטִיר, וְקוֹדֶם הַקְטָרָה וְנִמְצָה דָמוֹ כְּבָר: (טז) מראתו. מְקוֹם הָרְעִי, זֶה הַזֶּפֶק (ספרא): בנצתה. עִם בְּנֵי מֵעֶיהָ, וְנוֹצָה לְשׁוֹן דָּבָר הַמָּאוּס, כְּמוֹ כִּי נָצוּ גַּם נָעוּ (איכה ד׳), וְזֶהוּ שֶׁתִּרְגֵּם אוּנְקְלוֹס בְּאוּכְלֵיהּ; וְזֶהוּ מִדְרָשׁוֹ שֶׁל אַבָּא יוֹסֵי בֶּן חָנָן שֶׁאָמַר נוֹטֵל אֶל הַקֻּרְקְבָן עִמָּהּ; וְרַבּוֹתֵינוּ ז״ל אָמְרוּ קוֹדֵר סָבִיב הַזֶּפֶק בְּסַכִּין כְּעֵין אֲרוּבָּה וְנוֹטְלוֹ עִם הַנּוֹצָה שֶׁעַל הָעוֹר (ספרא); בְּעוֹלַת בְּהֵמָה שֶׁאֵינָהּ אוֹכֶלֶת אֶלָּא בְּאֵבוּס בְּעָלֶיהָ, נֶאֱמַר וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ בַּמַּיִם וְהִקְטִיר, וּבָעוֹף שֶׁנִּזּוֹן מִן הַגָּזֵל, נֶאֱמַר וְהִשְׁלִיךְ אֶת הַמֵּעַיִם, שֶׁאָכַל מִן הַגָּזֵל (ויק״ר ג׳): אצל המזבח קדמה. בְּמִזְרָחוֹ שֶׁל כֶּבֶשׁ (ספרא): אל מקום הדשן. מָקוֹם שֶׁנּוֹתְנִין שָׁם תְּרוּמַת הַדֶּשֶׁן בְּכָל בֹּקֶר וְדִשּׁוּן מִזְבֵּחַ הַפְּנִימִי וְהַמְּנוֹרָה, וְכֻלָּם נִבְלָעִים שָׁם בִּמְקוֹמָן: (יז) ושסע. אֵין שִׁסּוּעַ אֶלָּא בְּיָד, וְכֵן הוּא אוֹמֵר בְּשִׁמְשׁוֹן וַיְשַׁסְּעֵהוּ כְּשַׁסַּע הַגְּדִי וְגוֹ׳ (שופ׳ י״ד): בכנפיו. עִם כְּנָפָיו — אֵינוֹ צָרִיךְ לִמְרוֹט כַּנְפֵי נוֹצָתוֹ: בכנפיו. נוֹצָה מַמָּשׁ; וַהֲלֹא אֵין לְךָ הֶדְיוֹט שֶׁמֵּרִיחַ רֵיחַ כְּנָפַיִם נִשְׂרָפִים וְאֵין נַפְשׁוֹ קָצָה עָלָיו, וְלָמָּה אָמַר הַכָּתוּב יַקְרִיב? כְּדֵי שֶׁיְּהֵא הַמִּזְבֵּחַ שָׂבֵעַ וּמְהֻדָּר בְּקָרְבָּנוֹ שֶׁל עָנִי (ויק״ר ג׳): לא יבדיל. אֵינוֹ מְפָרְקוֹ לְגַמְרֵי, לִשְׁתֵּי חֲתִיכוֹת, אֶלָּא קוֹרְעוֹ מִגַּבּוֹ; נֶאֱמַר בְּעוֹף רֵיחַ נִיחוֹחַ וְנֶאֱמַר בִּבְהֵמָה רֵיחַ נִיחוֹחַ, לוֹמַר לְךָ אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט וּבִלְבַד שֶׁיְּכַוֵּן אֶת לִבּוֹ לַשָּׁמַיִם (ספרא):

ב (א) ונפש כי תקריב. לֹא נֶאֱמַר נֶפֶשׁ בְּכָל קָרְבְּנוֹת נְדָבָה אֶלָּא בְּמִנְחָה, מִי דַּרְכּוֹ לְהִתְנַדֵּב מִנְחָה? עָנִי! אָמַר הַקָּבָּ״ה, מַעֲלֶה אֲנִי עָלָיו כְּאִלּוּ הִקְרִיב נַפְשׁוֹ (מנח׳ ק״ד): סלת יהית קרבנו. הָאוֹמֵר הֲרֵי עָלַי מִנְחָה סְתָם, מֵבִיא מִנְחַת סֹלֶת, שֶׁהִיא הָרִאשׁוֹנָה שֶׁבַּמְּנָחוֹת וְנִקְמֶצֶת כְּשֶׁהִיא סֹלֶת, כְּמוֹ שֶׁמְּפֹרָשׁ בָּעִנְיָן; לְפִי שֶׁנֶּאֶמְרוּ כָּאן חֲמִשָּׁה מִינֵי

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it is stated, (v. 13) "But he shall l a v e t h e i n w a r d s and the legs with water: and [the priest] shall o f f e r it"; in the case of a fowl, however, which feeds itself from *what it picks up of* other people's property (lit., "of robbery") it states, "he shall c a s t the entrails a w a y", because it (the bird) eats that which is stolen (Lev. R. 3). אצל המזבח קדמה BESIDE THE ALTAR ON THE EAST — *i. e.* at the east of the כבש (the inclined ascent leading to the top of the altar which was on the s o u t h of the altar)[1]). אל מקום הדשן BY THE PLACE OF THE ASHES — *i. e.* that place where they deposited the ashes removed from the altar (תרומת הדשן) each morning (cf. Rashi on VI. 3, 4) and the ashes removed from the inner altar and the candelabrum (Meil. 12a; cf. Siphra)[2]). All these *miraculously* sunk there in their place (i. e. on the very spot where they were deposited) (Joma 21a). **(17)** ושסע AND HE SHALL CLEAVE [IT] — *The term* שסע is *used* only *for rending* with the hands. Similarly it states in the story of Samson (Judg. XIV. 6) "and he rent him (וישסעהו) as he would have rent a kid".[3]) בכנפיו *means: he shall rend it* together with its feathers he need not pluck out the feathers that form its plumage *before doing so.* בכנפיו *means* actually the feathers (not the wings)[4]). But surely you will not find even a common *sort of* man who can smell the odour of burnt feathers without being disgusted with it! Why, then. does Scripture say that it shall be offered *with the feathers?* In order that the altar should appear full up, *as it were,* and adorned with the sacrifice of the poor (since the bird with its feathers makes a finer show than without them) (Lev. R. 3). לא יבדיל BUT HE SHALL NOT SEPARATE IT — he must not break it entirely into two pieces, but only rends it from behind. — It is stated *here* of a bird-offering "a pleasing odour [to the Lord]" and it is stated (v. 13) of an animal-sacrifice "a pleasing odour [to the Lord]", to tell you: whether one offers much or little *it is equally pleasing to God* provided that he directs his heart to Heaven (Siphra; Men. 110a).

2. (1) ונפש כי תקריב AND WHEN A PERSON (or "A SOUL") WILL OFFER — Nowhere is *the word* נפש employed in connection with free-will offerings except in connection with the meal-offering. For who is it that usually brings a meal-offering? The poor man! The Holy One, blessed be He, says, *as it were,* I will regard it for him as though he brought his very s o u l (נפש) as an offering (Men. 104b). סלת יהיה קרבנו [AND WHEN A PERSON WILL OFFER A MEAL OFFERING] HIS OFFERING SHALL BE OF SIFTED FINE FLOUR — *i. e.* if one says, "I take upon myself *the obligation to bring* a מנחה", without further defining it, he must bring *that which is termed* "the meal-offering of fine sifted flour" (מנחת סלת) which is *that mentioned* first among the *different* meal-offerings[5]) since the קומץ is taken from it whilst it is yet

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[1]) This inclined ascent was on the south of the altar, being placed centrally to its width. The width of the ascent being less than that of the altar there was a space on each side of it, to its east and to its west. Into the space to the east of the ascent the ashes mentioned by Rashi in his next comment was cast. The words אצל המזבח are taken to refer to this ascent (כבש), and קדמה is to be connected with these in this sense, to that the meaning is: to the east of the "אצל-המזבח" i. e. to the east of that which is beside the altar, viz., the כבש, and it is not to be construed with the word מזבח when it would signify, "beside the altar, on its east".

[2]) Rashi points this out because the Siphra states that there was another place of the ashes to the east of the altar where sacrifices that had become disqualified (פסול) were burnt.

[3]) Scripture continues, ומאומה אין בידו, "and he had nothing in his hand" implying that he used no weapon, but did it with his hands alone. According to this, the meaning would be "rending" and not "cleaving".

For Notes 4—5 see Appendix.

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thus drains itself out[3]) and runs down *the wall* (cf. Siphra; Zeb. 64b). ומלק ... והקטיר ... ונמצה AND HE SHALL NIP OFF ... AND CAUSE IT TO ASCEND IN FUMES ... AND [THE BLOOD] SHALL BE WRUNG OUT — Is it possible to say so? Since he has burnt *it* can he squeeze *the blood* out?! But *the wording is intended to suggest the following:* How *is it with* the burning *of the sacrifice?* The head is separate and the body is separate (since it states here ומלק את ראשו והקטיר, and in v. 17 it is enjoined והקטיר אתו i. e. the body; vv. 16—17 speaking of the rites performed on the body)! So, too, the nipping has to be thus (i. e. has to have the effect of severing the head from the body so that it may be burnt apart from the body; the מליקה accordingly denotes here complete severence, whilst in V. 8 this is forbidden. The translation therefore is: and he shall nip off the head so that he may burn it on the altar) (Siphra; Zeb. 65a). According to the literal sense of the verse, however, the wording is inverted: he shall nip off [the head] and burn it, and before the burning the blood shall have been pressed out already (ונמצה has therefore a future-perfect meaning: "and its blood shall have been pressed out"). **(16)** מראתו [AND HE SHALL REMOVE] ITS CROP — *The word is connected in meaning with the word* רעי *in Rabbinical Hebrew (or the Biblical* ראי; *cf. Nahum III. 6); it thus denotes* the place of the רעי, the digested food, i. e. the crop (Siphra). בנצתה *means* together with its entrails (not with its feathers which meaning the word נוצה usually has). The word נוצה is *really* an expression for anything that is loathsome. Similar is (Lam. IV. 15) "[depart, depart, touch not:] for they are become loathsome (נצו) and are fled away".[2]) That is also what Onkelos *means when he* translates באוכליה, "with the *digested* food" *found in the entrails (excrement).* This, too, is the interpretation of the verse given by Abba José ben Chanan who states: he removes the stomach (being the organ which contains digested food) together with it (the crop). But our Rabbis, of blessed memory, *taking* נוצה *in its usual sense of "feathers"*, say: with a knife he cuts out around the crop an opening like a flap and removes it together with the feathers on the skin (of that spot)[3]) (Siphra; Zeb. 65b). — In the case of the burnt offering of the cattle which eats only from the crib of its owner

NOTES

[1]) In the text the Niphal form is used without the agent being mentioned. This is taken to imply that the priest must not be the immediate agent in pressing out the blood. Raba (Zeb. 64b) puts it thus of a similar passage V. 9: מי כתיב יַמְצָה? יִמָּצֵה כתיב, דממילא משמע. The pointing יַמְצָה (as given in the Talmud editions) is wrong: the verb is not found in Hiphil in Biblical Hebrew. The Kal itself means "to press out".

[2]) Cf. Rashi on this verse where he states that the word נצו signifies "soiled", "dirtied", and is connected in meaning with בנוצתה. He adds that Menachem associates the two words in meaning. This is to be found in his Dictionary, s. v. צ, but he does not give any explanation of these words or of the others which he places in the same section.

[3]) Cf. Mizrachi and Hoffmann, *Leviticus* on this verse who state that it is for many reasons impossible to explain the passage as Rashi does. Hoffmann suggests that it has been misunderstood and that the Sages, Abba José ben Chanan (and תנא דבי ר׳ ישמעאל who states קודרה בסכין כמין ארובה — this view is thus that quoted by Rashi in the name of the Sages —) all agree that נוצה means dung and not feathers and that they differ only in the following: the Mishna and the ת״ק of the Boraitha (Zeb. 65b) understand that all the dung (i. e. all the בני מעים) has to be removed; Abba José been Chanan holds that he need not remove all the entrails, but only the קורקבן, the stomach, as being nearest to the crop, whilst the תנא דבי ר׳ ישמעאל holds that not even this is necessary — he only cuts around the crop with a knife and removes it with its contents. Cf. also Nachmanides who gives in opposition to Rashi a very forced explanation of Onkelos.

and put frankincense thereon. [2]And he shall bring it to Aaron's sons the
priests: and he shall take thereout by grasping his handful of the flour
thereof, and of the oil thereof, with all the frankincense thereof; and
the priest shall cause to ascend in fumes the memorial *portion* of it
upon the altar, *to be* a fire offering, of a pleasing odour unto the Eternal:
[3]And that which is left of the oblation *shall be* Aaron's and his sons': it *is*
a thing most holy of the fire offerings of the Eternal. [4]And if thou offer
an offering of an oblation baken in the oven, it *shall be* unleavened cakes
of flour mingled with oil, or unleavened wafers anointed with oil. [5]And

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flour (whilst in the case of other meal-offerings this is done after they have been baked), as is explained further on in this section (cf. Men. 104b). — Because there are five *different* meal-offerings enumerated here all of which had to be brought *ready* baked before the קמץ was taken of them with the exception of this, therefore this *alone* is *technically* termed "a meal-offering of flour' (though the others too had to be made of sifted fine flour). סלת — *The term* סלת always denotes "fine flour of wheat", as it is said, (Ex. XXIX. 2) "fine flour (סלת) of wheat" (Siphra). No meal-offering is ever less than one tenth part *of an ephah* of flour, as it said, (XIV. 21) "and one tenth deal of flour ... for a meal-offering", *i. e.* there must be a tenth part for every *kind of* meal-offering (cf. Siphra). ויצק עליה שמן AND HE SHALL POUR OIL UPON IT — upon the whole of it (of the flour), ונתן עליה לבנה AND PUT FRANKINCENSE THEREON — upon a part of it: he lays a fistful of frankincense upon one side of it (Siphra). And what reason have you (lit., what do you see) to say so? Because *there is a rule:* when in the Torah a רבוי, i. e. a term usually intended to include a particular detail[1]) follows one of a similarly inclusive character, the latter implies a restriction[2]). Another explanation *of why I say that* oil *has to be poured* upon the whole *meal-offering* is, because it (the oil) has to be mingled with it (the מנחה) and has to undergo the קמיצה (the taking of a fistful of the mass) together with it, as it is stated, "[and he shall take thereout by grasping a fistful] of the flour thereof and of the oil thereof"; frankincense, however, *has to be put only* upon a part of it, since it is not mingled with it and has not to undergo the קמיצה together with it, because it is said *immediately afterwards,* "besides (i. e. in addition to) all the frankincense thereof" (cf. Rashi on that passage), — *which implies* that after he had taken the קמץ he picks all the frankincense from off it and offers it (Siphra; cf. also Sota 14b). ... ויצק ... ונתן ... והביאה AND HE SHALL POUR ... AND HE SHALL PUT ... AND *then* HE SHALL BRING IT [TO AARON'S SONS] — This teaches us that the pouring of the oil and the mingling it (with the flour) is valid *even if done*

NOTES

1) The word עליה "upon the meal-offering" may signify "upon the whole of it" or "upon a part of it". Since it would have sufficed to state ויצק שמן, ונתן לבנה, the first עליה — he shall pour upon it — must be regarded as redundant, denoting that he must pour oil upon it, i. e. the whole of the flour already mentioned. Having, however, stated: ויצק עליה שמן, the word עליה becomes superfluous in the second phrase if it means no more than it does in the first. It must therefore be taken in the alternative sense of "upon part of it".

2) A word or phrase may be a רבוי, intended to include some detail or special case of the general law either because of the meaning of the word or phrase itself (such as גם, or את in the sense of "with"), or because it is superfluous if it adds nothing more to what precedes it.

וְנָתַן עָלֶיהָ לְבֹנָה: ב וֶהֱבִיאָהּ אֶל־בְּנֵי אַהֲרֹן הַכֹּהֲנִים
וְקָמַץ מִשָּׁם מְלֹא קֻמְצוֹ מִסָּלְתָּהּ וּמִשַּׁמְנָהּ עַל כָּל־
לְבֹנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה אִשֵּׁה
רֵיחַ נִיחֹחַ לַיהוָה: ג וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן
וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי יְהוָה: ס ד וְכִי תַקְרִב
קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר סֹלֶת חַלּוֹת מַצֹּת בְּלוּלֹת
בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן: ס ה וְאִם־

אונקלוס

קֳדָם יְיָ סֻלְתָּא יְהֵי קֻרְבָּנֵהּ וִירִיק עֲלַהּ מִשְׁחָא וְיִתֵּן עֲלַהּ לְבֻנְתָּא: ב וְיַיְתִנַּהּ לְוָת בְּנֵי
אַהֲרֹן כָּהֲנַיָּא וְיִקְמוֹץ מִתַּמָּן מְלֵי קֻמְצֵהּ מִסֻּלְתַּהּ וּמִמְּשַׁחַהּ עַל כָּל לְבֻנְתַּהּ וְיַסֵּק כַּהֲנָא
יָת אַדְכַּרְתַּהּ לְמַדְבְּחָא קֻרְבַּן דְּמִתְקַבַּל בְּרַעֲוָא קֳדָם יְיָ: ג וּדְאִשְׁתְּאַר מִן מִנְחָתָא לְאַהֲרֹן
וְלִבְנוֹהִי קֹדֶשׁ קוּדְשִׁין מִקֻּרְבָּנַיָּא דַּייָ: ד וַאֲרֵי תְקָרֵב קֻרְבַּן מִנְחָתָא מַאֲפֵה תַנּוּרָא סֻלְתָּא

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מְנָחוֹת, וְכֻלָּן בָּאוֹת אֲפוּיוֹת קוֹדֶם קְמִיצָה חוּץ מִזּוֹ, לְכָךְ קְרוּיָה מִנְחַת סֹלֶת: סלת. אֵין סֹלֶת אֶלָּא מִן הַחִטִּין, שֶׁנֶּאֱמַר סלת חִטִּים (שמ׳ כ״ט), וְאֵין מִנְחָה פְּחוּתָה מֵעִשָּׂרוֹן, שֶׁנֶּאֱמַר וְעִשָּׂרוֹן סלת... לְמִנְחָה (ויק׳ י״ד) — עִשָּׂרוֹן לְכָל מִנְחָה: ויצק עליה שמן. עַל כֻּלָּהּ: ונתן עליה לבנה. עַל מִקְצָתָהּ — מַנִּיחַ קוֹמֶץ לְבוֹנָה עָלֶיהָ לְצַד אֶחָד. וּמָה רָאִיתָ לוֹמַר כֵּן? שֶׁאֵין רִבּוּי אַחַר רִבּוּי בַּתּוֹרָה אֶלָּא לְמַעֵט; ד״א: שֶׁמֶן עַל כֻּלָּהּ, מִפְּנֵי שֶׁהוּא נִבְלָל עִמָּהּ וְנִקְמָץ עִמָּהּ, כְּמוֹ שֶׁנֶּאֱמַר מִסָּלְתָּהּ וּמִשַּׁמְנָהּ, וּלְבוֹנָה עַל מִקְצָתָהּ, שֶׁאֵינָהּ נִבְלֶלֶת עִמָּהּ וְלֹא נִקְמֶצֶת עִמָּהּ, שֶׁנֶּאֱמַר על כל לבנתה, שֶׁלְּאַחַר שֶׁקָּמַץ מְלַקֵּט אֶת הַלְּבוֹנָה כֻּלָּהּ מֵעָלֶיהָ וּמַקְטִירָהּ (ספרא): ויצק, ונתן, והביאה. מְלַמֵּד שֶׁיְּצִיקָה וּבְלִילָה כְּשֵׁרִים בְּזָר (שם): (ב) הכהנים וקמץ. מִקְּמִיצָה וְאֵילָךְ מִצְוַת כְּהוּנָּה (שם): וקמץ משם. מִמָּקוֹם שֶׁרַגְלֵי הַזָּר עוֹמְדוֹת; לְלַמֶּדְךָ שֶׁהַקְּמִיצָה כְּשֵׁרָה בְּכָל מָקוֹם בָּעֲזָרָה, אַף בְּי״א אַמָּה שֶׁל מְקוֹם דְּרִיסַת רַגְלֵי יִשְׂרָאֵל (יומא ט״ז): מלא קמצו. יָכוֹל מְבֹרָץ — מְבַצְבֵּץ וְיוֹצֵא לְכָל צַד, תַּ״ל בְּמָקוֹם אַחֵר וְהֵרִים מִמֶּנּוּ בְּקֻמְצוֹ (ויק׳ ו׳) — לֹא יְהֵא כָּשֵׁר אֶלָּא מַה שֶּׁבְּתוֹךְ הַקּוֹמֶץ, אִי בְּקֻמְצוֹ יָכוֹל חָסֵר, תַּ״ל מְלֹא, הָא כֵּיצַד? חוֹפֶה שָׁלֹשׁ אֶצְבְּעוֹתָיו עַל פַּס יָדוֹ, וְזֶהוּ קוֹמֶץ בְּמַשְׁמַע לָשׁוֹן הָעִבְרִית (מנח׳ י״א): על כל לבנתה. לְבַד כָּל הַלְּבוֹנָה יְהֵא הַקּוֹמֶץ מָלֵא: לבנתה והקטיר. אַף הַלְּבוֹנָה בְּהַקְטָרָה: מלא קמצו מסלתה ומשמנה. הָא אִם קָמַץ וְעָלָה בְּיָדוֹ גַּרְגִּיר מֶלַח אוֹ קוֹרֶט לְבוֹנָה פְּסוּלָה (שם ו׳): אזכרתה. הַקּוֹמֶץ הָעוֹלֶה לַגָּבוֹהַּ הוּא זִכְרוֹן הַמִּנְחָה — שֶׁבּוֹ נִזְכָּר בְּעָלֶיהָ לְטוֹבָה וּלְנַחַת רוּחַ: (ג) לאהרן ולבניו. כֹּהֵן גָּדוֹל נוֹטֵל חֵלֶק בָּרֹאשׁ שֶׁלֹּא בְּמַחֲלוֹקֶת וְהַהֶדְיוֹט בְּמַחֲלוֹקֶת (ספרא): קדש קדשים היא לָהֶם מאשי ה׳; אֵין לָהֶם חֵלֶק בָּהּ אֶלָּא לְאַחַר מַתְּנוֹת הָאִשִּׁים (שם): (ד) וכי תקרב וגו׳. שֶׁאָמַר הֲרֵי עָלַי מִנְחָה מַאֲפֵה תַנּוּר; וְלִמֵּד הַכָּתוּב שֶׁיָּבִיא אוֹ חַלּוֹת אוֹ רְקִיקִין, הַחַלּוֹת בְּלוּלוֹת וְהָרְקִיקִין מְשׁוּחִין; וְנֶחְלְקוּ רַבּוֹתֵינוּ בִּמְשִׁיחָתָן, יֵשׁ אוֹמְרִים מוֹשְׁחָן וְחוֹזֵר וּמוֹשְׁחָן עַד שֶׁכָּלָה כָּל הַשֶּׁמֶן שֶׁבַּלֹּג — שֶׁכָּל הַמְּנָחוֹת טְעוּנוֹת לֹג שֶׁמֶן — וְיֵשׁ אוֹמְרִים מוֹשְׁחָן כְּמִין „כִּי" וּשְׁאָר הַשֶּׁמֶן נֶאֱכָל בִּפְנֵי עַצְמוֹ לַכֹּהֲנִים (מנח׳ ע״ה); מַה תַּ״ל בַּשֶּׁמֶן בַּשֶּׁמֶן שְׁנֵי פְעָמִים? לְהַכְשִׁיר שֶׁמֶן שֵׁנִי וּשְׁלִישִׁי הַיּוֹצֵא מִן הַזֵּיתִים, וְאֵין צָרִיךְ שֶׁמֶן רִאשׁוֹן אֶלָּא לַמְּנוֹרָה שֶׁנֶּאֱמַר בּוֹ זָךְ (שמ׳ כ״ז), וְשָׁנִינוּ בִּמְנָחוֹת כָּל הַמְּנָחוֹת הָאֲפוּיוֹת לִפְנֵי קְמִיצָתָן וְנִקְמָצוֹת עַל יְדֵי פְּתִיתָה, כֻּלָּן בָּאוֹת עֶשֶׂר עֶשֶׂר חַלּוֹת, וְהָאָמוּר בָּהּ רְקִיקִין בָּאָה עֲשָׂרָה רְקִיקִין (מנח׳ ע״ו): (ה) ואם מנחה על המחבת. שֶׁאָמַר הֲרֵי עָלַי מִנְחַת מַחֲבַת; וּכְלִי

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a grain of salt (for salt was mingled with every offering; cf. v. 13) or a particle of frankincense comes into his hand *with the flour* it (the offering) is invalid (Siphra; Men. 6a)[1]. אזכרתה THE MEMORIAL PORTION THEREOF — The handful of flour that is offered to the Most High God forms the m e m o r i a l *portion* of the meal-offering, being that part of it through which the owner is remembered for good and for *having caused* satisfaction *to the Lord.* לאהרן ולבניו AND THAT WHICH IS LEFT OF THE MEAL OFFERING] SHALL BE AARON'S AND HIS SONS' — The High Priest takes a portion first, *just as he pleases*, without having to take part in the equal division *of the* מנחה, whilst the ordinary priest shares in an equal division (Siphra; Joma 14a and 17b)[2]. קדש קדשים MOST HOLY is it for them, מאשי ה' OF THE FIRE OFFERING OF THE LORD — they have no portion in it (in what is left) except after the gifts (the prescribed quantity) for the fire (i. e. the קומץ) *have been offered* (Siphra)[3]. **(4)** וכי תקריב וגו' AND IF THOU OFFER [AN OFFERING OF AN OBLATION BAKEN IN THE OVEN] in that one said, "I t a k e u p o n m y s e l f *the obligation to bring* a m e a l - o f f e r i n g b a k e n i n t h e o v e n[4]). Scripture teaches *you* that he may bring either cakes or wafers, the cakes being mingled *with oil* and the wafers being anointed *with oil*[5]). Our Rabbis are of different opinions as to their anointing. Some hold that they smeared them *with oil* and then repeatedly smeared them until the oil in the log was at an end, for every kind of meal-offering required a log of oil: whilst others hold that they smeared them *only* in the form of a Greek X (cf. Rashi on Ex. XXIX. 7 and Note thereon) and that the rest of the oil was consumed separately by the priests (Men. 75a; cf. Siphra). — Why is the word בשמן used twice *in this verse* (it would have sufficed to state: חלות מצות בלולות בשמן ורקיקי מצות משחים בו)? In order to permit for use with the meal-offering the "second *grade of oil*" and the "third *grade* of *oil*" which comes out of the olives[6]) (Siphra), and *to teach* that "the f i r s t oil" is required only for the candelabrum of which it is stated, (Ex. XXVII. 20) "c l e a r [olive oil for the l i g h t]". — We read in *Treatise* Menachoth (76a): All the meal-offerings that were baked before the "fistful" was taken from them and at which the קמיצה could *therefore* be performed only by first breaking them into pieces — each of them had to be offered of ten cakes, and that at which "wafers" are prescribed was offered of ten wafers. **(5)** ואם מנחה על המחבת AND IF AN OBLATION BAKEN IN THE PAN [BE THY OFFERING], in that one said, "I t a k e u p o n m y s e l f *the obligation to bring* a meal-offering baken in the pan" (cf. Rashi on previous verse and Note thereon). This (the

NOTES

1) מלא קמצו וגו' implies that his shall be filled with the flour and the oil only and with nothing else, for if there is mixed with the flour and oil any salt or incense his fist is not f i l l e d with the flour and oil alone.

2) The expression לאהרן ולבניו instead of the usual term לבני אהרן suggests that Aaron (or any High Priest) is singled out from the ordinary priests as being permitted to select first whatever portion he chooses.

3) The Siphra holds that what is left, n o t h a v i n g b e e n b u r n t , cannot be termed מאשי ה', something from a fire-offering. The מ of מאשי is therefore taken as marking the point of time from which the remainder of the meal-offering becomes the property of the priests: it is most holy from the time that the fire-offering has been completed — from when the קמץ has been burnt.

4) See Appendix.

5) The ו in the word ורקיקין means "o r", as often (cf. e. g. Ex. XXI. 15: ומכה אביו ואמו).

6) See Appendix.

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by non-priests (Siphra: Men. 9a)[1]. **(2)** הכהנים וקמץ [AND HE SHALL BRING UNTO . . .] THE PRIESTS: AND HE SHALL TAKE A FISTFUL — from the קמיצה (the taking of the fistful) and onwards is the duty of the priesthood (ib.)[2]. וקמץ משם AND HE SHALL TAKE A FISTFUL FROM THERE — from the place where the feet of the layman may stand; *and this is stated* in order to teach you that the קמיצה is valid at whatever place in the fore-court *it is carried out*, even in that eleven cubits[3]) which are the area where the feet of the ordinary Israelites may tread (cf. Joma 16b). מלא קמצו HIS FISTFUL — One might *think* that it (the fist) may be full to overflowing — that it may burst through *his fist* and come out on every side! Scripture, however, states in another passage, (VI. 8) "and he shall take from it in his closed hand [some of the flour . . . and burn it on the altar]", *which shows that* only that is fitted *to be burnt* which is within his closed hand. If, then, *he has to take what is* בקמצו, within his closed hand, one might *assume that it may be* defective (underfull)? Scripture, however, states *here*, מלא, "his full [closed hand]". How then *does he do it that it shall be neither overfull nor underfull? After placing his hand in the vessel containing the meal-offering* he (the priest) bends his three fingers (those next to his thumb) at full length over on to the palm of his hand, *removing with his thumb and little finger all the flour that shows outside these three fingers*. This is the literal meaning that *the word* קמץ has in the Hebrew language (Siphra; Men. 11a; Joma 47a)[4]). על כל לבנתה [HIS FISTFUL OF FLOUR . . .] BESIDES ALL THE FRANKINCENSE — *i.e.* apart from all the frankincense shall his fist be full. לבנתה והקטיר ITS FRANKINCENSE, AND HE SHALL BURN — The frankincense too comes under the law of burning (cf. Siphra). מלא קמצו מסלתה ומשמנה: [AND HE SHALL TAKE THEREOUT] HIS HANDFUL OF THE FLOUR THEREOF AND OF THE OIL THEREOF — Consequently if when he takes the handful *of the flour*

NOTES

[1]) The placing of frankincense may also be done by a non-priest, since this is also prescribed before the priests (בני אהרן) are mentioned in the text.

[2]) A more detailed statement of the rites connected with the מנחה is given in VI. 7. and other particulars in vv. 8—10. From these it appears that the הגשה, "the bringing of the מנחה to the altar", must also be done by a priest alone. Although this preceded the actual קמיצה, Rashi here states that only the קמיצה and the rites that followed it are the duty of the priest, because for the moment he is concerned with those ceremonies alone that are mentioned here, and there is no statement here about the הגשה (cf. Nachmanides).

[3]) The ordinary Israelite could enter the forecourt only to a depth of eleven cubits from the east. Rashi has just stated that only the rites beginning from the קמיצה must be carried out by the priests. Hence the bringing of the מנחה to the priests just mentioned might be done by an ordinary Israelite. It follows therefore that the קמיצה might be performed even in that area into which alone the layman could bring it, although no special sanctity was attached to such a spot. This had to be specially mentioned by Scripture because the הגשה "the bringing it nigh unto the altar" that preceded the קמיצה had to be done by the priest (cf. v. 8 and Rashi thereon).

[4]) I. e. the root קמץ denotes pressing together, enclosing within a space by means of pressure. Rashi does not mean that the term itself implies that only three fingers are pressed on the palm of the hand. This is prescribed by the Talmud because from Scripture it is evident that only one hand may be used in this rite, and since it is necessary to remove the superfluous flour, the thumb and little finger must be left free for this purpose.

if an oblation *baken* in a pan be thy offering, it shall be *of* flour
unleavened, mingled with oil. 6Thou shalt sunder it into morsels, and
pour oil thereon: it is an oblation. 7And if an oblation *prepared* in a
boiling pot be thy offering, it shall be made *of* flour with oil. 8And thou
shalt bring the oblation that is made of these things unto the Eternal:
and one shall offer it unto the priest, and he shall bring it nigh unto
the altar. 9And the priest shall take up from the oblation its memorial
portion, and shall cause it to ascend in fumes upon the altar: *it is* a
fire offering of a pleasing odour unto the Eternal. 10And that which
is left of the oblation *shall be* Aaron's and his sons': *it is* a thing most
holy of the fire offerings of the Eternal. 11No oblation, which ye shall
offer unto the Eternal, shall be made with anything leavened: for
ye shall not cause to ascend in fumes, either any leaven or honey,
in any offering of the Eternal made by fire. 12Ye may offer
them as an offering of the first fruits unto the Eternal: but they
shalt not go up upon the altar for a pleasing odour. 13And every

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מחבת) was a vessel *employed* in the Temple in which they baked this *particular* meal-offering on the *open* fire in oil. The vessel was not deep but flat; therefore the meal-offering made in it was hard, for just because it (the מחבת) was flat the fire burnt the oil (Men. 63a). — All of them (i. e. both the meal-offerings prepared in a vessel) require a three-fold use of oil — pouring *upon them after they ware prepared*, mingling *with their dough*, and placing of oil in the vessel previous to preparing them (Men. 74b; cf. Siphra)[1]). סלת בלולה בשמן FLOUR MINGLED WITH OIL — This teaches *us* that he mingles them together when they (the cakes) are yet flour (are not yet baked, and not, as might be assumed, when the dough is already formed into cakes, as is the case with לחמי תודה, the cakes of the sacrifice of acknowledgment, Lev. VII. 12, where Scripture prescribes חלות בלולת בשמן, "Cakes" mingled with oil; cf. Siphra). **(6)** פתות אתה פתים — THOU SHALT SUNDER IT INTO MORSELS — *This is stated* to include all meal-offerings that are baked before the קמיצה (i. e. all mentioned here with the exception of מנחת סלת; cf. לחם משנה on Maim. הל׳ מעשה קרבנות פי״ג ה״י) in *the law of* breaking into pieces (Siphra; Men. 75)[2]). ויצקת עליה שמן מנחה הוא AND THOU SHALT POUR OIL THEREON: IT IS A MEAL OFFERING — *This is intended* to include all meal-offerings (with the exception of one; cf. Rashi below) in the law of pouring *oil upon them after the* מנחה *is prepared*. One might *think* the meal-offering baken in an oven (v. 4) *should* also *be treated* thus, Scripture, however, states עליה, "[thou shalt pour oil] upon it", *but not upon that baken in the oven*. But perhaps I should exclude *only* the cakes *of the* מנחה מאפה תנור and not *also* the wafers *of which that* מנחה *may consist!* Scripture, however, states היא, — "it *is a meal-offering*" *using this limitative word to the exclusion of wafers too* (Siphra; Men. 75a)[3]). **(7)** מרחשת [AND IF THOU BRING A MEAL OFFERING PREPARED IN A] מרחשת — This was a vessel used in the Temple, a deep one, and because it was deep the oil in it was heaped up (of considerable depth) and the fire did not burn it, and therefore the meal-offering made in it was, *as it were*, creeping[4]). Every thing that is soft (elastic) because of the liquid contained in it appears as though it were creeping and moving (Siphra; Men. 63a). **(8)** אשר יעשה מאלה [AND THOU SHALT BRING THE MEAL OFFERING] THAT IS MADE OF THESE THINGS — *i. e.* of one of these kinds (the meal offerings mentioned[5]) *UNTO THE LORD*, והקריבה AND HE SHALL OFFER IT — the owner *shall offer it* אל הכהן UNTO THE PRIEST, והגישה ... אל המזבח AND HE SHALL BRING IT NIGH UNTO THE ALTAR — He (the priest) brings it nigh unto to the south-west corner of the altar (cf. Zeb. 63b)[6]). **(9)** את אזכרתה ITS

NOTES

For Notes 1—6 see Appendix.

מִנְחָה עַל־הַמַּחֲבַת קָרְבָּנֶךָ סֹלֶת בְּלוּלָה בַשֶּׁמֶן
מַצָּה תִהְיֶה׃ ו פָּתוֹת אֹתָהּ פִּתִּים וְיָצַקְתָּ עָלֶיהָ שָׁמֶן
מִנְחָה הִוא׃ ס שלישי ז וְאִם־מִנְחַת מַרְחֶשֶׁת קָרְבָּנֶךָ
סֹלֶת בַּשֶּׁמֶן תֵּעָשֶׂה׃ ח וְהֵבֵאתָ אֶת־הַמִּנְחָה אֲשֶׁר
יֵעָשֶׂה מֵאֵלֶּה לַיהוָה וְהִקְרִיבָהּ אֶל־הַכֹּהֵן וְהִגִּישָׁהּ
אֶל־הַמִּזְבֵּחַ׃ ט וְהֵרִים הַכֹּהֵן מִן־הַמִּנְחָה אֶת־
אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃
י וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קָדָשִׁים
מֵאִשֵּׁי יְהוָה׃ יא כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַיהוָה
לֹא תֵעָשֶׂה חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ
מִמֶּנּוּ אִשֶּׁה לַיהוָה׃ יב קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם
לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ׃ יג וְכָל־

אונקלוס

גְּרִיצָן פַּטִּירָן דְּפִילָן בִּמְשַׁח וְאֶסְפּוֹגִין פַּטִּירִין דִּמְשִׁיחִין בִּמְשָׁח׃ ה וְאִם מִנְחָתָא עַל
מַסְרֵיתָא קֻרְבָּנָךְ סֻלְתָּא דְּפִילָא בִמְשַׁח פַּטִּיר תְּהֵי׃ ו בַּצַּע יָתַהּ בִּצּוּעִין וּתְרִיק עֲלַהּ מִשְׁחָא
מִנְחָתָא הִיא׃ ז וְאִם מִנְחַת רְדָתָא קֻרְבָּנָךְ סֻלְתָּא בִּמְשַׁח תִּתְעֲבֵד׃ ח וְתַיְתֵי יָת
מִנְחָתָא דִּי תִתְעֲבֵד מֵאִלֵּין קֳדָם יְיָ וִיקָרְבִנַּהּ לְוָת כַּהֲנָא וִיקָרְבִנַּהּ לְמַדְבְּחָא׃ ט וְיַפְרֵשׁ
כַּהֲנָא מִן מִנְחָתָא יָת אַדְכַּרְתַּהּ וְיַסֵּק לְמַדְבְּחָא קֻרְבַּן דְּמִתְקַבַּל בְּרַעֲוָא קֳדָם יְיָ׃
י וּדְאִשְׁתְּאַר מִן מִנְחָתָא לְאַהֲרֹן וְלִבְנוֹהִי קֹדֶשׁ קוּדְשִׁין מִקֻּרְבָּנַיָּא דַּיְיָ׃ יא כָּל מִנְחָתָא
דִּי תְקָרְבוּן קֳדָם יְיָ לָא תִתְעֲבֵד חֲמִיעַ אֲרֵי כָל חֲמִיר וְכָל דְּבַשׁ לָא תַסְּקוּן מִנֵּהּ קֻרְבָּנָא
קֳדָם יְיָ׃ יב קֻרְבַּן קַדְמַי תְּקָרְבוּן יָתְהוֹן קֳדָם יְיָ וּלְמַדְבְּחָא לָא תַסְּקוּן לְאִתְקַבָּלָא בְרַעֲוָא׃

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הוא שֶׁהָיָה בַּמִּקְדָּשׁ, שֶׁאוֹפִין בּוֹ מִנְחָה זוֹ עַל הָאוּר בְּשֶׁמֶן, וְהַכְּלִי אֵינוֹ עָמוֹק אֶלָּא צָף, וּמַעֲשֵׂי הַמִּנְחָה שֶׁבְּתוֹכוֹ קָשִׁין, שֶׁמִּתּוֹךְ שֶׁהִיא צָפָה, הָאוּר שׂוֹרֵף אֶת הַשֶּׁמֶן. וְכֻלָּן טְעוּנוֹת שָׁלֹשׁ מַתָּנוֹת שֶׁמֶן — יְצִיקָה וּבְלִילָה וּמַתַּן שֶׁמֶן בִּכְלִי קוֹדֶם לַעֲשִׂיָּתָן (שם ע״ד): סלת בלולה בשמן. מְלַמֵּד שֶׁבּוֹלְלָן בְּעוֹדָן סֹלֶת (מנח׳ ע״ד): (ו) פתות אתה פתים. לְרַבּוֹת כָּל הַמְּנָחוֹת הַנֶּאֱפוֹת קוֹדֶם קְמִיצָה לִפְתִיתָה (שם ע״ה): ויצקת עליה שמן מנחה הוא. לְרַבּוֹת כָּל הַמְּנָחוֹת לִיצִיקָה; יָכוֹל אַף מִנְחָה מַאֲפֵה תַנּוּר כֵּן, תַּ״ל עָלֶיהָ; אוֹצִיא אֶת הַחַלּוֹת וְלֹא אוֹצִיא אֶת הָרְקִיקִין, תַּ״ל הִוא (שם): (ז) מרחשת. כְּלִי הוּא שֶׁהָיָה בַּמִּקְדָּשׁ, עָמוֹק, וּמִתּוֹךְ שֶׁהִיא עֲמוּקָה, שַׁמְנָהּ צָבוּר וְאֵין הָאוּר שׂוֹרְפוֹ, לְפִיכָךְ מַעֲשֵׂי מִנְחָה הָעֲשׂוּיִין לְתוֹכָהּ רוֹחֲשִׁין; כָּל דָּבָר רַךְ עַל יְדֵי מַשְׁקֶה נִרְאֶה כְּרוֹחֵשׁ וּמְנַעְנֵעַ (ספרא): (ח) אשר יעשה מאלה. מֵאֶחָד מִן הַמִּינִים הַלָּלוּ, והקריבה בְּעָלֶיהָ אל הכהן, והגישה אל המזבח. מַגִּישָׁהּ לְקֶרֶן דְּרוֹמִית מַעֲרָבִית שֶׁל מִזְבֵּחַ (זבחי׳ ס״ג): (ט) את אזכרתה. הִיא הַקּוֹמֶץ: (יא) וכל דבש. כָּל מְתִיקַת פְּרִי קְרוּיָה דְּבַשׁ: (יב) קרבן ראשית תקריבו אתם. מַה יֵּשׁ לְךָ לְהָבִיא מִן הַשְּׂאוֹר וּמִן הַדְּבַשׁ? קָרְבַּן רֵאשִׁית — שְׁתֵּי הַלֶּחֶם שֶׁל עֲצֶרֶת הַבָּאִים מִן

offering of thy oblation shalt thou salt with salt; neither shalt thou
suffer the salt of the covenant of thy God to be lacking from thy
oblation; upon all thine offerings thou shalt offer salt. [14]And if thou
offer an oblation of firstfruits unto the Eternal, thou shalt offer for
the oblation of thy firstfruits tender stalks of corn parched by the fire,
grit of fruitful soil. [15]And thou shalt put oil upon it, and put frankin-
cense thereon: it is an oblation. [16]And the priest shall cause to ascend in
fumes the memorial *portion* of it, of the grit thereof, and *part* of the
oil thereof, besides all the frankincense thereof: *it is* a fire offering
unto the Eternal.

3. [1]And if his offering *be* a feast sacrifice, if he offer *it* of the herd;
whether *it be* a male or female, he shall offer it without blemish before
the Eternal. [2]And he shall lay his hand upon the head of his offering,
and slaughter it *at* the entrance of the appointed tent: and Aaron's sons
the priest's shall sprinkle the blood upon the altar round about. [3]And he
shall offer of the sacrifice of the feast offering a fire offering unto the
Eternal: the fat that covereth the inwards, and all the fat that *is*

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MEMORIAL PORTION — this is the "fistful" (קמץ) (cf. Rashi on v. 2). **(11)** וכל דבש [YE SHALL NOT CAUSE TO ASCEND IN FUMES] ANY HONEY — Any sweet juice of a fruit is called "honey"[1]). **(12)** קרבן ראשית תקריבו אתם YE MAY OFFER THEM AS AN OFFERING OF THE FIRST FRUITS — But what is it that you h a v e to offer of leaven and of honey? The offering of the first fruits, *viz.*, the "two loaves" of the Feast of Weeks" that were brought of leavened *dough*, — as it is said, (XXIII. 16, 17) "[and ye shall offer a new meal-offering unto the Lord . . . two loaves] they shall be baken l e a v e n e d", — and the first ripe fruits *were brought* of *species that contain* sweet juices (דבש), such as the firstlings of figs and dates (Men. 58a). **(13)** מלח ברית [NEITHER SHALT THOU SUFFER] THE SALT OF THE COVENANT [. . . TO BE LACKING FROM MY MEAL OFFERING], because a covenant was established with the salt as far back as the six days of Creation when the lower waters (those of the oceans) received an assurance that they would be offered on the altar in *the form of* salt and *also as water* in *the ceremony of* "the libation of water" on the Feast of Tabernacles"[2]). על כל קרבנך UPON ALL THY OFFERINGS [THOU SHALT OFFER SALT] — upon burnt-offerings of cattle and fowls and *upon* the fat-portions of all sacrifices in general (Men. 20a). **(14)** ואם תקריב AND IF (according to Rashi, AND "WHEN") THOU OFFER [A MEAL-OFFERING OF FIRST FRUITS] — אם here has the meaning of כי, "when", for this (the offering of the מנחת בכורים) is not optional, since Scripture is speaking of the meal-offering of the "Omer" which is obligatory. Similar is אם *in the phrase* (Num. XXXVI. 4) ואם יהיה היובל *which means: "w h e n the jubilee will be", not: "i f the jubilee will be"* since *it is bound to come* (cf. Siphra; see also Rashi on Ex. XX. 22). מנחת בכורים THE MEAL-OFFERING OF FIRSTFRUITS — Scripture is speaking here of the meal-offering of the "Omer" (XXIII. 10) which is brought when the grain is in the green ears (אביב), *i. e.*, at the time of the ripening of the grain, and which was brought of barley, *for* it states here "אביב", and there, too, (Ex. IX. 31) it states "for the barley was in the ears (אביב)" (Siphra; Men. 68b). קלוי באש PARCHED BY THE FIRE — *It is thus described* because they roast it on the f i r e in the "tube of the grain-p a r c h e r s (אבוב של קלאים)", for unless *it was treated* thus it could not be ground in the mill because it was fresh, *as the term* אביב *green, fresh suggests* (cf. Rashi on Ex. IX. 31). גרש כרמל *means* broken (גרוש) whilst it was yet fresh (כרמל). גרש is an expression for breaking and grinding.

NOTES

For Notes 1—2 see Appendix.

קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח
בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב
מֶלַח: ס יד וְאִם־תַּקְרִיב מִנְחַת בִּכּוּרִים לַיהוָה
אָבִיב קָלוּי בָּאֵשׁ גֶּרֶשׂ כַּרְמֶל תַּקְרִיב אֵת מִנְחַת
בִּכּוּרֶיךָ: טו וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשַׂמְתָּ עָלֶיהָ לְבֹנָה
מִנְחָה הִוא: טז וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ מִגִּרְשָׂהּ
וּמִשַּׁמְנָהּ עַל כָּל־לְבֹנָתָהּ אִשֶּׁה לַיהוָה: פ רביעי ג א וְאִם־
זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב
אִם־זָכָר אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי יְהוָה:
ב וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל
מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: ג וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה אֶת־
הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר

אונקלוס

יג וְכָל קֻרְבַּן מִנְחָתָךְ בְּמִלְחָא תִמְלַח וְלָא תְבַטֵּל מְלַח קְיָם אֱלָהָךְ מֵעַל מִנְחָתָךְ עַל
כָּל קֻרְבָּנָךְ תְּקָרֵב מִלְחָא: יד וְאִם תְּקָרֵב מִנְחַת בִּכּוּרִין קֳדָם יְיָ אָבִיב קְלֵי בְנוּר פֵּירוּכָן
רַכִּיכָן תְּקָרֵב יָת מִנְחַת בִּכּוּרָךְ: טו וְתִתֵּן עֲלַהּ מִשְׁחָא וּתְשַׁוֵּי עֲלַהּ לְבֻנְתָּא מִנְחָתָא הִיא:
טז וְיַסֵּק כַּהֲנָא יָת אַדְכַּרְתַּהּ מִגַּרְסַהּ וּמִמִּשְׁחַהּ עַל כָּל לְבֻנְתַּהּ קֻרְבָּנָא קֳדָם יְיָ: א וְאִם
נִכְסַת קוּדְשַׁיָּא קֻרְבָּנֵהּ אִם מִן תּוֹרֵי הוּא מְקָרֵיב אִם דְּכַר אִם נֻקְבָּא שְׁלִים יְקָרְבִנֵּהּ
קֳדָם יְיָ: ב וְיִסְמוֹךְ יְדֵהּ עַל רֵישׁ קֻרְבָּנֵהּ וְיִכְּסִנֵּהּ בִּתְרַע מַשְׁכַּן זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן

רש"י

הַשְּׂאוֹר, שֶׁנֶּאֱמַר חָמֵץ תֵּאָפֶינָה (ויק׳ כ״ג), וּבִכּוּרִים מִן הַדְּבַשׁ, כְּמוֹ בִּכּוּרֵי תְאֵנִים וּתְמָרִים (מנחו׳ נ״ח): (יג) מלח ברית. שֶׁהַבְּרִית כְּרוּתָה לַמֶּלַח מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית, שֶׁהֻבְטְחוּ הַמַּיִם הַתַּחְתּוֹנִים לִקָּרֵב בַּמִּזְבֵּחַ בַּמֶּלַח וְנִסּוּךְ הַמַּיִם בֶּחָג: על כל קרבנך. עַל עוֹלַת בְּהֵמָה וָעוֹף וְאֵימוּרֵי כָל הַקֳּדָשִׁים כֻּלָּן (מנח׳ כ׳): (יד) ואם תקריב. הֲרֵי אִם מְשַׁמֵּשׁ בִּלְשׁוֹן כִּי, שֶׁהֲרֵי אֵין זֶה רְשׁוּת, שֶׁהֲרֵי בְּמִנְחַת הָעֹמֶר הַכָּתוּב מְדַבֵּר שֶׁהִיא חוֹבָה. וְכֵן וְאִם יִהְיֶה הַיֹּבֵל וְגוֹ׳ (במ׳ ל״ו): מנחת בכורים. בְּמִנְחַת הָעֹמֶר הַכָּתוּב מְדַבֵּר שֶׁהִיא בָאָה אָבִיב — בִּשְׁעַת בִּשּׁוּל הַתְּבוּאָה, וּמִן הַשְּׂעוֹרִים הִיא בָאָה, נֶאֱמַר כָּאן אָבִיב וְנֶאֱמַר לְהַלָּן (שמ׳ ט׳), הַשְּׂעֹרָה אָבִיב: קלוי באש. שֶׁמְּיַבְּשִׁין אוֹתָהּ עַל הָאוּר בְּאַבּוּב שֶׁל קְלָאִים, שֶׁאִלּוּלֵי כֵן אֵינָהּ נִטְחֶנֶת בָּרֵחַיִם, לְפִי שֶׁהִיא לַחָה: גרש כרמל. גְּרוּסָה בְּעוֹדָהּ לַחָה; גֶּרֶשׂ לְשׁוֹן שְׁבִירָה וּטְחִינָה, גּוֹרְסָהּ בְּרֵחַיִם שֶׁל גְּרוֹסוֹת, כְּמוֹ וַיַּגְרֵס בֶּחָצָץ (איכה ג׳), וְכֵן גָּרְסָה נַפְשִׁי (תה׳ קי״ט): כרמל. בְּעוֹד הַכַּר מָלֵא, שֶׁהַתְּבוּאָה לַחָה וּמְלֵאָה בְּקַשִּׁין שֶׁלָּהּ, וְעַל כֵּן נִקְרָאִים הַמְּלִילוֹת כַּרְמֶל, וְכֵן כַּרְמֶל בְּצִקְלֹנוֹ (מ״ב ד׳):

ג (א) שלמים. שֶׁמַּטִּילִים שָׁלוֹם בָּעוֹלָם; ד״א: שְׁלָמִים שֶׁיֵּשׁ בָּהֶם שָׁלוֹם לַמִּזְבֵּחַ וְלַכֹּהֲנִים וְלַבְּעָלִים (ספרא): (ג) ואת כל החלב וגו׳. לְהָבִיא חֵלֶב שֶׁעַל הַקֵּבָה דִּבְרֵי רַבִּי יִשְׁמָעֵאל,

upon the inwards, [4]And the two kidneys, and the fat that *is* on them,
which *is* by the flanks, and the lobe above the liver, with the kidneys, it shall
he remove. [5]And Aaron's sons shall cause it to ascend in fumes on the
altar upon the burnt sacrifice, which *is* upon the wood that *is* on the
fire: *it is* a fire offering of a pleasing odour unto the Eternal. [6]And if
his offering for a sacrifice of feast offering unto the Eternal *be* of
the flock; male or female, he shall offer it without blemish. [7]If he
offer a lamb for his offering, then shall he offer it before the Eternal.
[8]And he shall lay his hand upon the head of his offering, and slaughter
it before the appointed tent: and Aaron's sons shall sprinkle the blood
thereof round about upon the altar. [9]And he shall offer of the sacrifice
of the feast offering, a fire offering unto the Eternal: the fat thereof,
and the whole fat tail, it shall he take off *hard* by the back-bone; and the
fat that covereth the inwards, and all the fat that *is* upon the inwards. [10]And

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— He ground it in a grit-mill. — גרש *has* the same *meaning as the verb in* (Lam. III. 16) "and He hath broken (ויגרס) [my teeth] with gravel-stones"; and similarly (Ps. CXIX. 20) "My soul is broken (גרסה)". כרמל — *i. e., broken* whilst the husk (כר) is yet full (מלא) (according to this כרמל is a word compounded of כר and מל) — when the crop is yet fresh and full in its stalks; for this reason the *fresh* ears are called כרמל. Similar is, (2 Kings IV. 42) "and full ears of corn (כרמל) in the husk thereof"

3. (1) שלמים PEACE-OFFERINGS — *They are so called* because they bring peace (שלום) into the world. Another explanation is: *they are called* שלמים because through them there is "peace" (harmony and lack of envy) to the altar, to the priests and to the owners (since all these receive a portion) (cf. Rashi on Ex. XXIX. 22 and our Note thereon; see also Siphra). **(3)** ואת כל החלב וגו׳ [AND HE SHALL OFFER ... ALL THE FAT THAT COVERETH THE INWARDS] AND ALL THE FAT [THAT IS UPON THE INWARDS] — *These apparently redundant words are intended* to include *in the command* the fat *also* that lies upon the maw. This is the opinion of Rabbi Ishmael: Rabbi Akiba holds *that they are intended* to include *only* the fat that is on the gut (Siphra; cf. Chul. 49b). **(4)** הכסלים — Flancs in O. F. — *It speaks of the fat which is on* (על) *the kidneys being also on* (על) *the flanks* because the fat that is upon the kidneys is, when the animal is living, on the uppermost part of the flanks, and they (the kidneys) are in a downward position. This is the fat which is under the loins — what are called lombles in O. F.; it is that white *fat* which is visible upon the upper part of the flanks, but on their lower part the flesh covers it, *and this latter portion of the fat is therefore not upon but under the flanks*[1]). היותרת is the protecting wall (membrane) over the liver which is called abris in O. F. In the Aramaic language it is called חצרא דכבדא the lobe of the liver. על הכבד — *This must mean* that he shall take a little of the liver with it, for in another place it *distinctly states*, (IX. 10) "and the יותרת מן הכבד[2]) [he caused to ascend in fumes]". על הכבד על הכליות — *means*, besides *the part of* the liver and besides the kidneys shall he remove this (the יותרת). **(5)** על העולה *means* [HE SHALL BURN IT] BESIDES THE BURNT OFFERING. Scripture *thus* teaches us that the continual burnt-offering should be placed on the wood-pile before any other sacrifice (cf. Zeb. 89a; Tos. ib. s. v. כל התדיר and Rashi on VI. 5). **(7)** אם כבש IF [HE OFFER] A LAMB — Because there is amongst the fat-portions of the lamb something which is not amongst the fat-portions of the goat, — for of the lamb the fat-tail (אליה) is offered, — therefore they (the law regarding the lamb and that regarding the goat) have been divided into two separate paragraphs (whilst in the case of the free-will עולה they are contained in one

NOTES

For Notes 1—2 see Appendix.

עַל־הַקֶּרֶב׃ ד וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר
עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד
עַל־הַכְּלָיוֹת יְסִירֶנָּה׃ ה וְהִקְטִירוּ אֹתוֹ בְנֵי־אַהֲרֹן
הַמִּזְבֵּחָה עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־
הָאֵשׁ אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ ו וְאִם־מִן־
הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נְקֵבָה
תָּמִים יַקְרִיבֶנּוּ׃ ז אִם־כֶּשֶׂב הוּא־מַקְרִיב אֶת־קָרְבָּנוֹ
וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה׃ ח וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ
קָרְבָּנוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן
אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃ ט וְהִקְרִיב מִזֶּבַח
הַשְּׁלָמִים אִשֶּׁה לַיהוָה חֶלְבּוֹ הָאַלְיָה תְמִימָה לְעֻמַּת
הֶעָצֶה יְסִירֶנָּה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת
כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃ י וְאֵת שְׁתֵּי הַכְּלָיֹת

אונקלוס

כָּהֲנַיָּא יָת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר׃ ג וִיקָרֵב מִנִּכְסַת קוּדְשַׁיָּא קֻרְבָּנָא קֳדָם יְיָ
יָת תַּרְבָּא דְּחָפֵי יָת גַּוָּא וְיָת כָּל תַּרְבָּא דִּי עַל גַּוָּא׃ ד וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דִּי
עֲלֵיהֶן דִּי עַל גִּסְסַיָּא וְיָת חִצְרָא דְּעַל כַּבְדָּא עַל כָּלְיָתָא יֶעְדִּנַּהּ׃ ה וְיַסְּקוּן יָתֵהּ בְּנֵי אַהֲרֹן
לְמַדְבְּחָא עַל עֲלָתָא דִּי עַל אָעַיָּא דִּי עַל אֶשָּׁתָא קֻרְבַּן דְּמִתְקַבַּל בְּרַעֲוָא קֳדָם יְיָ׃ ו וְאִם
מִן עָנָא קֻרְבָּנֵהּ לְנִכְסַת קוּדְשַׁיָּא קֳדָם יְיָ דְּכַר אוֹ נֻקְבָא שְׁלִים יְקָרְבִנֵּהּ׃ ז אִם אִמַּר הוּא
מְקָרֵב יָת קֻרְבָּנֵהּ וִיקָרֵב יָתֵהּ קֳדָם יְיָ׃ ח וְיִסְמוֹךְ יָת יְדֵהּ עַל רֵישׁ קֻרְבָּנֵהּ וְיִכּוֹס יָתֵהּ
קֳדָם מַשְׁכַּן זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן יָת דְּמֵהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר׃ ט וִיקָרֵב מִנִּכְסַת
קוּדְשַׁיָּא קֻרְבָּנָא קֳדָם יְיָ תַּרְבֵּהּ אֲלִיתָא שְׁלֵמְתָּא לָקֳבֵל שִׁזַּרְתָּא יֶעְדִּנַּהּ וְיָת תַּרְבָּא

רש״י

רַבִּי עֲקִיבָא אוֹמֵר לְהָבִיא חֵלֶב שֶׁעַל הַדַּקִּין (שם): (ד) הכסלים. פלנק״ש בְּלַעַז; שֶׁהַחֵלֶב
שֶׁעַל הַכְּלָיוֹת כְּשֶׁהַבְּהֵמָה חַיָּה הוּא בְּגוֹבַהּ הַכְּסָלִים מִלְּמַטָּה, וְזֶה הַחֵלֶב שֶׁתַּחַת הַמָּתְנַיִם —
שֶׁקּוֹרִין בְּלַעַז לונבי״לוש — לוֹבֶן הַנִּרְאֶה לְמַעְלָה בְּגוֹבַהּ הַכְּסָלִים, וּבְתַחְתִּיתוֹ הַבָּשָׂר חוֹפֵהוּ:
היתרת. הוּא דּוֹפֶן הַמָּסָךְ שֶׁקּוֹרִין איברי״ש, וּבִלְשׁוֹן אֲרַמִּי חִצְרָא דְּכַבְדָּא: על הכבד.
שֶׁיִּטּוֹל מִן הַכָּבֵד עִמָּהּ מְעַט, וּבְמָקוֹם אַחֵר הוּא אוֹמֵר וְאֶת הַיֹּתֶרֶת מִן הַכָּבֵד (ויק׳ ט׳):
על הכבד על הכליות. לְבַד מִן הַכָּבֵד וּלְבַד מִן הַכְּלָיוֹת יְסִירֶנָּה לָזוֹ: (ה) על העלה.
מִלְּבַד הָעוֹלָה; לִמַּדְנוּ שֶׁתִּקְדּוֹם עוֹלַת תָּמִיד לְכָל קָרְבָּן עַל הַמַּעֲרָכָה (זבחי׳ פ״ט): (ז) אם
כשב. לְפִי שֶׁיֵּשׁ בְּאֵמוּרֵי הַכֶּשֶׂב מַה שֶּׁאֵין בְּאֵמוּרֵי הָעֵז, שֶׁהַכֶּשֶׂב אַלְיָתוֹ קְרֵבָה, לְכָךְ
נֶחְלְקוּ לִשְׁתֵּי פָּרָשִׁיּוֹת (ספרא): (ח) וזרקו. שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע; וְעַל יְדֵי הַכְּלִי הוּא
זוֹרֵק, וְאֵינוֹ נוֹתֵן בְּאֶצְבַּע אֶלָּא חַטָּאת (זבחי׳ נ״ה): (ט) חלבו. הַמֻּבְחָר שֶׁבּוֹ, וּמַהוּ? זֶה

the two kidneys, and the fat that *is* upon them, which *is* by the flanks,
and the lobe above the liver, with the kidneys, it shall he remove. 11And
the priest shall cause it to ascend in fumes at the altar: *it is* the food
of the fire offering unto the Eternal. 12And if his offering *be* a goat,
then he shall offer it before the Eternal. 13And he shall lay his hand
upon the head of it, and slaughter it before the appointed tent: and the
sons of Aaron shall sprinkle the blood thereof upon the altar round
about. 14And he shall offer thereof his offering, *even* an offering made
by fire unto the Eternal; the fat that covereth the inwards, and all the
fat upon the inwards, 15And the two kidneys and the fat that *is* upon
them, which *is* by the flanks, and the lobe above the liver, with the
kidneys, it shall he remove. 16And the priest shall cause them to ascend
in fumes at the altar: *it is* the food of the fire offering for a pleasing
odour: all the fat is for the Eternal. 17*It shall be* an ordinance for ever
for your generations throughout all your dwellings, that ye eat not any
fat nor blood.

4. 1And the Eternal spake unto Moses, saying, 2Speak unto the children of
Israel, saying, If a soul shall sin in error against any of the commandments
of the Eternal *concerning things* which ought not to be done, and shall act

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paragraph, I. 10—13, since there is no difference in the laws regarding these two animals) (cf. Siphra). **(8)** ורקו AND [AARON'S SONS] SHALL DASH THE BLOOD THEREOF [ROUND ABOUT] — two applications *of the blood are necessary* so as to constitute four (cf. Rashi on I. 5). He (the priest) dashes the blood with a vessel; it is only *the blood of* the sin-offering that he applies with his finger (Zeb. 55a, 97b). **(9)** חלבו *means:* the choicest part[1]) in it; and what is this? The whole fat-tail. לעמת הֶעָצָה — *i. e.* above the kidneys which give counsel (עֵצָה) (cf. Rashi on Ex. XXIX. 22 and Note thereon). **(11)** לחם אשה לה' *means: it is* the food of the fire in honour of the Lord. (The translation is not: it is food, a fire offering unto the Lord; לחם is construct, and the words must be translated as Rashi does). לחם is a *general* expression for food. Similar is, (Jer. XI. 19) "let us destroy the tree with the fruit thereof (בלחמו)"; (Dan. V. 1) "[Belshazzar] made a great banquet (לחם)"; (Eccl. X. 19) "It is for laughter that a banquet (לחם) is made". **(17)** חקת עולם This whole verse is well expounded in Torath Cohanim[2]).

4. (2) מכל מצות ה' [IF A SOUL SIN IN ERROR] AGAINST ANY OF THE COMMANDMENTS OF THE LORD — Our Rabbis explained (Siphra; Sabb. 69a) that a sin-offering (of which this chapter speaks) is brought only for such a thing the wilful committal of which is forbidden by a לאו (a negative

NOTES

[1]) See Appendix.

[2]) It connects the beginning of this verse with the last words of the preceding: All fat is the Lord's — an everlasting statute: i. e. all fat is the Lord's, not only in the wilderness where this command was given and when no meat might be eaten unless the animal had first been brought as a שלמים-sacrifice (cf. XVII. 5) and the fat burnt upon the altar, but even in later times when the Temple at Jerusalem had been erected, and meat might be partaken of without the animal being sacrificed. And lest one might imagine that the fat was forbidden as food only when the Temple existed when the fat of animals was sacrificed upon the altar, but that when the sacrificial system ceased, it was permitted, it therefore states "throughout your generations" — at all times. Lastly, to make this valid not for Palestine alone where sacrifices might be brought but for all lands, it states: in all your dwellings.

וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־
הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃ יא וְהִקְטִירוֹ
הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לַיהוָה׃ פ יב וְאִם־
עֵז קָרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה׃ יג וְסָמַךְ אֶת־יָדוֹ עַל־
רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן
אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃ יד וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ
אִשֶּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת
כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃ טו וְאֵת שְׁתֵּי הַכְּלָיֹת
וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־
הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃ טז וְהִקְטִירָם
הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לְרֵיחַ נִיחֹחַ כָּל־חֵלֶב
לַיהוָה׃ יז חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם
כָּל־חֵלֶב וְכָל־דָּם לֹא תֹאכֵלוּ׃ פ חמישי ד א וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה
אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה׃

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דְּחָפֵי יָת גַּוָּא וְיָת כָּל תַּרְבָּא דִּי עַל גַּוָּא: י וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל גִּסְסַיָּא וְיָת חִצְרָא דְּעַל כַּבְדָּא עַל כָּלְיָתָא יֶעְדִּנַּהּ: יא וְיַסְּקִנֵּהּ כַּהֲנָא לְמַדְבְּחָא לְחֵם קֻרְבָּנָא קֳדָם יְיָ: יב וְאִם מִן בְּנֵי עִזַּיָּא קֻרְבָּנֵהּ וִיקָרְבִנֵּהּ קֳדָם יְיָ: יג וְיִסְמוֹךְ יָת יְדֵהּ עַל רֵישֵׁהּ וְיִכּוֹס יָתֵהּ קֳדָם מַשְׁכַּן זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן יָת דְּמֵהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר: יד וִיקָרֵב מִנֵּהּ קֻרְבָּנֵהּ קֻרְבָּן קֳדָם יְיָ יָת תַּרְבָּא דְּחָפֵי יָת גַּוָּא וְיָת כָּל תַּרְבָּא דִּי עַל גַּוָּא: טו וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל גִּסְסַיָּא וְיָת חִצְרָא דִּי עַל כַּבְדָּא עַל כָּלְיָתָא יֶעְדִּנַּהּ: טז וְיַסְּקִנּוּן כַּהֲנָא לְמַדְבְּחָא לְחֵם קֻרְבָּנָא לְאִתְקַבָּלָא בְרַעֲוָא כָּל תַּרְבָּא קֳדָם יְיָ: יז קְיָם עָלַם לְדָרֵיכוֹן בְּכֹל מוֹתְבָנֵיכוֹן כָּל תַּרְבָּא וְכָל דְּמָא לָא

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הָאַלְיָה תְמִימָה: לעמת העצה. לְמַעְלָה מִן הַכְּלָיוֹת הַיּוֹעֲצוֹת: **(יא)** לחם אשה לה׳. לַחְמוֹ שֶׁל אֵשׁ לְשֵׁם גָּבוֹהַּ: לחם. לְשׁוֹן מַאֲכָל, וְכֵן נַשְׁחִיתָה עֵץ בְּלַחְמוֹ (ירמ׳ י״א), עֲבַד לְחֶם רַב (דני׳ ה׳), לִשְׂחוֹק עֹשִׂים לֶחֶם (קהל׳ י׳): **(יז)** חקת עולם. יָפֶה מְפֹרָשׁ בְּתוֹרַת כֹּהֲנִים כָּל הַפָּסוּק הַזֶּה:

ד **(ב)** מכל מצות ה׳. פֵּרְשׁוּ רַבּוֹתֵינוּ אֵין חַטָּאת בָּאָה אֶלָּא עַל דָּבָר שֶׁזְּדוֹנוֹ לָאו וְכָרֵת

against any of them: 3 If the priest that is anointed do sin *bringing* guilt on the people; then let him offer for his sin, which he hath sinned, a young bull without blemish unto the Eternal for a sin offering. 4 And he shall bring the bull unto the entrance of the appointed tent before the Eternal; and shall lay his hand upon the head of the bull, and slaughter the bull before the Eternal. 5 And the priest that is anointed shall take of the blood of the bull, and bring it to the appointed tent. 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Eternal, before the partition vail of the sanctuary. 7 And the priest shall put *some* of the blood upon the horns of the altar of incense of aromatics before the Eternal, which *is* in the appointed tent; and shall pour all the blood of the bull at the base of the altar of the burnt offering, which *is at* the entrance of the appointed tent. 8 And he shall take up from it all the fat of the bull for the sin offering; the fat that covereth the inwards, and all the fat upon the inwards, 9 And

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command) and is subject to the penalty of excision[1]). מאחת מהנה — *The prefix in* מאחת, *being the partitive* מ, *suggests: even if one infringes only* a p a r t of one of them. as, for instance, if one writes on Sabbath the two letters שם of *the name* שמעון *having intended to write the whole word,* or the letters נח of the word נחור, or דן of דניאל (Siphra; Sabb. 103a)[2]). **(3)** אם הכהן המשיח יחטא לאשמת העם IF THE PRIEST THAT IS ANOINTED DO SIN לאשמת העם — The Halachic explanation is *that* he is liable *to bring a sin-offering* only when there was ignorance of the *real* matter (of the law in question; i. e. after having considered the case in question he came to a wrong decision) together with a mistaken action (i. e. where he erred in a Halachic decision and as a result of this error acted against the true law), just as it is stated with reference to the guilt of the *whole* people[3]): (v. 13) "[And if the whole congregation of Israel err] and the thing be hid from the eyes of the assembly a n d t h e y h a v e d o n e [somewhat against the commandments of the Lord]" (Siphra; Hor. 7a; Rashi on v. 13)[4]). Its literal sense is according to the Agadic explanation: When the High-priest sins this is the guilt of the people (i. e. it results in the people remaining under a load of guilt), because they are dependent on h i m to effect atonement for them and to pray on their behalf, and *now* he *himself* has become degenerate *and can thus not expiate for them, wherefor they remain under guilt.* פר A BULLOCK — One might *think that it may be* an old one! Scripture, however, adds בן, a young animal. If, then, it must be בן, a young one, I might *think* a *very* young *animal is fitted too* (this being also implied in the term בן)! Scripture, however, states פר! How is this *to be reconciled? By explaining* פר בן בקר to be a bullock of three years (which is neither too old nor too young) (Siphra; cf. Rashi on IX. 7 and Note thereon). **(5)** אל אהל מועד [AND THE PRIEST ... SHALL BRING IT] TO THE APPOINTED TENT — to the Tabernacle — and, *later,* in the House of Eternity (the Temple at Jerusalem), into the Hechal (cf. Rashi on Ex. XXIX. 43). **(6)** את פני פרכת הקדש [AND THE PRIEST SHALL ... SPRINKLE OF THE BLOOD ...] BEFORE THE PARTITION VAIL OF THE קדש — *i. e.* before that spot where it is *exceedingly* holy — exactly in front of the space between the staves *of the Ark.* The blood did not touch the Partition Vail (since he was standing some distance off), but if it *happened to* touch it, then it touched it, *and it did not invalidate the ceremony*[5]). **(7)** ואת כל דם AND ALL THE BLOOD — i. e. all the r e m a i n d e r of the blood (since part of it had already been sprinkled) (Siphra; cf. Zeb. 25a). **(8)** ואת כל חלב פר [AND HE SHALL TAKE UP ...] ALL THE FAT OF THE BULLOCK — It ought to have said "its fat" (since the פר has just been mentioned); why does it state *expressly "the*

NOTES

For Notes 1—5 see Appendix.

ג אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל
חַטָּאתוֹ אֲשֶׁר חָטָא פַּר בֶּן־בָּקָר תָּמִים לַיהוָה
לְחַטָּאת׃ ד וְהֵבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד
לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט
אֶת־הַפָּר לִפְנֵי יְהוָה׃ ה וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ מִדַּם
הַפָּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד׃ ו וְטָבַל הַכֹּהֵן
אֶת־אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים לִפְנֵי
יְהוָה אֶת־פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ׃ ז וְנָתַן הַכֹּהֵן מִן־הַדָּם
עַל־קַרְנוֹת מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר
בְּאֹהֶל מוֹעֵד וְאֵת ׀ כָּל־דַּם הַפָּר יִשְׁפֹּךְ אֶל־יְסוֹד
מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד׃ ח וְאֶת־כָּל־
חֵלֶב פַּר הַחַטָּאת יָרִים מִמֶּנּוּ אֶת־הַחֵלֶב הַמְכַסֶּה
עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃ ט וְאֵת

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תֵּיכְלוּן: א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר אֱנָשׁ אֲרֵי יֶחוּב
בְּשָׁלוּ מִכָּל פִּקּוּדַיָּא דַּיְיָ דִּי לָא כָשְׁרִין לְאִתְעֲבָדָא וְיַעְבֵּד מִן חַד מִנְּהוֹן: ג אִם כַּהֲנָא
רַבָּא יֶחוּב לְחוֹבַת עַמָּא וִיקָרֵב עַל חוֹבְתֵהּ דִּי חָב תּוֹר בַּר תּוֹרֵי שְׁלִים קֳדָם יְיָ
לְחַטָּאתָא: ד וְיַיְתֵי יָת תּוֹרָא לִתְרַע מַשְׁכַּן זִמְנָא לִקְדָם יְיָ וְיִסְמוֹךְ יָת יְדֵהּ עַל רֵישׁ
תּוֹרָא וְיִכּוֹס יָת תּוֹרָא קֳדָם יְיָ: ה וְיִסַּב כַּהֲנָא רַבָּא מִדְּמָא דְתוֹרָא וְיַיְתֵי יָתֵהּ לְמַשְׁכַּן
זִמְנָא: ו וְיִטְבּוֹל כַּהֲנָא יָת אִצְבְּעֵהּ בִּדְמָא וְיַדֵּי מִן דְּמָא שְׁבַע זִמְנִין קֳדָם יְיָ קֳדָם פָּרֻכְתָּא
דְקוּדְשָׁא: ז וְיִתֵּן כַּהֲנָא מִן דְּמָא עַל קַרְנַת מַדְבְּחָא דִקְטֹרֶת בּוּסְמִין לִקְדָם יְיָ דִּי בְּמַשְׁכַּן
זִמְנָא וְיָת כָּל דְּמָא דְתוֹרָא יֵשׁוֹד לִיסוֹדָא דְּמַדְבְּחָא דַעֲלָתָא דִּי בִתְרַע מַשְׁכַּן זִמְנָא:
ח וְיָת כָּל תְּרַב תּוֹרָא דְחַטָּאתָא יַפְרֵשׁ מִנֵּהּ יָת תַּרְבָּא דְּחָפֵי עַל גַּוָּא וְיָת כָּל תַּרְבָּא

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(ספרא): מאחת מהנה. מִמִּקְצָת אַחַת מֵהֶן, כְּגוֹן הַכּוֹתֵב בְּשַׁבָּת שֵׁם מִשִּׁמְעוֹן, נֹחַ מִנָּחוֹר, דָּן מִדָּנִיֵּאל (שם): (ג) אם הכהן המשיח יחטא לאשמת העם. מִדְרָשׁוֹ: אֵינוֹ חַיָּב אֶלָּא בְּהֶעְלֵם דָּבָר עִם שִׁגְגַת מַעֲשֶׂה, כְּמוֹ שֶׁנֶּאֱמַר לְאַשְׁמַת הָעָם וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל וְעָשׂוּ (שם); וּפְשׁוּטוֹ לְפִי אַגָּדָה: כְּשֶׁכֹּהֵן גָּדוֹל חוֹטֵא, אַשְׁמַת הָעָם הוּא זֶה, שֶׁהֵן תְּלוּיִין בּוֹ לְכַפֵּר עֲלֵיהֶם וּלְהִתְפַּלֵּל בַּעֲדָם, וְנַעֲשֶׂה מְקֻלְקָל: פר. יָכוֹל זָקֵן, תַּלְמוּד לוֹמַר בֶּן, אִי בֶּן יָכוֹל קָטָן, תַּלְמוּד לוֹמַר פַּר, הָא כֵיצַד? זֶה פַּר בֶּן שָׁלֹשׁ (שם): (ה) אל אהל מועד. לַמִּשְׁכָּן, וּבְבֵית עוֹלָמִים לַהֵיכָל: (ו) את פני פרכת הקדש. כְּנֶגֶד מְקוֹם קְדֻשָּׁתָהּ — מְכֻוָּן כְּנֶגֶד בֵּין הַבַּדִּים, וְלֹא הָיוּ נוֹגְעִים דָּמִים בַּפָּרֹכֶת, וְאִם נָגְעוּ נָגְעוּ: (ז) ואת כל דם. שְׁיָרֵי הַדָּם (זבחי׳ כ״ה): (ח) ואת כל חלב פר. חֶלְבּוֹ הָיָה לוֹ לוֹמַר, מַה תַּלְמוּד לוֹמַר פַּר?

the two kidneys, and the fat that is upon them, which *is* by the flanks,
and the lobe above the liver, with the kidneys, it shall he remove. 10 As
it was taken up from the bull of the sacrifice of feast offerings: and
the priest shall cause them to ascend in fumes upon the altar of the burnt
offering. 11 And the hide of the bull, and all its flesh, with its head, and
with its legs, and its inwards, and its dung; 12 Even the whole bull shall
he bring forth without the camp unto a clean place, to the place for
shedding the ashes, and burn it on the wood with fire: upon the place for
shedding the ashes shall it be burnt. 13 And if the whole congregation of
Israel err, and the thing be hid from the eyes of the assembly, and they
have done *somewhat against* any of the commandments of the Eternal
concerning things which should not be done, and have incurred guilt;
14 When the sin which they have sinned against it, is known, then the
assembly shall offer a young bull for the sin, and bring it before
the appointed tent. 15 And the elders of the congregation shall lay

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fat of a bullock [of a sin-offering]" (i. e. any bullock brought as a sin-offering)? In order to include *also* the bullock of the Day of Atonement in respect to the *burning of the* kidneys, the fat portions and the lobe (Siphra)[1]). החטאת — [THE FAT OF THE BULLOCK OF] THE SIN OFFERING (implying, the fat of the bullock because it is a sin-offering) *consequently serves* to include the goats brought *as a sin-offering* for idolatry (Num. XV. 24) in respect to *the burning of* the kidneys, the fat portions and the lobe of the liver (Siphra; cf. Note on the previous passage). ירים ממנו AND HE SHALL TAKE FROM IT [ALL THE FAT] — *from "it", i. e. from the bullock* — consequently he must take it (the fat) whilst it is still connected with it (the animal), — that he must not dismember it before removing the fat from it. *Thus is it explained* in Torath Cohanim. **(10)** כאשר יורם AS IT WAS TAKEN [FROM THE OX OF THE SACRIFICE OF THE PEACE OFFERINGS] — *i. e.* from those fat portions which are specified in the case of an ox *brought as* a sacrifice of peace-offerings. But what is specified in the case of a sacrifice of peace-offerings that is not specified here? *Nothing at all!* (Cf. III. 3—4 with here.) *What then is the force of the words* כאשר יורם? But *they are intended* to declare it analogous to the peace-offerings: What is the case with שלמים? *They must be burnt* as such! So, too, *must* this *be burnt* as such![2]) And *again* what is *the case with* שלמים? *They are intended to promote* peace for the world! So, too, is this *intended to promote* peace for the world. In *the Treatise on* "the Slaughtering of Sacrifices" it (the passage כאשר יורם וכו׳) is stated to be necessary to deduce from it *the rule* that in the case of sacrifices we can derive no law from a law which is *itself only* derived *from a text, and is not explicitly stated in Scripture. This is to be found* in the chapter *beginning with the words* איזהו מקומן (Zeb. 49b)[3]). על הכבד על הכליות על ראשו ועל כרעיו — All *these words* (על) are an expression denoting an addition — they mean as much as "besides". **(12)** אל מקום טהור [EVEN THE WHOLE BULLOCK SHALL HE BRING FORTH WITHOUT THE CAMP] UNTO A CLEAN PLACE — Because there was outside the city (Jerusalem) a place intended for *depositing* unclean things, *viz.*, to cast *there* the plague-stricken stones (cf. XIV. 45) and to serve as a place of burial, Scripture was compelled to state regarding this *term* "without the camp" — which *in the case of Jerusalem*, is identical with: "without the city" — that the place *where it was to be burnt* shall be a clean one. מחוץ למחנה WITHOUT THE CAMP — i. e. without the three camps (מחנה שכינה, מחנה לויה ומחנה ישראל); and, *in the case of* the "House of Eternity" (the Temple), *it was to be brought forth* without the city, just as our Rabbis have explained it in Treatise Joma (68a)

NOTES

For Notes 1—3 see Appendix.

שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־
הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃
י כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים וְהִקְטִירָם הַכֹּהֵן
עַל מִזְבַּח הָעֹלָה׃ יא וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ
עַל־רֹאשׁוֹ וְעַל־כְּרָעָיו וְקִרְבּוֹ וּפִרְשׁוֹ׃ יב וְהוֹצִיא אֶת־
כָּל־הַפָּר אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר אֶל־
שֶׁפֶךְ הַדֶּשֶׁן וְשָׂרַף אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שֶׁפֶךְ
הַדֶּשֶׁן יִשָּׂרֵף׃ פ יג וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ
וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל וְעָשׂוּ אַחַת מִכָּל־מִצְוֺת
יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁמוּ׃ יד וְנוֹדְעָה הַחַטָּאת
אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקָּהָל פַּר בֶּן־בָּקָר
לְחַטָּאת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד׃ טו וְסָמְכוּ

אונקלוס

דִּי עַל גַּוָּא׃ ט וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל גִּסְסַיָּא וְיָת חִצְרָא דְּעַל כַּבְדָּא
עַל כָּלְיָתָא יֶעְדִּנַּהּ׃ י כְּמָא דִּי מִתַּפְרַשׁ מִתּוֹר נִכְסַת קוּדְשַׁיָּא וְיַסְּקִנּוּן כַּהֲנָא עַל מַדְבְּחָא
דַּעֲלָתָא׃ יא וְיָת מְשַׁךְ תּוֹרָא וְיָת כָּל בִּסְרֵהּ עַל רֵישֵׁהּ וְעַל כְּרָעוֹהִי וְגַוֵּהּ וְאָכְלֵהּ׃
יב וְיַפֵּק יָת כָּל תּוֹרָא מִבָּרָא לְמַשְׁרִיתָא לַאֲתַר דְּכֵי לַאֲתַר בֵּית מֵישַׁד קִטְמָא וְיוֹקִיד
יָתֵהּ עַל אָעַיָּא בְּאֶשָּׁתָא עַל אֲתַר בֵּית מֵישַׁד קִטְמָא יִתּוֹקַד׃ יג וְאִם כָּל כְּנִשְׁתָּא
דְּיִשְׂרָאֵל יִשְׁתְּלוּן וִיהֵי מְכַסָּא פִּתְגָּמָא מֵעֵינֵי קְהָלָא וְיַעְבְּדוּן חַד מִכָּל פִּקּוֹדַיָּא דַּייָ דִּי
לָא כָשְׁרִין לְאִתְעֲבָדָא וְיחוּבוּן׃ יד וְתִתְיְדַע חוֹבְתָא דִּי חָבוּ עֲלַהּ וִיקָרְבוּן קְהָלָא תּוֹר

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לְרַבּוֹת פַּר שֶׁל יוֹם הַכִּפּוּרִים לִכְלָיוֹת וְלַחֲלָבִים וְיוֹתֶרֶת (ספרא): החטאת. לְהָבִיא שְׂעִירֵי
עֲ״זָ לִכְלָיוֹת וְלַחֲלָבִים וּלְיוֹתֶרֶת (שם): ירים ממנו. מִן הַמְחֻבָּר – שֶׁלֹּא יְנַתְּחֶנּוּ קוֹדֶם הֲסָרַת
חֶלְבּוֹ, תּוֹרַת כֹּהֲנִים: (י) כאשר יורם מֵאוֹתָן אֵמוּרִין הַמְפֹרָשִׁין בְּשׁוֹר זֶבַח הַשְּׁלָמִים; וְכִי
מַה פֵּרֵשׁ בְּזֶבַח הַשְּׁלָמִים שֶׁלֹּא פֵּרֵשׁ כָּאן? אֶלָּא לְהַקִּישׁוֹ לִשְׁלָמִים, מַה שְּׁלָמִים לִשְׁמָן
אַף זֶה לִשְׁמוֹ, וּמַה שְּׁלָמִים שָׁלוֹם לָעוֹלָם, אַף זֶה שָׁלוֹם לָעוֹלָם; וּבִשְׁחִיטַת קָדָשִׁים
מַצְרִיכוֹ לִלְמוֹד הֵימֶנּוּ שֶׁאֵין לְמֵדִין לָמֵד מִן הַלָּמֵד בְּקָדָשִׁים, בְּפֶרֶק אֵיזֶהוּ מְקוֹמָן (זבח׳ מ״ט):
על הכבד על הכליות... על ראשו ועל כרעיו. כֻּלָּן לְשׁוֹן תּוֹסֶפֶת הֵן, כְּמוֹ מִלְּבַד:
(יב) אל מקום טהור. לְפִי שֶׁיֵּשׁ מִחוּץ לָעִיר מָקוֹם מוּכָן לְטֻמְאָה – לְהַשְׁלִיךְ אֲבָנִים
מְנֻגָּעוֹת וּלְבֵית הַקְּבָרוֹת – הֻצְרַךְ לוֹמַר מִחוּץ לַמַּחֲנֶה זֶה – שֶׁהוּא חוּץ לָעִיר – שֶׁיְּהֵא
הַמָּקוֹם טָהוֹר: מחוץ למחנה. חוּץ לְשָׁלֹשׁ מַחֲנוֹת; וּבְבֵית עוֹלָמִים חוּץ לָעִיר, כְּמוֹ שֶׁפֵּרְשׁוּהוּ
רַבּוֹתֵינוּ בְּמַסֶּכֶת יוֹמָא (דף ס״ח) וּבְסַנְהֶדְרִין (דף מ״ב): אל שפך הדשן. מָקוֹם שֶׁשּׁוֹפְכִין
בּוֹ הַדֶּשֶׁן הַמְסֻלָּק מִן הַמִּזְבֵּחַ, כְּמוֹ שֶׁנֶּאֱמַר וְהוֹצִיא אֶת הַדֶּשֶׁן אֶל מִחוּץ לַמַּחֲנֶה (ויק׳ ו׳):
על שפך הדשן ישרף. שֶׁאֵין תַּלְמוּד לוֹמַר, אֶלָּא לְלַמֵּד שֶׁאֲפִילוּ אֵין שָׁם דֶּשֶׁן (ספרא):
(יג) עדת ישראל. אֵלּוּ סַנְהֶדְרִין (שם): ונעלם דבר. טָעוּ לְהוֹרוֹת בְּאַחַת מִכָּל כְּרִיתוֹת

their hands upon the head of the bull before the Eternal: and the bull
shall be slaughtered before the Eternal. 16And the priest that is anointed
shall bring of the blood of the bull to the appointed tent. 17And the
priest shall dip his finger *in some* of the blood, and sprinkle *it* seven
times before the Eternal, *even* before the partition vail. 18And some of
the blood he shall put upon the horns of the altar which *is* before the
Eternal, that *is* in the appointed tent, and shall pour out all the blood
at the base of the altar of the burnt offering, which *is at* the entrance
of the appointed tent. 19And he shall take up all its fat from it, and cause
it to ascend in fumes upon the altar. 20And he shall do with the bull as
he did with the bull for a sin offering, so shall he do with this: and
the priest shall make an expiation for them, and it shall be forgiven
them. 21And he shall bring forth the bull without the camp, and burn it
as he burned the first bull: it *is* a sin offering for the assembly. 22When

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and in *Treatise* Sanhedrin (42b). אל שפך הדשן *means: to* the place where the ashes that were removed from the altar were cast, as it is said (VI. 4) "and he shall bring out the ashes without the camp". על שפך הדשן UPON THE PLACE FOR SHEDDING THE ASHES [SHALL IT BE BURNT] — *This is something* which need not have been stated (since it says immediately before, that it shall be brought forth to this spot), but it is intended to teach that even if *at the time* there *happen to* be no ashes there, *the bullock shall nevertheless be burnt there.* **(13)** עדת ישראל [AND IF THE WHOLE] CONGREGATION OF ISRAEL [ERR] — This is the Great Synhedrion (Siphra; cf. Hor. 4b)[1]). ונעלם דבר AND A THING (a matter of law) WAS HID [FROM THE EYES OF THE ASSEMBLY] — *i. e.* they (the Synhedrion) erred, deciding in respect to one *of all those acts* for which excision is, *according to t r a d i t i o n*[2]), *implicitly mentioned* in the Torah that it is permissible (Hor. 8a). הקהל ועשו — [AND THE THING BE HID FROM THE EYES OF] THE ASSEMBLY AND THEY HAVE DONE — *It means* that the a s s e m b l y did according to their (the Synhedrion's) decision (cf. Hor. 2a). **(17)** את פני הפרכת [AND THE PRIEST SPRINKLE IT . . .] BEFORE THE PARTITION VAIL — But above (v. 6) Scripture states את פני פרכת ה ק ד ש? A parable! *This may be compared* to *the case of* a king against whom the country revolted. If it is only a minority of it that revolts his council (familia) still exists, but if the whole country revolts his council no longer exists. So, also, here: When the anointed priest *a l o n e* sinned, the appelation of sanctity that is attached to the place still remains on the Sanctuary, but as soon as a l l of them have sinned the holiness, God forbid, disappears[3]) (Zeb. 41b). **(18)** יסוד מזבח העלה אשר פתח אהל מועד [AND HE SHALL POUR OUT ALL THE BLOOD AT] THE BASE OF THE ALTAR OF THE BURNT-OFFERING WHICH IS AT THE ENTRANCE OF THE APPOINTED TENT — this is the base on the west side, for it was that which was opposite to the entrance *of the tent* (cf. Zeb. 51a). **(19)** ואת כל חלבו ירים AND HE SHALL TAKE ALL HIS FAT — Although it does not expressly mention here the lobe *of the liver* and the two kidneys *as portions that were to be taken* (as it does in the case of the anointed priest's sin-offering, v. 9) they may be derived from *the statement* (v. 20) "And he shall do with the bullock a s h e d i d [w i t h t h e b u l l o c k o f t h e s i n - o f f e r i n g]". But why are they not expressly mentioned? It was taught in the School of R. Ishmael: A parable! *This may be compared* to *the case of* a king who was angry with his friend and abridged *the account of* his offence because of the affection he bore him (Zeb. 41b). (Similarly Scripture does not give in detail all the rites that have to be carried out when the whole of the nation sins.) **(20)** ועשה לפר AND HE SHALL DO WITH THE BULLOCK — with t h i s *bullock* — כאשר עשה לפר החטאת AS HE

NOTES

For Notes 1—3 see Appendix.

זִקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה
וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה׃ טז וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ
מִדַּם הַפָּר אֶל־אֹהֶל מוֹעֵד׃ יז וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ
מִן־הַדָּם וְהִזָּה שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֶת־פְּנֵי
הַפָּרֹכֶת׃ יח וּמִן־הַדָּם יִתֵּן ׀ עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר
לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹּךְ
אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד׃
יט וְאֵת כָּל־חֶלְבּוֹ יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחָה׃
כ וְעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת כֵּן יַעֲשֶׂה־
לּוֹ וְכִפֶּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם׃ כא וְהוֹצִיא אֶת־
הַפָּר אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף
אֵת הַפָּר הָרִאשׁוֹן חַטַּאת הַקָּהָל הוּא׃ פ כב אֲשֶׁר

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בַּר תּוֹרֵי לְחַטָּאתָא וְיַעְלוּן יָתֵהּ לִקֳדָם מַשְׁכַּן זִמְנָא: טו וְיִסְמְכוּן סָבֵי כְנִשְׁתָּא יָת
יְדֵיהוֹן עַל רֵישׁ תּוֹרָא קֳדָם יְיָ וְיִכּוֹס יָת תּוֹרָא קֳדָם יְיָ: טז וְיָעֵל כַּהֲנָא רַבָּא מִן דְּמָא
דְתוֹרָא לְמַשְׁכַּן זִמְנָא: יז וְיִטְבּוֹל כַּהֲנָא (כּ אִצְבְּעֵהּ מִן דְּמָא וְיַדֵּי שְׁבַע זִמְנִין קֳדָם יְיָ (יָת)
קֳדָם פָּרֻכְתָּא: יח וּמִן דְּמָא יִתֵּן עַל קַרְנַת מַדְבְּחָא דִּי קֳדָם יְיָ דִּי בְּמַשְׁכַּן זִמְנָא וְיָת
כָּל דְּמָא יַשׁוּד לִיסוֹדָא דְּמַדְבְּחָא דַעֲלָתָא דִּי בִּתְרַע מַשְׁכַּן זִמְנָא: יט וְיָת כָּל תַּרְבֵּהּ
יַפְרֵשׁ מִנֵּהּ וְיַסֵּק לְמַדְבְּחָא: כ וְיַעֲבֵד לְתוֹרָא כְּמָא דִּי עֲבַד לְתוֹרָא דְחַטָּאתָא כֵּן יַעְבֵּד
לֵהּ וִיכַפַּר עֲלֵיהוֹן כַּהֲנָא וְיִשְׁתְּבֵק לְהוֹן: כא וְיַפֵּק יָת תּוֹרָא לְמִבָּרָא לְמַשְׁרִיתָא וְיוֹקִיד
יָתֵהּ כְּמָא דִּי אוֹקִיד יָת תּוֹרָא קַדְמָאָה חַטַּאת קְהָלָא הוּא: כב דִּי רַבָּא יְחוֹב וְיַעְבֵּד

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שֶׁבַּתּוֹרָה שֶׁהוּא מוּתָּר (הור׳ ח׳): הקהל ועשו. שֶׁעָשׂוּ צִבּוּר עַל פִּיהֶם: (יז) את פני הפרכת. וּלְמַעְלָה הוּא אוֹמֵר אֶת פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ! מָשָׁל לְמֶלֶךְ שֶׁסָּרְחָה עָלָיו מְדִינָה, אִם מִעוּטָהּ סָרְחָה, פַּמַלְיָא שֶׁלּוֹ מִתְקַיֶּמֶת וְאִם כֻּלָּהּ סָרְחָה, אֵין פַּמַלְיָא שֶׁלּוֹ מִתְקַיֶּמֶת, אַף כָּאן, כְּשֶׁחָטָא כֹּהֵן מָשִׁיחַ עֲדַיִן שֵׁם קְדֻשַּׁת הַמָּקוֹם עַל הַמִּקְדָּשׁ, מִשֶּׁחָטְאוּ כֻּלָּם, חַס וְשָׁלוֹם נִסְתַּלְּקָה הַקְּדֻשָּׁה (זב׳ מ״א): (יח) יסוד מזבח העלה אשר פתח אהל מועד. זֶה יְסוֹד מַעֲרָבִי שֶׁהוּא כְּנֶגֶד הַפֶּתַח (שם נ״א): (יט) ואת כל חלבו ירים. אַף עַל פִּי שֶׁלֹּא פֵּרֵשׁ כָּאן יוֹתֶרֶת וּשְׁתֵּי כְלָיוֹת, לְמֵדִין הֵם מִוְּעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה וְגוֹ׳ וּמִפְּנֵי מָה לֹא נִתְפָּרְשׁוּ בוֹ? תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל מָשָׁל לְמֶלֶךְ שֶׁזָּעַם עַל אוֹהֲבוֹ וּמִעֵט בְּסַרְחוֹנוֹ מִפְּנֵי חִבָּתוֹ (שם מ״א): (כ) ועשה לפר זֶה כאשר עשה לפר החטאת. כְּמוֹ שֶׁמְּפֹרָשׁ בְּפַר כֹּהֵן מָשִׁיחַ – לְהָבִיא יוֹתֶרֶת וּשְׁתֵּי כְלָיוֹת שֶׁפֵּרֵשׁ שָׁם, מָה שֶּׁלֹּא פֵּרֵשׁ כָּאן, וְלִכְפּוֹל בְּמִצְוַת הָעֲבוֹדוֹת, לְלַמֵּד שֶׁאִם חִסֵּר אַחַת מִכָּל הַמַּתָּנוֹת פָּסוּל; לְפִי שֶׁמָּצִינוּ בְנִתָּנִין עַל הַמִּזְבֵּחַ הַחִיצוֹן שֶׁנְּתָנָן בְּמַתָּנָה אַחַת כִּפֵּר, הֻצְרַךְ לוֹמַר כָּאן שֶׁמַּתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת (שם ל״ט): (כב) אשר נשיא יחטא. לְשׁוֹן אַשְׁרֵי – אַשְׁרֵי הַדּוֹר שֶׁהַנָּשִׂיא שֶׁלּוֹ נוֹתֵן לֵב לְהָבִיא כַּפָּרָה עַל שִׁגְגָתוֹ, קַל וָחוֹמֶר שֶׁמִּתְחָרֵט עַל

a prince hath sinned, and done *somewhat* in error, *against* any of the
commandments of the Eternal his God *concerning things* which should
not be done, and has incurred guilt; 23 Or if his sin, wherein he hath
sinned, was made known to him; he shall bring his offering, a kid of
the goats, a male without blemish. 24 And he shall lay his hand upon the
head of the goat, and slaughter it in the place where they slaughter the
burnt offering before the Eternal: it *is* a sin offering. 25 And the priest
shall take of the blood of the sin offering with his finger, and put *it*
upon the horns of the altar of burnt offering, and shall pour out its
blood at the base of the altar of burnt offering. 26 And he shall cause
all its fat to ascend in fumes at the altar, as the fat of the sacrifice of
feast offerings: and the priest shall make an expiation for him as con-
cerning his sin, and it shall be forgiven him. 27 And if a soul of the
common people sin in error, while he doeth *somewhat against* any of
the commandments of the Eternal *concerning things* which ought not
to be done, and incur guilt; 28 Or if his sin, which he hath sinned, was
made known to him: then he shall bring his offering, a kid of the
goats, a female without blemish, for his sin which he hath sinned.
29 And he shall lay his hand upon the head of the sin offering, and
slaughter the sin offering in the place of the burnt offering. 30 And
the priest shall take of the blood thereof with his finger, and put

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DID WITH THE BULLOCK FOR A SIN-OFFERING — *i. e.* as is expressly set forth in the case of the bullock of the anointed priest. *This statement thus serves* to bring *under the command of offering the fat portions* the lobe of the liver and the two kidneys which are expressly mentioned there but which are not expressly mentioned here; and it *serves also* to repeat the command referring to these rites, teaching *thereby* that if he (the anointed priest) omitted one of all the applications *of the blood* it (the sacrifice) becomes invalid. Since we find in regard to blood which had to be placed on the outer altar, that if he places it there by one application *alone* he nevertheless effected atonement (cf. Mish. Zeb. IV. 1), Scripture was compelled to intimate here that *the omission of* one application impedes the validity of the rite (Zeb. 39a)[1]. **(22)** אשר נשיא יחטא — *The word* אשר is connected in meaning with אשרי "happy". Happy is the generation whose prince (king) takes care to bring an atonement sacrifice *even* for an inadvertent act of his; how much the more certain is it that he will do penance for his wilful sins (Siphra; Hor. 10b)![2] **(23)** או הודע is the same as "IF" (אם) [THE THING] WAS MADE KNOWN TO HIM — There are many *passages where* או is used in the sense of אם, and *again* where אם *stands* in the place of או. A similar instance is: (Ex. XXI. 36) "או נודע כי שור נגח הוא", *which means "if it was known that the ox was wont to thrust" (cf., however, Rashi on that verse and our Note thereon).* הודע אליו IT WAS MADE KNOWN TO HIM — when he committed the sin he was under the belief that it was something permissible, afterwards it became known to him that it was a forbidden thing. **(24)** במקום אשר ישחט את העלה [AND HE SHALL SLAUGHTER IT] IN THE PLACE WHERE THEY SLAUGHTER THE BURNT-OFFERING — on the north *side of the altar* which is expressly mentioned in *the case of* the burnt-offering (I. 11) (Siphra). חטאת הוא IT IS [TO BE] A SIN-OFFERING — *Consequently*, if he slaughtered it for the purpose of (i. e. having in mind that it is) *a sin-offering* it is valid, but if it is not done for this purpose (i. e. that the officiating priest had another sacrifice in mind) it is invalid (Siphra; Zeb. 5b, 10b; cf. also Rashi and Zeb. 5b). **(25)** ואת דמו [AND HE SHALL POUR OUT] THE BLOOD — *i. e.* the remainder of the blood (cf. Rashi on v. 7). **(26)** כחלב זבח השלמים [AND HE

NOTES

For Notes 1—2 see Appendix.

נָשִׂיא יֶחֱטָא וְעָשָׂה אַחַת מִכָּל־מִצְוֺת יְהוָה אֱלֹהָיו
אֲשֶׁר לֹא־תֵעָשֶׂינָה בִּשְׁגָגָה וְאָשֵׁם׃ כג אוֹ־הוֹדַע אֵלָיו
חַטָּאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת־קָרְבָּנוֹ שְׂעִיר
עִזִּים זָכָר תָּמִים׃ כד וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשָּׂעִיר
וְשָׁחַט אֹתוֹ בִּמְקוֹם אֲשֶׁר־יִשְׁחַט אֶת־הָעֹלָה לִפְנֵי
יְהוָה חַטָּאת הוּא׃ כה וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת
בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־דָּמוֹ
יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה׃ כו וְאֶת־כָּל־חֶלְבּוֹ
יַקְטִיר הַמִּזְבֵּחָה כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֶּר עָלָיו
הַכֹּהֵן מֵחַטָּאתוֹ וְנִסְלַח לוֹ׃ פ ששי כז וְאִם־נֶפֶשׁ
אַחַת תֶּחֱטָא בִשְׁגָגָה מֵעַם הָאָרֶץ בַּעֲשֹׂתָהּ אַחַת
מִמִּצְוֺת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁם׃ כח אוֹ הוֹדַע
אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת
עִזִּים תְּמִימָה נְקֵבָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא׃ כט וְסָמַךְ
אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֶת־הַחַטָּאת
בִּמְקוֹם הָעֹלָה׃ ל וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן

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חַד מִכָּל פִּקּוֹדַיָּא דַיְיָ אֱלָהֵהּ דִּי לָא כָשְׁרִין לְאִתְעֲבָדָא בְּשָׁלוּ וְיֵחוֹב:
כג אוֹ אִתְיְדַע לֵהּ
חוֹבְתֵהּ דִּי חַב בַּהּ וְיַיְתֵי יָת קֻרְבָּנֵהּ צְפִיר בַּר עִזִּין דְּכַר שְׁלִים:
כד וְיִסְמוֹךְ יְדֵהּ עַל
רֵישָׁא דִצְפִירָא וְיִכּוֹס יָתֵהּ בַּאֲתַר דְּיִכּוֹס יָת עֲלָתָא קֳדָם יְיָ חַטָּאתָא הוּא:
כה וְיִסַּב כַּהֲנָא
מִדְּמָא דְחַטָּאתָא בְּאֶצְבְּעֵהּ וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַעֲלָתָא וְיָת דְּמֵהּ יֵשׁוֹד לִיסוֹדָא
מַדְבְּחָא דַעֲלָתָא:
כו וְיָת כָּל תַּרְבֵּהּ יַסֵּק לְמַדְבְּחָא כְּתַרַב נִכְסַת קוּדְשַׁיָּא וִיכַפַּר עֲלוֹהִי
כַּהֲנָא מֵחַבְתֵהּ וְיִשְׁתְּבֵק לֵהּ:
כז וְאִם אֱנָשׁ חַד יֵחוֹב בְּשָׁלוּ מֵעַמָּא דְאַרְעָא בְּמֶעְבְּדַהּ
חַד מִפִּקּוֹדַיָּא דַיְיָ דִּי לָא כָשְׁרִין לְאִתְעֲבָדָא וְיֵחוֹב:
כח אוֹ אִתְיְדַע לֵהּ חוֹבְתֵהּ דִּי חָב
וְיַיְתֵי קֻרְבָּנֵהּ צְפִירַת עִזִּין שַׁלְמְתָא נְקוּבְתָא עַל חוֹבְתֵהּ דִּי חָב:
כט וְיִסְמוֹךְ יָת יְדֵהּ

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וְדוֹנוֹתָיו (ספרא): (כג) או הודע. כְּמוֹ אִם הוֹדַע הַדָּבָר; הַרְבֵּה אוֹ יֵשׁ שֶׁמְּשַׁמְּשִׁין בִּלְשׁוֹן אִם, וְאִם בִּמְקוֹם אוֹ, וְכֵן אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא (שמ׳ כ״א): הודע אליו. כְּשֶׁחָטָא הָיָה סָבוּר שֶׁהוּא הֶתֵּר, וּלְאַחַר מִכָּאן נוֹדַע לוֹ שֶׁאִסּוּר הָיָה: (כד) במקום אשר ישחט את העלה. בַּצָּפוֹן שֶׁהוּא מְפֹרָשׁ בָּעוֹלָה: חטאת הוא. לִשְׁמוֹ כָּשֵׁר, שֶׁלֹּא לִשְׁמוֹ פָּסוּל (ספרא): (כה) ואת דמו. שְׁיָרֵי הַדָּם: (כו) כחלב זבח השלמים. כְּאוֹתָן אֵמוּרִים הַמְפֹרָשִׁים בָּעֵז

it upon the horns of the altar of burnt offering, and shall pour out
all the blood thereof at the base of the altar. 31And he shall remove
all the fat thereof, as the fat is removed from off the sacrifice of feast
offerings; and the priest shall cause *it* to ascend in fumes at the altar
for a pleasing odour unto the Eternal; and the priest shall make an
expiation for him, and it shall be forgiven him. 32And if he bring a
lamb for his sin offering, he shall bring it a female without blemish.
33And he shall lay his hand upon the head of the sin offering, and
slaughter it for a sin offering in the place where they slaughter the
burnt offering. 34And the priest shall take of the blood of the sin offer-
ing with his finger, and put *it* upon the horns of the altar of burnt
offering, and shall pour out all the blood thereof at the base of the altar:
35And he shall remove all the fat thereof, as the fat of the lamb is
removed from the sacrifice of the feast offerings; and the priest shall
cause them to ascend in fumes at the altar, according to the offerings
made by fire unto the Eternal: and the priest shall make an expiation
for his sin that he hath sinned, and it shall be forgiven him.

5 1And if a soul sin, and hear the voice of execration, and *is* a witness,

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SHALL CAUSE ALL ITS FAT TO ASCEND IN FUMES], AS THE FAT OF THE SACRIFICE OF PEACE OFFERINGS — *i. e.* as those fat portions which are specified in *the case of* the goat[1]) that is mentioned among the peace-offerings (III. 14, 15). **(31)** כאשר הוסר חלב מעל זבח השלמים [AND HE SHALL REMOVE ALL THE FAT] AS THE FAT IS REMOVED FROM OFF THE SACRIFICE OF PEACE OFFERINGS — *i. e.* as the fat portions of the goat which are mentioned in *the case of* peace offerings (cf. previous verse). **(33)** ושחט אותה לחטאת AND HE SHALL SLAUGHTER IT FOR A SIN-OFFERING — *This means* that its slaughtering shall be for the purpose of (with the intention of making it) a sin-offering (Zeb. 7b). **(35)** כאשר יוסר חלב הכבש [AND HE SHALL REMOVE ALL THE FAT THEREOF] AS THE FAT OF THE LAMB IS REMOVED — the fat portions of which have been augmented by *the addition of* the fat-tail (cf. v. 9): thus, too, does a sin-offering, whenever it is brought as she-lamb, require the fat-tail to be removed together with the other fat portions (cf. Siphra). על אשי ה' *means* upon the fire-pyres which are made for the Lord; foailles in O. F.[2]).

5. **(1)** ושמעה קול אלה [AND IF A SOUL SIN] AND HEAR THE VOICE OF AN OATH in a matter to which he was witness, *i. e.* that he (the person interested in the evidence) called upon him (the witness) by an oath[3]) that if he knows any evidence[4]) favourable to him he should testify for him *before the court* (cf.

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[1]) I. e., all the fat portions including the two kidneys and the lobe of the liver but excluding the fat tail (אליה), the burning of which is prescribed only in the case of a lamb (vv. 7 and 9).

[2]) The term אשה לה' always denotes the offering itself that is reduced to fire in honour of the Lord. This cannot be the meaning here because the sacrifice in question was not to be burnt together with other fire-offerings (על אשי ה'). It is to be taken as the plural of אש, and means no more than the fire-pyres arranged in honour of God.

[3]) It is not a matter of the witness taking an oath, but of hearing himself adjured to give evidence. For instance, one of the parties to a law-suit says to him: משביעך אני באלהי ישראל, thereby urging the witness to testify in his favour.

[4]) יודע בעדות is the equivalent of יודע עדות. Cf. this expression in B. Bath. 128a and frequently.

עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־
יְסוֹד הַמִּזְבֵּחַ׃ לא וְאֶת־כָּל־חֶלְבָּהּ יָסִיר כַּאֲשֶׁר הוּסַר
חֵלֶב מֵעַל־זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחָה
לְרֵיחַ נִיחֹחַ לַיהוָה וְכִפֶּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ׃ פ
לב וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נְקֵבָה תְמִימָה
יְבִיאֶנָּה׃ לג וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט
אֹתָהּ לְחַטָּאת בִּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה׃
לד וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־
קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד
הַמִּזְבֵּחַ׃ לה וְאֶת־כָּל־חֶלְבָּהּ יָסִיר כַּאֲשֶׁר יוּסַר חֵלֶב־
הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם
הַמִּזְבֵּחָה עַל אִשֵּׁי יְהוָה וְכִפֶּר עָלָיו הַכֹּהֵן עַל־
חַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃ פ ה א וְנֶפֶשׁ
כִּי־תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה וְהוּא עֵד אוֹ רָאָה אוֹ

אונקלוס

עַל רֵישׁ חַטָּאתָא וְיִכּוֹס יָת חַטָּאתָא בַּאֲתַר דַּעֲלָתָא׃ ל וְיִסַּב כַּהֲנָא מִדְּמַהּ בְּאֶצְבְּעֵהּ
וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַּעֲלָתָא וְיָת כָּל דְּמַהּ יֵשׁוּד לִיסוֹדָא דְּמַדְבְּחָא׃ לא וְיָת כָּל
תַּרְבַּהּ יֶעְדֵּי כְּמָא דִּי מִתַּעְדָּא תְּרַב מֵעַל נִכְסַת קוּדְשַׁיָּא וְיַסֵּק כַּהֲנָא לְמַדְבְּחָא
לְאִתְקַבָּלָא בְרַעֲוָא קֳדָם יְיָ וִיכַפַּר עֲלוֹהִי כַּהֲנָא וְיִשְׁתְּבֵק לֵהּ׃ לב וְאִם אִמַּר יַיְתֵי קָרְבָּנֵהּ
לְחַטָּאתָא נֻקְבְּתָא שַׁלְמְתָא יַיְתִנַּהּ׃ לג וְיִסְמוֹךְ יָת יְדֵהּ עַל רֵישָׁא דְּחַטָּאתָא וְיִכּוֹס יָתַהּ
לְחַטָּאתָא בְּאַתְרָא דִּי יִכּוֹס יָת עֲלָתָא׃ לד וְיִסַּב כַּהֲנָא מִדְּמָא דְּחַטָּאתָא בְּאֶצְבְּעֵהּ
וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַּעֲלָתָא וְיָת כָּל דְּמַהּ יֵשׁוּד לִיסוֹדָא דְּמַדְבְּחָא׃ לה וְיָת כָּל
תַּרְבַּהּ יֶעְדֵּי כְּמָא דִּי מִתַּעְדָּא תְּרַב אִמְּרָא מִנִּכְסַת קוּדְשַׁיָּא וְיַסֵּק כַּהֲנָא יָתְהוֹן לְמַדְבְּחָא
עַל קֻרְבָּנַיָּא דַּיְיָ וִיכַפַּר עֲלוֹהִי כַּהֲנָא עַל חוֹבְתֵהּ דִּי חָב וְיִשְׁתְּבֵק לֵהּ׃ א וֶאֱנַשׁ אֲרֵי

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הָאָמוּר אֵצֶל שְׁלָמִים: (לא) כאשר הוסר חלב מעל זבח השלמים. כְּאֵמוּרֵי עֵז הָאֲמוּרִים בִּשְׁלָמִים: (לג) ושחט אתה לחטאת. שֶׁתְּהֵא שְׁחִיטָתָהּ לְשֵׁם חַטָּאת (זבחי ז׳): (לה) כאשר יוסר חלב הכשב. שֶׁנִּתְרַבּוּ אֵמוּרָיו בָּאַלְיָה, אַף חַטָּאת כְּשֶׁהִיא בָאָה כִבְשָׂה טְעוּנָה אַלְיָה עִם הָאֵמוּרִין: על אשי ה׳. עַל מְדוּרוֹת הָאֵשׁ הָעֲשׂוּיוֹת לַשֵּׁם, פוא״יליש בְּלַעַז:

ה (א) ושמעה קול אלה. בְּדָבָר שֶׁהוּא עֵד בּוֹ — שֶׁהִשְׁבִּיעוּהוּ שְׁבוּעָה, שֶׁאִם יוֹדֵעַ לוֹ

whether he hath seen or known *of it*; and does not tell *it*, but bears his iniquity; [2]Or if a soul touch any unclean thing whether *it be* carrion of an unclean animal, or carrion of unclean beasts, or carrion of unclean prolific creatures, and it is hidden from him whilst he is unclean, and he incur guilt; [3]Or if he touch the uncleanness of man whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hidden from him, but he knoweth *afterwards* that he hath incurred guilt; [4]Or if a soul swear, pronouncing with *his* lips for harm, or for good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him, but knoweth *afterwards* that he hath incurred guilt in one of these — [5]And it shall be, when he shall be guilty in one of these *things*, that he shall confess that wherein he hath sinned: [6]And he shall bring his guilt offering unto the Eternal for his sin which he hath sinned, a female from the flock, a lamb or a she kid of the goats, for a sin offering; and the priest shall make an expiation for him concerning his sin. [7]And if he be not able to bring one of the flock, then he shall bring for his guilt, which he hath committed, two turtledoves, or two young pigeons unto the Eternal; one for a sin offering, and the other for a burnt offering.

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Siphra); *if he does not tell it, he bears his iniquity.* **(2)** או נפש אשר תגע וגו' OR IF A SOUL TOUCH [ANY UNCLEAN THING] etc., and after *acquiring* this uncleanness eats holy things or enters the Sanctuary[1]), this being something which if done wilfully *is subject* to *the penalty of* excision — thus is it explained in Treatise Shebuoth (14a). ונעלם ממנו AND IT WAS HIDDEN FROM HIM — the uncleanness *was hidden from him* (escaped his notice, not the fact that the things he ate were holy or that the place he entered was the Sanctuary. The translation therefore is "and it — the fact that he was unclean — escaped his notice, but he actually was unclean") (Siphra; cf. Sheb. 14b). ואשם AND HE INCUR GUILT through eating sacred food or entering the Sanctuary. **(3)** בטמאת אדם [OR IF HE TOUCHES] THE UNCLEANNESS OF MAN — This *refers to* uncleanness resulting from a corpse (i. e. it implies both touching the corpse itself or touching anyone who has come in contact with the corpse). לכל טמאתו WHATSOEVER UNCLEANNESS OF HIM IT BE — *This is intended* to include *in this law* the uncleanness *resulting* from *touching* men or women who have a flux (and those in similar physical condition e. g. נדה יולדת וכו'). אשר יטמא — *these apparently redundant words are intended* to include *in this law* one who touches a man who had intercourse with a נדה *and has not yet immersed himself* (cf. Lev. XV. 24) (Siphra). בה — *is intended* to include *in this law* one who swallows the carrion of a clean bird. ונעלם ... והוא ידע AND IT WAS HIDDEN [FROM HIM], BUT HE KNOWETH *afterwards*[2]) that he had forgotten his *state of* uncleanness, ואשם AND HAD INCURRED GUILT by eating sacred food or by entering the Sanctuary *in this state.* **(4)** בשפתים [OR IF A SOUL SWEAR, PRONOUNCING] WITH HIS LIPS [FOR HARM, OR FOR GOOD] — *with his lips* but not *merely* in his heart (Siphra; Sheb. 26b). להרע TO DO HARM to himself, או להטיב OR TO DO GOOD to himself, — as for instance, *if he swears:* "I shall eat" (which is להטיב), or, "I shall not eat" (להרע), "I shall sleep" (להטיב) or, "I shall not sleep" (להרע) (cf. ib. 27a). לכל אשר יבטא WHATSOEVER IT BE THAT A MAN PRONOUNCETH [WITH AN OATH] *whatsoever it be: — this is intended* to include *the case where the oath refers to something that happened* in the past (e. g., he swore, "I have eaten" etc. but he has not) (Siphra; Sheb. 26a). ונעלם ממנו AND IT BE HID FROM HIM (he forgot that he had taken such an oath) and *consequently* he violated his oath. — All these *cases* come under *the law of* "a sacrifice of higher or

NOTES

For Notes 1—2 see Appendix.

יָדָע אִם־לוֹא יַגִּיד וְנָשָׂא עֲוֺנוֹ: ב אוֹ נֶפֶשׁ אֲשֶׁר תִּגַּע
בְּכָל־דָּבָר טָמֵא אוֹ בְנִבְלַת חַיָּה טְמֵאָה אוֹ בְּנִבְלַת
בְּהֵמָה טְמֵאָה אוֹ בְּנִבְלַת שֶׁרֶץ טָמֵא וְנֶעְלַם מִמֶּנּוּ
וְהוּא טָמֵא וְאָשֵׁם: ג אוֹ כִי יִגַּע בְּטֻמְאַת אָדָם לְכֹל
טֻמְאָתוֹ אֲשֶׁר יִטְמָא בָּהּ וְנֶעְלַם מִמֶּנּוּ וְהוּא יָדַע
וְאָשֵׁם: ד אוֹ נֶפֶשׁ כִּי תִשָּׁבַע לְבַטֵּא בִשְׂפָתַיִם לְהָרַע
אוֹ לְהֵיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה וְנֶעְלַם
מִמֶּנּוּ וְהוּא־יָדַע וְאָשֵׁם לְאַחַת מֵאֵלֶּה: ה וְהָיָה כִי־
יֶאְשַׁם לְאַחַת מֵאֵלֶּה וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ:
ו וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא
נְקֵבָה מִן־הַצֹּאן כִּשְׂבָּה אוֹ־שְׂעִירַת עִזִּים לְחַטָּאת
וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ: ז וְאִם־לֹא תַגִּיעַ יָדוֹ דֵּי
שֶׂה וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תֹרִים אוֹ־
שְׁנֵי בְנֵי־יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה:

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יְחוֹב וְיִשְׁמַע קָל מוֹמֵי וְהוּא סָהִיד אוֹ חֲזָא אוֹ יְדַע אִם לָא חַוִּי וִיקַבֵּל חוֹבֵהּ: ב או
אֱנַשׁ דִּי יִקְרַב בְּכָל מִדַּעַם מְסָאַב אוֹ בְנִבְלַת חַיְתָא מְסָאֲבָא אוֹ בְּנִבְלַת בְּעִירָא מְסָאֲבָא
אוֹ בְּנִבְלַת רִחֲשָׁא מְסָאָב וִיהֵי מְכַסָּא מִנֵּהּ וְהוּא מְסָאָב וְיֵחוֹב: ג או אֲרֵי יִקְרַב בְּסוֹאֲבַת
אֱנָשָׁא לְכָל סוֹבְתֵהּ דְּאִסְתָּאַב בַּהּ וִיהֵי מְכַסָּא מִנֵּא וְהוּא יְדַע וְחָב: ד או אֱנַשׁ אֲרֵי
יְקַיֵּם לְפָרָשָׁא בְסִפְוָן לְאַבְאָשָׁא אוֹ לְאוֹטָבָא לְכֹל דִּי יְפָרֵשׁ אֱנָשָׁא בְּקִיּוּם וִיהֵי מְכַסָּא
מִנֵּהּ וְהוּא יְדַע וְחָב לַחֲדָא מֵאִלֵּין: ה וִיהֵי אֲרֵי יְחוֹב לַחֲדָא מֵאִלֵּין וִיוַדֵּי דִּי חָב עֲלַהּ:
ו וְיַיְתֵי יָת חוֹבְתֵהּ קֳדָם יְיָ עַל חוֹבְתֵהּ דִּי חָב נְקוּבְתָא מִן עָנָא אִמַּרְתָּא אוֹ צְפִירַת
עִזִּין לְחַטָּאתָא וִיכַפַּר עֲלוֹהִי כַּהֲנָא מֵחוֹבְתֵהּ: ז וְאִם לָא תִמְטֵי יְדֵהּ מִסַּת שֵׂיתָא

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בְּעֵדוּת, שֶׁיָּעִיד לוֹ (ספרא): (ב) או נפש אשר תגע וגו'. וּלְאַחַר הַטֻּמְאָה הַזּוּ יֹאכַל קָדָשִׁים
אוֹ יִכָּנֵס לַמִּקְדָּשׁ, שֶׁהוּא דָּבָר שֶׁזְּדוֹנוֹ כָּרֵת; בְּמַסֶּכֶת שְׁבוּעוֹת (דף י"ד) נִדְרָשׁ כֵּן: ונעלם
ממנו. הַטֻּמְאָה: ואשם. בַּאֲכִילַת קֹדֶשׁ אוֹ בְּבִיאַת מִקְדָּשׁ: (ג) בטמאת אדם. זוּ טֻמְאַת מֵת:
לכל טמאתו. לְרַבּוֹת טֻמְאַת מַגַּע זָבִין וְזָבוֹת: אשר יטמא. לְרַבּוֹת הַנּוֹגֵעַ בְּבוֹעֵל נִדָּה:
בה. לְרַבּוֹת בּוֹלֵעַ נִבְלַת עוֹף טָהוֹר (ספרא): ונעלם. וְלֹא יָדַע שֶׁשָּׁכַח הַטֻּמְאָה, ואשם.
בַּאֲכִילַת קֹדֶשׁ אוֹ בְּבִיאַת מִקְדָּשׁ: (ד) בשפתים. וְלֹא בְלֵב (שם): להרע. לְעַצְמוֹ או
להיטיב לְעַצְמוֹ, כְּגוֹן אֹכַל וְלֹא אֹכַל, אִישַׁן וְלֹא אִישַׁן (שבועות כ"ז): לכל אשר יבטא.
לְרַבּוֹת לְשֶׁעָבַר: ונעלם ממנו. וְעָבַר עַל שְׁבוּעָתוֹ, כָּל אֵלֶּה בְּקָרְבָּן עוֹלֶה וְיוֹרֵד, כִּמְפֹרָשׁ

8And he shall bring them unto the priest, who shall offer *that* which *is*
for the sin offering first, and nip its head from the nape of the neck,
but shall not separate *it*; 9And he shall sprinkle of the blood of the sin
offering upon the wall of the altar, and the remainder of the blood
shall be wrung out at the base of the altar: it *is* a sin offering. 10And
the second he shall offer *for* a burnt offering, according to the manner:
and the priest shall make an expiation for him and for his sin which
he hath sinned, and it shall be forgiven him. 11But if he be not able to
bring two turtledoves, or two young pigeons, then he that sinned shall
bring for his offering the tenth part of an ephah of flour for a sin
offering; he shall put no oil upon it, neither shall he put *any* frankin-
cense thereon: for it *is* a sin offering. 12Then shall he bring it to the
priest, and the priest shall take therefrom by grasping his handful of
it, its *memorial* portion and cause *it* to ascend in fumes on the
altar, according to the fire offerings of the Eternal: it is a
sin offering. 13And the priest shall make an expiation for him

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lesser value" (according to pecuniary conditions), as is set forth here (vv. 6—13): but an oath which involves the *false* repudiation of *a claim to* money does not *come* under *the law of* this sacrifice but under *that of* a guilt-offering (v. 25). **(8)** והקריב את אשר לחטאת ראשונה AND HE SHALL OFFER THAT WHICH IS FOR A SIN-OFFERING FIRST — *This verse establishes the general rule that* the sin-offering is *always* sacrificed before the burnt-offering. — To what may this be compared? To *the case of* an advocate (in our case the חטאת) who went in *to the king* to obtain pardon *for his client*. When the advocate has gained that pardon, *then* the present (עולה) is brought in after him (Zeb. 7b). ולא יבדיל [AND HE SHALL NIP ITS HEAD . . .] BUT SHALL NOT SEPARATE IT — *i. e.* he nips only one organ (either the gullet or the windpipe) (Chul. 21a)[1]. עורף is the surface of the head which slopes down towards the neck[2]); מול עורף is the part bordering on it which sees the עורף (the part next to the עורף and within sight of it) — that is, the length of the whole back of the throat (Siphra: Chul. 19b). **(9)** והזה מדם החטאת AND HE SHALL SPRINKLE OF THE BLOOD OF THE SIN-OFFERING [. . . AND THE REMAINDER OF THE BLOOD SHALL BE WRUNG OUT] — In the case of a burnt-offering *of a fowl* Scripture requires only the wringing out *of the blood* (I. 15), whilst in the case of the sin-offering *it requires* sprinkling and wringing out: *standing quite near to the altar*, he grasps the nape and makes *the blood* spurt out and *thus* the blood spurts forth *in a jet* and goes in the direction of the altar (cf. Zeb. 64b)[3]). חטאת הוא IT IS A SIN-OFFERING — *These apparently redundant words intimate: if the sprinkling and wringing of the blood are done* for the purpose of (i. e. having in mind that it is) *a sin-offering* it is valid; if it is not done for this purpose (i. e. that the officiating priest has another sacrifice in mind) it is invalid (cf. Siphra and Rashi on IV. 24). **(10)** כמשפט [AND THE SECOND HE SHALL OFFER FOR A BURNT-OFFERING] ACCORDING TO THE REGULATION — according to the law that is mentioned with regard to a free-will burnt-offering of fowls at the beginning of the section (I. 14) (cf. Siphra; Chul. 21a). **(11)** כי חטאת הוא [HE SHALL PUT NO OIL UPON IT, NEITHER SHALL HE PUT ANY FRANKINCENSE THEREON:] FOR IT IS A SIN-OFFERING — *a sinner's offering*, and *therefore* it is not proper that his offering should be embellished *by oil and frankincense* (Men. 6b). **(12)** חטאת הוא IT IS A SIN-OFFERING — *Here, too, the apparently redundant words intimate:* if the קמץ has been taken from it and has been burnt for the purpose of (i. e. having in mind that it is) *a sin-offering* it is valid; if, however, this was done not for its purpose (i. e. the priest had another offering in mind

NOTES

For Notes 1—3 see Appendix.

ח וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לַחַטָּאת
רִאשׁוֹנָה וּמָלַק אֶת־רֹאשׁוֹ מִמּוּל עָרְפּוֹ וְלֹא יַבְדִּיל׃
ט וְהִזָּה מִדַּם הַחַטָּאת עַל־קִיר הַמִּזְבֵּחַ וְהַנִּשְׁאָר
בַּדָּם יִמָּצֵה אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת הוּא׃ י וְאֶת־
הַשֵּׁנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וְכִפֶּר עָלָיו הַכֹּהֵן
מֵחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃ ס שביעי יא וְאִם־
לֹא תַשִּׂיג יָדוֹ לִשְׁתֵּי תֹרִים אוֹ לִשְׁנֵי בְנֵי־יוֹנָה וְהֵבִיא
אֶת־קָרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירִת הָאֵפָה סֹלֶת
לְחַטָּאת לֹא־יָשִׂים עָלֶיהָ שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ לְבֹנָה
כִּי חַטָּאת הִוא׃ יב וֶהֱבִיאָהּ אֶל־הַכֹּהֵן וְקָמַץ הַכֹּהֵן ׀
מִמֶּנָּה מְלוֹא קֻמְצוֹ אֶת־אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה
עַל אִשֵּׁי יְהוָה חַטָּאת הִוא׃ יג וְכִפֶּר עָלָיו הַכֹּהֵן עַל־

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וְיַיתֵי יָת חוֹבְתֵהּ דִּי חָב תַּרְתֵּין שַׁפְנִינִין אוֹ תְּרֵין בְּנֵי יוֹנָה קֳדָם יְיָ חַד לְחַטָּאתָא וְחַד לַעֲלָתָא׃ ח וְיַיְתֵי יָתְהוֹן לְוָת כַּהֲנָא וִיקָרֵב יָת דִּי לְחַטָּאתָא קַדְמֵיתָא וְיִמְלוֹק יָת רֵישֵׁהּ מִלָּקֳבֵל קְדָלֵהּ וְלָא יַפְרֵשׁ׃ ט וְיַדֵּי מִדְּמָא דְחַטָּאתָא עַל כֹּתֶל מַדְבְּחָא וּדְאִשְׁתָּאַר בִּדְמָא יִתְמְצֵי לִיסוֹדָא דְמַדְבְּחָא חַטָּאתָא הוּא׃ י וְיָת תִּנְיָנָא יַעְבֵּד עֲלָתָא כִּדְחָזֵי וִיכַפַּר עֲלוֹהִי כַּהֲנָא מֵחוֹבְתֵהּ דִּי חָב וְיִשְׁתְּבֵק לֵהּ׃ יא וְאִם לָא תַדְבֵּק יְדֵהּ לִתְרֵין שַׁפְנִינִין אוֹ לִתְרֵין בְּנֵי יוֹנָה וְיַיְתֵי יָת קֻרְבָּנֵהּ דִּי חָב חַד מִן עַסְרָא בִּתְלָת סְאִין סֻלְתָּא לְחַטָּאתָא לָא יְשַׁוֵּי עֲלַהּ מִשְׁחָא וְלָא יִתֵּן עֲלַהּ לְבֻנְתָּא אֲרֵי חַטָּאתָא הִיא׃ יב וְיַיְתִנַּהּ לְוָת כַּהֲנָא וְיִקְמוֹץ כַּהֲנָא מִנַּהּ מְלֵי קֻמְצֵהּ יָת אַדְכַּרְתַּהּ וְיַסֵּק לְמַדְבְּחָא עַל קֻרְבָּנַיָּא דַּייָ חַטָּאתָא

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כָּאן, אֲבָל שְׁבוּעָה שֶׁיֵּשׁ בָּהּ כְּפִירַת מָמוֹן אֵינָהּ בְּקָרְבָּן זוֹ אֶלָּא בְּאָשָׁם: (ח) והקריב את אשר לחטאת ראשונה. חַטָּאת קוֹדֶמֶת לָעוֹלָה (ספרא); לְמָה הַדָּבָר דּוֹמֶה? לִפְרַקְלִיט שֶׁנִּכְנָס לְרַצּוֹת, רִצָּה פְּרַקְלִיט, נִכְנָס דּוֹרוֹן אַחֲרָיו (זבחי ז׳): ולא יבדיל. אֵינוֹ מוֹלֵק אֶלָּא סִימָן אֶחָד (חולי כ״א): ערפו. הוּא גּוֹבַהּ הָרֹאשׁ הַמַּשְׁפִּיעַ לְצַד הַצַּוָּאר; מול ערפו, מוּל הָרוֹאֶה אֶת הָעֹרֶף, וְהוּא אוֹרֶךְ כָּל אֲחוֹרֵי הַצַּוָּאר (שם י״ט): (ט) והזה מדם החטאת. בָּעוֹלָה לֹא הִטְעִין אֶלָּא מִצּוּי, וּבַחַטָּאת הַזָּאָה וּמִצּוּי, אוֹחֵז בָּעֹרֶף וּמַתִּיז, וְהַדָּם נִתָּז וְהוֹלֵךְ לַמִּזְבֵּחַ: חטאת הוא. לִשְׁמָהּ כְּשֵׁרָה, שֶׁלֹּא לִשְׁמָהּ פְּסוּלָה (ספרא): (י) כמשפט. כַּדָּת הָאָמוּר בְּעוֹלַת הָעוֹף שֶׁל נְדָבָה בְּרֹאשׁ הַפָּרָשָׁה: (יא) כי חטאת הוא. וְאֵין בַּדִּין שֶׁיְּהֵא קָרְבָּנוֹ מְהֻדָּר (מנחי ו׳): (יב) חטאת הוא. נִקְמְצָה וְנִקְטְרָה לִשְׁמָהּ כְּשֵׁרָה, שֶׁלֹּא לִשְׁמָהּ פְּסוּלָה: (יג) על חטאתו אשר חטא. כָּאן שִׁנָּה הַכָּתוּב, שֶׁהֲרֵי בַּעֲשִׁירוּת וּבְדַלּוּת נֶאֱמַר מֵחַטָּאתוֹ, וְכָאן בְּדַלֵּי דַלּוּת נֶאֱמַר עַל חַטָּאתוֹ, דִּקְדְּקוּ רַבּוֹתֵינוּ מִכָּאן, שֶׁאִם חָטָא כְּשֶׁהוּא עָשִׁיר וְהִפְרִישׁ מָעוֹת לְכִשְׂבָּה אוֹ שְׂעִירָה וְהֶעֱנִי, יָבִיא מִמִּקְצָתָן שְׁתֵּי תוֹרִים, הִפְרִישׁ מָעוֹת לִשְׁתֵּי תוֹרִים וְהֶעֱנִי, יָבִיא

as touching his sin that he hath sinned in one of these, and it shall be
forgiven him: and *the remnant* shall be the priest's as an oblation.
14And the Eternal spake unto Moses, saying, 15If a soul commits a trespass,
and sin in error, concerning the holy things of the Eternal; then he
shall bring for his guilt unto the Eternal a ram without blemish out of
the flocks, with thy valuation in shekels of silver, after the shekel of
the sanctuary, for a guilt offering: 16And he shall pay for that wherein
he hath sinned in the holy thing, and shall add its fifth part thereto,
and give it unto the priest: and the priest shall make an expiation for
him with the ram of the guilt offering, and it shall be forgiven him.
17And if a soul sin, and do any of these things which should not be
done according to the commandments of the Eternal; and he does
not discover that he is guilty, and beareth his iniquity; 18He shall bring

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when officiating) it is invalid. **(13)** על חטאתו אשר חטא [AND THE PRIEST SHALL MAKE EXPIATION ON HIS BEHALF] FOR THE SIN THAT HE HATH SINNED — Here Scripture varies the expression, for in the case of affluence (v. 6) and narrow means (v. 10) it is stated, "[and the priest shall make expiation for him] מחטאתו", whilst here, in the case of utter destitution, it is stated על חטאתו (מחטאתו may mean: something from his sin-offering, i. e., a part of it, whilst על חטאתו implies something in addition to his sin-offering)! Our Rabbis from the niceties of the text derived from here *the law* that if one sinned whilst he was a rich man and set apart money for a she-lamb or a she-goat (the sacrifice prescribed for a well-to-do person; cf. v. 6), but *then* became impoverished *somewhat*, he has *only* to bring (purchase) from a part of it (the money) two turtledoves (or two young pigeons, the offering prescribed for the poor) *and may retain the balance for his own use:* if, *being a poor man*, he has set apart money for two turtledoves and *then* was reduced to *even greater* poverty, he has *only* to bring from a part of it a tenth of an ephah *of flour; hence the use of the word* מחטאתו *in the sense explained above.* If, *on the other hand, being only of moderate means*, he has set apart money *only* for a tenth of an ephah *of flour*, but became rich *afterwards*, he must add to it and bring the offering prescribed for a rich man. For this reason it is stated *here* על חטאתו — *in addition to what was intended for his sin-offering* (Kerith. 27b). מאחת מאלה [AND THE PRIEST SHALL MAKE EXPIATION FOR HIM] BY MEANS OF ONE OF THESE — *i. e. by means* of one of the three expiating sacrifices mentioned in this section: either by *means of the offering prescribed for* affluence or by *that for* poverty or by *that for* utter destitution (i. e., in the case of the offerings brought for each of the three sins mentioned above (vv. 1, 2—3 and 4) the offering must be brought according to the circumstances of the wrong-doer). But why is this stated? (i. e., why does it not merely state וכפר עליו הכהן על חטאתו אשר חטא ונסלח לו since the different sacrifices have been mentioned previously)? But *Scripture uses this term "by means of one of these"*, because I might *think* that the most serious sins amongst them (i. e. those mentioned in vv. 2—3, which, if done wilfully, are subject to the penalty of כרת) should be *atoned for* by a she-lamb or a she-goat: the lighter ones (v. 1) by a fowl, and the lightest of all (v. 4) by a tenth part of an ephah *of flour!* Scripture, however, states, "[and he shall make expiation for him] by one of these" — in order to put on the same level the light sins with the most serious with regard to *the duty of offering* a she-lamb or a she-goat, if he (the offender) possesses the means, and, *on the other hand, to put on the same level* the most serious *sins* with the lighter in respect to *the duty of bringing* a tenth part of

חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהָיְתָה
לַכֹּהֵן כַּמִּנְחָה׃ ס יד וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר׃ טו נֶפֶשׁ כִּי־תִמְעֹל מַעַל וְחָטְאָה בִּשְׁגָגָה
מִקָּדְשֵׁי יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אַיִל תָּמִים
מִן־הַצֹּאן בְּעֶרְכְּךָ כֶּסֶף־שְׁקָלִים בְּשֶׁקֶל־הַקֹּדֶשׁ
לְאָשָׁם׃ טז וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יְשַׁלֵּם וְאֶת־
חֲמִישִׁתוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יְכַפֵּר
עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ׃ פ יז וְאִם־נֶפֶשׁ
כִּי תֶחֱטָא וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר
לֹא תֵעָשֶׂינָה וְלֹא־יָדַע וְאָשֵׁם וְנָשָׂא עֲוֺנוֹ׃ יח וְהֵבִיא

אונקלוס

הִיא׃ יג וִיכַפַּר עֲלוֹהִי כַּהֲנָא עַל חוֹבְתֵהּ דִּי חָב מֵחֲדָא מֵאִלֵּין וְיִשְׁתְּבֵק לֵהּ וּתְהֵי
לְכַהֲנָא כְּמִנְחָתָא׃ יד וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ טו אֱנָשׁ אֲרֵי יְשַׁקַּר שְׁקַר וְיֵחוֹב בְּשָׁלוּ
מִקּוּדְשַׁיָּא דַּיְיָ וְיַיְתֵי יָת אֲשָׁמֵהּ קֳדָם יְיָ דְּכַר שְׁלִים מִן עָנָא בְּפֻרְסָנֵהּ כְּסַף סִלְעִין
בְּסִלְעֵי קוּדְשָׁא לַאֲשָׁמָא׃ טז וְיָת דִּי חָב מִן קוּדְשָׁא יְשַׁלֵּם וְיָת חֻמְשֵׁהּ יוֹסֵף עֲלוֹהִי
וְיִתֵּן יָתֵהּ לְכַהֲנָא וְכַהֲנָא יְכַפֵּר עֲלוֹהִי בְּדִכְרָא דַאֲשָׁמָא וְיִשְׁתְּבֵק לֵהּ׃ יז וְאִם אֱנָשׁ
אֲרֵי יֵחוֹב וְיַעְבֵּד חֲדָא מִכָּל פִּקּוֹדַיָּא דַּיְיָ דִּי לָא כָשְׁרִין לְאִתְעֲבָדָא וְלָא יְדַע וְחָב

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מִמִּקְצָתָן עֲשִׂירִית הָאֵיפָה, הִפְרִישׁ מָעוֹת לַעֲשִׂירִית הָאֵיפָה וְהֶעֱשִׁיר, יוֹסִיף עֲלֵיהֶן וְיָבִיא קָרְבַּן עָשִׁיר, לְכָךְ נֶאֱמַר כָּאן עַל חַטָּאתוֹ (כריתות כ"ז): מאחת מאלה. מֵאַחַת מִשָּׁלֹשׁ כַּפָּרוֹת הָאֲמוּרוֹת בָּעִנְיָן — אוֹ בַעֲשִׁירוּת אוֹ בְדַלּוּת אוֹ בְדַלֵּי דַלּוּת; וּמַה תַּלְמוּד לוֹמַר? שֶׁיָּכוֹל הַחֲמוּרִים שֶׁבָּהֶם יִהְיוּ בְכִשְׂבָּה אוֹ שְׂעִירָה, וְהַקַּלִּין יִהְיוּ בְעוֹף, וְהַקַּלִּין שֶׁבַּקַּלִּין יִהְיוּ בַעֲשִׂירִית הָאֵיפָה, תַּלְמוּד לוֹמַר מֵאַחַת מֵאֵלֶּה, לְהַשְׁווֹת קַלִּין לַחֲמוּרִין לְכִשְׂבָּה וּשְׂעִירָה אִם הִשִּׂיגָה יָדוֹ, וְאֶת הַחֲמוּרִין לַקַּלִּין לַעֲשִׂירִית הָאֵיפָה בְּדַלֵּי דַלּוּת (ספרא): והיתה לכהן כמנחה. לְלַמֵּד עַל מִנְחַת חוֹטֵא שֶׁיִּהְיוּ שְׁיָרֶיהָ נֶאֱכָלִין, וְזֶהוּ לְפִי פְשׁוּטוֹ; וְרַבּוֹתֵינוּ דָרְשׁוּ: „וְהָיְתָה לַכֹּהֵן" — וְאִם חוֹטֵא זֶה כֹּהֵן הוּא, תְּהֵא כִשְׁאָר מִנְחַת נִדְבַת כֹּהֵן, שֶׁהִיא בְכָלִיל תִּהְיֶה לֹא תֵאָכֵל (ספרא): (טו) כי תמעל מעל. אֵין מְעִילָה בְּכָל מָקוֹם אֶלָּא שִׁנּוּי, וְכֵן הוּא אוֹמֵר וַיִּמְעֲלוּ בֵּאלֹהֵי אֲבֹתֵיהֶם וַיִּזְנוּ אַחֲרֵי אֱלֹהֵי עַמֵּי הָאָרֶץ (דהי"א ה'), וְכֵן הוּא אוֹמֵר בְּסוֹטָה וּמָעֲלָה בוֹ מָעַל (במ' ה'): וחטאה בשגגה מקדשי ה'. שֶׁנֶּהֱנָה מִן הַהֶקְדֵּשׁ; וְהֵיכָן הֻזְהַר? נֶאֱמַר כָּאן חֵטְא, וְנֶאֱמַר לְהַלָּן חֵטְא בִּתְרוּמָה, וְלֹא יִשְׂאוּ עָלָיו חֵטְא (ויק' כ"ב), מַה לְּהַלָּן הִזְהִיר, אַף כָּאן הִזְהִיר; אִי מַה לְּהַלָּן לֹא הִזְהִיר אֶלָּא עַל הָאוֹכֵל, אַף כָּאן לֹא הִזְהִיר אֶלָּא עַל הָאוֹכֵל, תַּ"ל תִּמְעֹל מַעַל — רִבָּה (ספרא): מקדשי ה'. הַמְיֻחָדִים לַשֵּׁם, יָצְאוּ קָדָשִׁים קַלִּים (שם): איל. לְשׁוֹן קָשֶׁה, כְּמוֹ וְאֶת אֵילֵי הָאָרֶץ לָקָח (יח' י"ז), אַף כָּאן קָשֶׁה — בֶּן שְׁתֵּי שָׁנִים (ספרא): בערכך כסף שקלים. שֶׁיְּהֵא שָׁוֶה שְׁתֵּי סְלָעִים: (טז) ואת אשר חטא מן הקדש ישלם. קֶרֶן וְחוֹמֶשׁ לַהֶקְדֵּשׁ: (יז) ולא ידע ואשם, והביא. הָעִנְיָן הַזֶּה מְדַבֵּר בְּמִי שֶׁבָּא סָפֵק כָּרֵת לְיָדוֹ וְלֹא יָדַע אִם עָבַר עָלָיו אִם לָאו, כְּגוֹן חֵלֶב וְשֻׁמָּן לְפָנָיו, וּכְסָבוּר שֶׁתֵּיהֶן הֶתֵּר וְאָכַל אֶת הָאֶחָד, אָמְרוּ לוֹ אַחַת שֶׁל חֵלֶב הָיְתָה, וְלֹא יָדַע אִם זוֹ שֶׁל חֵלֶב אָכַל, הֲרֵי זֶה מֵבִיא אָשָׁם תָּלוּי וּמָגֵן עָלָיו כָּל זְמַן שֶׁלֹּא נוֹדַע לוֹ שֶׁוַּדַּאי חָטָא,

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is speaking of a person to whom there has occured a ספק כרת (i. e. it is speaking of a person who is doubtful whether he has inadvertently committed an act of such a character as to be punishable with כרת if done wilfully), and he does not know whether he has actually committed a sinful act or not. For instance: חלב (fat forbidden to be eaten under the penalty of כרת) and permitted fat (שומן) *lay* before him, and he believed that both were permissible *food* (i. e. that both were שומן), and he ate one of them. *Afterwards, however,* people told him that one *of these* was חלב, but he does not know whether he had eaten that which was חלב. Then such a one has to bring an אשם תלוי (the guilt-offering for a doubtful sin, lit., the guilt-offering in suspense, from תלה to "be in suspense"); and this protects him *against punishment* so long as he does not become cognisant that he has undoubtedly sinned, and if he becomes cognisant *of this* after a time he has to bring a sin-offering (cf. Kerith. 22b, 23a). ולא ידע ואשם ונשא עונו AND HE DOES NOT DISCOVER THAT HE IS GUILTY, AND BEARETH HIS INIQUITY — R. José the Galilean said, "See, Scripture (God) punishes him who has no sure knowledge *that he has sinned* (in as much as it requires him to bring a guilt-offering); how much the more does it follow that He will punish him who does know *that he is sinning and yet wilfully does it.* — R. José said, "If you wish to know the reward *prepared* for the righteous, go and learn from *the case of* Adam Horishon, who was charged only with a negative command (not to eat from the עץ הדעת) and who transgressed it, — see how many *kinds of* death-penalties were *on this account* decreed as a punishment against himself and all his descendants! Now, which measure is greater, — that of good (of reward), or that of punishment? You must admit that it is that of reward (cf. Rashi on Ex. XX. 6). If, then, the measure of punishment is the lesser, consider *that if* so many *kinds of* death-penalties were decreed as a punishment against himself and his descendants, *surely, in the case of* the measure of good which is the greater one, if a person refrains from *eating* sacrifices which have become abominable (פגול) or which have been left over *beyond the prescribed time* (נותר), or if he fasts on Yom Kippur, how much the more certain is it that he will acquire merit for himself and for his descendants and the descendants of his descendants until the end of all generations! — R. Akiba said, "See, it states, (Deut. XIX. 15) "at the mouth of two witnesses, or, at the mouth of three witnesses [shall the matter be established]"[1]). — But if evidence can be established by two witnesses, why does Scripture *afterwards* specifically state *that this may be done by* three? But it is to bring the third witness under *the law there stated* — to be severe with him and to make his sentence exactly like that of these (the first two witnesses) in respect to punishment in case of "plotting" (evidence that is rebutted by proof that the witness was not present on the occasion to which he has testified; see Rashi on Deut. XIX. 16). Now, if Scripture exacts punishment so *severely* from one who has only joined himself with sinners (he is so described because as a single witness he could not hope that his evidence would be effective), just as it does from the sinners themselves, how much the more certain is it that He will give a reward to him who attaches himself to those who practise meritorious deeds just as it does to those who themselves practise meritorious deeds! (Sanh. 9a; Macc. 5b). — R. Eleazar b. Azariah said: *In Deut. (XXIV. 19) Scripture states,* "When thou reapest thy harvest in thy field, and hast forgotten a sheaf in the field, [thou shalt not return to take it; it shall be for the stranger, for the fatherless etc.]", and, you see, it states *immediately afterwards:* "that the Lord thy God may bless thee etc." Scripture (God) thus gives the assurance of a blessing to one through whom a meritorious deed came about (the feeding of the stranger, etc.), without himself knowing about it (since he forgot to remove the sheaf from the field)! You must now admit that if a Sela was tied up in the skirt *of one's garment* and it fell from it and a poor man finds it and supports himself by it the Holy One, blessed be

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1) **See Appendix.**

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an ephah *of flour as an offering* in *case of* utter destitution (Siphra)[1]. והיתה לכהן כמנחה AND IT SHALL BE THE PRIEST'S, JUST AS A MEAL-OFFERING — *This is intended* to teach with regard to the meal-offering of a sinner (i. e. a meal-offering brought as an expiation for the sins mentioned above) that what is left of it *after the* קמץ *has been burnt* may be eaten *by the priests just as the remains of the free-will offering* (cf. II. 3). This is *what the statement means* according to its literal sense. Our Rabbis, however, explained והיתה לכהן *to imply:* that if this sinner be a priest, then it shall be as any other meal-offering brought as a free-will offering by a priest which comes under the law: (Lev. VI. 16) "[For every meal-offering of the priest] shall be wholly burnt; it shall not be eaten". (The words are to be construed thus: והיתה לכהן, but if it be a priest's, כמנחה then it shall be exactly like any voluntary meal-offering that he brings) (cf. Siphra; Men. 73b). **(15)** כי תמעל מעל — The term מעל everywhere in Scripture denotes "changing". Similarly it states, (1 Chron. V. 25) "And they committed a מעל against the God of their fathers; for they went a whoring after the gods of the people of the land" (i. e. they exchanged Him for their gods). And similarly it states of the faithless wife, (Num. V. 12) "[If any man's wife go aside] and commit a מעל in respect to him" (i. e. she changes her relationship to him for one to another man) (Siphra; Meil. 18a). וחטאה בשגגה מקרשי ה' AND SIN IN ERROR, CONCERNING THE HOLY THINGS OF THE LORD — *i. e.* that one has derived some benefit from (made use of) a holy thing. And where is this prohibited, *that Scripture should describe it here as sin?* But *the expression* חטא is mentioned here and חטא is mentioned further on in the case of *misuse of* תרומה (Lev. XXII. 9): "[They — the priests — shall therefore keep my charge] *not to eat* תרומה *when they are in a state of uncleanness: (see Rashi thereon).* lest they bear sin (חטא) for it". How is it there? Scripture forbids it! (See Rashi on XXII. 10). So here, too, *by the term* וחטאה it forbids it. (The translation is therefore: If a person commit a מעל, whereby it would be sinning even though it be in error). *But* if *you should argue that the analogy may be put thus:* How is it there? Scripture imposes the prohibition only upon one who would eat Terumah, so, too, here it imposes a prohibition only upon one who would eat *of sacred things* (וחטאה ... מקרשי ה')! But Scripture uses here *the double expression:* תמעל מעל, and therby it enlarges the scope *of the prohibition to include a benefit* (הנאה) *of any description* (Siphra; Meil. 18b). מקרשי ה' CONCERNING THE HOLY THINGS OF THE LORD — *i. e.* those which are specially assigned to the Lord; *therefore* sacrifices holy in a minor degree are excluded *from this law* (Siphra). איל is an expression for "strong", "mighty", as *in* (Ez. XVII. 13) "he hath also taken the mighty of (אילי) the land". Here, too, איל *means a ram which has grown* strong, *i. e.* one two years old (Siphra; cf. Rashi on Gen. XXXI. 38). בערכך כסף שקלים WITH THE VALUATION IN SHEKELS OF SILVER — *This (the plural* שקלים*) implies* that it must have the value of *at least* two shekels (cf. Ker. 10b). **(16)** ואת אשר חטא מן הקדש ישלם AND FOR THAT WHEREIN HE HATH SINNED IN THE HOLY THING HE SHALL PAY *both* the principal and the *additional* fifth to the Temple treasury (cf. Ker. 26b)[2]. **(17)** ולא ידע ואשם ... והביא [AND IF A SOUL SIN, AND DO ANY OF THESE THINGS WHICH SHOULD NOT BE DONE ...] AND HE DOES NOT DISCOVER THAT HE IS GUILTY ... HE SHALL BRING [A RAM ... FOR A GUILT OFFERING] — This paragraph (vv. 17—19)

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For Notes 1—2 see Appendix.

a ram without blemish out of the flock, with thy valuation, for a guilt
offering, unto the priest: and the priest shall make an expiation for
him concerning his error wherein he erred and wist *it* not, and it
shall be forgiven him. 19It *is* a guilt offering: he hath surely in-
curred guilt to the Eternal. 20And the Eternal spake unto Moses,
saying, 21If a soul sin, and commits a trespass against the Eternal,
and deny unto his neighbour, a charge, or a deposit, or a thing
taken away by violence, or hath wronged his neighbour; 22Or have
found that which was lost, and denieth it, and sweareth falsely; in any

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He gives the assurance of a blessing to him (to the man who has lost the Sela) (Siphra). **(18)** בערכך לאשם [HE SHALL BRING A RAM . . .] ACCORDING TO THE VALUATION FOR A GUILT OFFERING — *i. e.* according to the value stated above (v. 15, viz., at least 2 shekels). אשר שגג והוא לא ידע [AND THE PRIEST SHALL MAKE EXPIATION FOR HIM CONCERNING HIS ERROR] WHEREIN HE ERRED AND DISCOVERED IT NOT — Consequently if it came to his knowledge after a time that he has sinned, he is not atoned for by this guilt-offering *which he has already bought, but remains unatoned* until he brings a sin-offering. To what may this be compared? To *the law of* the Heifer whose neck was to be broken (as a kind of expiation when it was unknown who has committed the murder) when, on *some particular occasion*, its neck was *actually* broken and the murderer was afterwards found — when he surely has to be put to death (Siphra)[1]. **(19)** אשם הוא אשם אשם — The first *of these similar words* is all of it (i. e. both syllables) punctuated with Kametz because it is a noun, whilst the last is punctuated half of it with Kametz and half of it with Patach, because it expresses the idea "he has done something" (i. e. it is a verb in the Kal, 3rd person masc. sing. perfect). — And if you say, *surely* this is a verse that is unnecessary, *since it has stated in the previous verse, "he shall bring the ram for a guilt-offering", then I reply that* it has already been expounded in Torath Cohanim *as follows:* אשם אשם — *this repetition is intended* to include *in the law of* אשם תלוי *also* the אשם שפחה חרופה (the guilt-offering for dishonouring a maid-servant betrothed to another man; cf. Lev. XIX. 12), *viz.*, that it must be a ram of the value of two Sela'im. One might *think* that I include also the guilt-offering brought by a Nazarite (cf. Num. VI. 12) and the guilt-offering brought by a leper (cf. Lev. XIV. 12)! Scripture, however, states "הוא" (Siphra)[2]. **(21)** ונפש כי תחטא IF A SOUL SIN [AND COMMIT FAITHLESSNESS AGAINST THE LORD] — R. Akiba said, What is the force of ומעלה מעל בה' *here, where it does not speak of betraying "holy things of the Lord" as in v. 15, but of betraying one's neighbour?* Because whoever lends or borrows money or does business *with another*, does it *as a rule* only in the *presence of* witnesses or by a document, therefore when he repudiates the matter, he repudiates the witnesses or the document; but he who deposits something with his neighbour does not wish any living soul to know about it except the Third Being (God) who is between them; therefore when he repudiates the deposit, he is repudiating the Third Being who is between them (Siphra). בתשומת יד A CHARGE — *He denies that* he has put (שָׂם) money into his (the neighbour's) hand (יד, i. e. that he has put money at his disposal) for the purpose of doing business *in partnership* or as

NOTES

For Notes 1—2 see Appendix

אַיִל תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן
וְכִפֶּר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־
יָדַע וְנִסְלַח לוֹ: יט אָשָׁם הוּא אָשֹׁם אָשַׁם לַיהוָה: פ
כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כא נֶפֶשׁ כִּי תֶחֱטָא
וּמָעֲלָה מַעַל בַּיהוָה וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקָּדוֹן אוֹ־
בִתְשׂוּמֶת יָד אוֹ בְגָזֵל אוֹ עָשַׁק אֶת־עֲמִיתוֹ: כב אוֹ־
מָצָא אֲבֵדָה וְכִחֶשׁ בָּהּ וְנִשְׁבַּע עַל־שָׁקֶר עַל־אַחַת

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וִיקַבֵּל חוֹבֵהּ: יח וְיַיְתֵי דְּכַר שְׁלִים מִן עָנָא בְּפֻרְסָנֵהּ לַאֲשָׁמָא לְוָת כַּהֲנָא וִיכַפַּר עֲלוֹהִי כַּהֲנָא עַל שָׁלוּתֵהּ דְּאִשְׁתְּלִי וְהוּא לָא יְדַע וְיִשְׁתְּבֵק לֵהּ: יט אֲשָׁמָא הוּא עַל חוֹבְתֵהּ דְּהוּא חָב אֲשָׁמָא יְקָרֵב קֳדָם יְיָ: כ וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כא אֱנָשׁ אֲרֵי יֶחוּב וִישַׁקַּר שְׁקַר קֳדָם יְיָ וִיכַדֵּב בְּחַבְרֵהּ בְּפִקְדוֹנָא אוֹ בְשֻׁתָּפוּת יְדָא אוֹ בִגְזֵלָא אוֹ עֲשַׁק יָת חַבְרֵהּ: כב אוֹ

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וְאִם נוֹדַע לוֹ לְאַחַר זְמַן, יָבִיא חַטָּאת (כריתי כ"ב): ולא ידע ואשם ונשא עונו. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר, הֲרֵי הַכָּתוּב עָנַשׁ אֶת מִי שֶׁלֹּא יָדַע, עַל אַחַת כַּמָּה וְכַמָּה שֶׁיֵּעָנֵשׁ אֶת מִי שֶׁיָּדַע. רַבִּי יוֹסֵי אוֹמֵר; אִם נַפְשְׁךָ לֵידַע מַתַּן שְׂכָרָן שֶׁל צַדִּיקִים, צֵא וּלְמַד מֵאָדָם הָרִאשׁוֹן שֶׁלֹּא נִצְטַוָּה אֶלָּא עַל מִצְוַת לֹא תַעֲשֶׂה וְעָבַר עָלֶיהָ, רְאֵה כַּמָּה מִיתוֹת נִקְנְסוּ עָלָיו וּלְדוֹרוֹתָיו! וְכִי אֵיזוֹ מִדָּה מְרֻבָּה שֶׁל טוֹבָה אוֹ שֶׁל פּוּרְעָנוּת? הֱוֵי אוֹמֵר מִדָּה טוֹבָה, אִם מִדַּת פּוּרְעָנוּת מְעוּטָה, רְאֵה כַּמָּה מִיתוֹת נִקְנְסוּ לוֹ וּלְדוֹרוֹתָיו, מִדָּה טוֹבָה הַמְרֻבָּה הַיּוֹשֵׁב לוֹ מִן הַפִּגּוּלִין וְהַנּוֹתָרוֹת וְהַמִּתְעַנֶּה בְּיוֹם הַכִּפּוּרִים — עַאַכּ"ו שֶׁיְּזַכֶּה לוֹ וּלְדוֹרוֹתָיו וּלְדוֹרוֹת דּוֹרוֹתָיו עַד סוֹף כָּל הַדּוֹרוֹת; רַבִּי עֲקִיבָא אוֹמֵר, הֲרֵי הוּא אוֹמֵר עַל פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה וְגוֹ' (דב' י"ז), אִם מִתְקַיֶּמֶת הָעֵדוּת בִּשְׁנַיִם, לָמָּה פָּרַט לְךָ הַכָּתוּב ג'? אֶלָּא לְהָבִיא שְׁלִישִׁי לְהַחֲמִיר עָלָיו וְלַעֲשׂוֹת דִּינוֹ כַּיּוֹצֵא בְאֵלּוּ לְעִנְיַן עוֹנֶשׁ בַּהֲזָמָה; אִם כָּךְ עָנַשׁ הַכָּתוּב לַנִּטְפָּל לְעוֹבְרֵי עֲבֵרָה כְּעוֹבְרֵי עֲבֵרָה, עַל אַחַת כַּמָּה וְכַמָּה שֶׁיְּשַׁלֵּם שָׂכָר טוֹב לַנִּטְפָּל לְעוֹשֵׂי מִצְוָה כְּעוֹשֵׂי מִצְוָה (סנה' ט'); רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה הֲרֵי הוּא אוֹמֵר לְמַעַן יְבָרֶכְךָ וְגוֹ' (דב' כ"ד) — קָבַע הַכָּתוּב בְּרָכָה לְמִי שֶׁבָּאת עַל יָדוֹ מִצְוָה בְּלֹא יָדַע — אֱמוֹר מֵעַתָּה, הָיְתָה סֶלַע צְרוּרָה בִּכְנָפָיו וְנָפְלָה הֵימֶנּוּ וּמְצָאָהּ הֶעָנִי וְנִתְפַּרְנֵס בָּהּ, הֲרֵי הַקָּבָּ"ה קוֹבֵעַ לוֹ בְּרָכָה (ספרא): (יח) בערכך לאשם. בְּעֶרֶךְ הָאָמוּר לְמַעְלָה: אשר שגג והוא לא ידע. הָא אִם יָדַע לְאַחַר זְמַן, לֹא נִתְכַּפֵּר לוֹ בְּאָשָׁם זֶה עַד שֶׁיָּבִיא חַטָּאת, הָא לְמָה זֶה דּוֹמֶה? לְעֶגְלָה עֲרוּפָה שֶׁנִּתְעָרְפָה וְאַחַר כָּךְ נִמְצָא הַהוֹרֵג, הֲרֵי זֶה יֵהָרֵג (שם): (יט) אשם הוא אשם אשם. הָרִאשׁוֹן כֻּלּוֹ קָמוּץ, שֶׁהוּא שֵׁם דָּבָר, וְהָאַחֲרוֹן חֶצְיוֹ קָמֵץ וְחֶצְיוֹ פַּתָּח שֶׁהוּא לְשׁוֹן פָּעַל; וְאִם תֹּאמַר מִקְרָא שֶׁלֹּא לְצוֹרֶךְ הוּא, כְּבָר דָּרוּשׁ הוּא בְּתוֹרַת כֹּהֲנִים, אשם אשם — לְהָבִיא אֲשַׁם שִׁפְחָה חֲרוּפָה שֶׁיְּהֵא אַיִל בֶּן שְׁתֵּי סְלָעִים, יָכוֹל שֶׁאֲנִי מַרְבֶּה אֲשַׁם נָזִיר וַאֲשַׁם מְצוֹרָע, תַּלְמוּד לוֹמַר הוּא (שם): (כא) נפש כי תחטא. אָמַר רַבִּי עֲקִיבָא, מַה תַּ"ל וּמָעֲלָה מַעַל בַּה'? לְפִי שֶׁכָּל הַמַּלְוֶה וְהַלֹּוֶה וְהַנּוֹשֵׂא וְהַנּוֹתֵן אֵינוֹ עוֹשֶׂה אֶלָּא בְעֵדִים וּבִשְׁטָר, לְפִיכָךְ בִּזְמַן שֶׁהוּא מְכַחֵשׁ, מְכַחֵשׁ בְּעֵדִים וּבִשְׁטָר, אֲבָל הַמַּפְקִיד אֵצֶל חֲבֵרוֹ אֵינוֹ רוֹצֶה שֶׁתֵּדַע בּוֹ נְשָׁמָה אֶלָּא שְׁלִישִׁי שֶׁבֵּינֵיהֶם, לְפִיכָךְ כְּשֶׁהוּא מְכַחֵשׁ מְכַחֵשׁ בַּשְּׁלִישִׁי שֶׁבֵּינֵיהֶם (שם): בתשומת יד. שֶׁשָּׂם בְּיָדוֹ מָמוֹן לְהִתְעַסֵּק אוֹ בְמִלְוָה: או בגזל. שֶׁגָּזַל מִיָּדוֹ כְּלוּם: או עשק. הוּא שְׂכַר שָׂכִיר (שם): (כב) וכחש בה. שֶׁכָּפַר: על אחת מכל אלה אשר יעשה האדם

of all these that a man doeth, sinning therein: 23 Then it shall be,
because he hath sinned, and incurred guilt, that he shall restore that
which he took violently away, or the thing which he hath gotten wrong-
fully, or the charge which was entrusted to him, or the lost thing which
he found, 24 Or all that about which he hath sworn falsely; he shall even
pay it in the principal, and shall add the fifth part more thereto, *and*
give it unto him to whom it appertaineth, in the day of the discovery of
his guilt. 25 And he shall bring the guilt offering unto the Eternal, a ram
without blemish out of the flock, with thy valuation for a guilt offering
unto the priest: 26 And the priest shall make an expiation for him before
the Eternal: and it shall be forgiven him for any thing of all he hath
done in incurring guilt therein.

6. 1 And the Eternal spake unto Moses saying, 2 Command Aaron
and his sons, saying, This is the law of the burnt offering: Such

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a loan (cf. Onkelos and Siphra). או בגזל OR A THING TAKEN AWAY BY VIOLENCE — *He denies* that he has violently taken something from his possession, או עשק OR HATH WRONGED [HIS NEIGHBOUR] — This refers to *withholding* the wages of a hired man (cf. XIX. 13; see also Siphra and B. Kam. 103b). **(22)** וכחש בה AND DENIETH IT — *i. e.* that he denies על אחת מכל REGARDING ONE OF ALL these things (those mentioned above), אשר יעשה האדם לחטא THAT A MAN DOETH (is apt to do; cf. מכל חטאת האדם Num. V. 7, said of a similar case) TO SIN and to swear falsely with the object of repudiating *a* money *claim*[1]). **(23)** כי יחטא ואשם *means* when he comes to a recognition of himself (recognises his duty) to repent *of his sin* and makes up his mind to confess that he has sinned and has incurred guilt[2]). **(24)** בראשו — *This means* the principal — the capital (ראש) money. חמשתיו [AND HE SHALL ADD] THE FIFTH PART [MORE THERETO] — *By using the plural* חמשתיו the Torah includes *in this law of restitution* the m a n y additional fifths *possible* in respect to o n e principal — that if he denies the fifth (i. e. he asserts that he has repaid both capital a n d fifth, but has not really paid the latter, for which a claim is now made against him) and takes an oath *that he has paid it*, but *afterwards* admits *the claim*, then he must now bring (pay) a fifth in addition to this fifth (a fifth of the original fifth which now has become the קרן in addition to it), and so he keeps on adding *a fifth to the original fifth* until the principal about which he takes an oath becomes less in value than a P'rutah (Siphra; B. Kam. 108). לאשר הוא לו [AND HE SHALL ADD THE FIFTH PART MORE THERETO AND GIVE IT] UNTO HIM TO WHOM IT APPERTAINETH — *i. e.* to him whose is the money (Siphra; B. Kam. 108; also ib. 103)[3]).

צו

6. (2) צו את אהרן COMMAND AARON — The expression "Command . . .!" always implies u r g i n g o n *to carry out a command, implying too, that it comes into force* at once, and is *binding* upon future generations (cf. Rashi on this passage in Kidd. 29a). R. Simeon said: Especially must Scripture urge *on the fulfilment of the commands in a case* where monetary loss is involved (Siphra; Kidd. 29a)[4]). זאת תורת העולה וגו׳ THIS IS THE LAW OF THE BURNT OFFERING: [SUCH BURNT OFFERING SHALL REMAIN ON THE FIRE-PLACE UPON THE ALTAR ALL NIGHT] — This paragraph (vv. 1—2) is

NOTES

For Notes 1—4 see Appendix.

מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא בָהֵנָּה: כג וְהָיָה כִּי־
יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת־הַגְּזֵלָה אֲשֶׁר גָּזָל אוֹ אֶת־
הָעֹשֶׁק אֲשֶׁר עָשָׁק אוֹ אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד
אִתּוֹ אוֹ אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא: מפטיר כד אוֹ מִכֹּל
אֲשֶׁר־יִשָּׁבַע עָלָיו לַשֶּׁקֶר וְשִׁלַּם אֹתוֹ בְּרֹאשׁוֹ
וַחֲמִשִׁתָיו יֹסֵף עָלָיו לַאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בְּיוֹם
אַשְׁמָתוֹ: כה וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אַיִל תָּמִים מִן־
הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן: כו וְכִפֶּר עָלָיו הַכֹּהֵן
לִפְנֵי יְהוָה וְנִסְלַח לוֹ עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה
לְאַשְׁמָה בָהּ: פ פ פ

ומפטירין עם זו יצרתי בספרים סי' מ"ג: קי"א דשפ"ל, ליוס סימן:

ו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ב צַו אֶת־אַהֲרֹן
וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא

אונקלוס

אַשְׁכַּח אֲבֶדְתָּא וִיכַדֵּב בַּהּ וְיִשְׁתְּבַע עַל שִׁקְרָא עַל חֲדָא מִכֹּל דִּי יַעְבֵּד אֱנָשָׁא לְמֵיחַב
בְּהֵן: כג וִיהֵי אֲרֵי יֶחֱטֵי וְיֵחוֹב וְיָתֵב יָת גְּזֵלָא דִּי גְזַל אוֹ יָת עֻשְׁקָא דִּי עֲשַׁק אוֹ יָת
פִּקְדוֹנָא דִּי אִתְפַּקַּד עִמֵּהּ אוֹ יָת אֲבֶדְתָּא דִּי אַשְׁכַּח: כד אוֹ מִכֹּל דְּאִישְׁתְּבַע עֲלוֹהִי
לְשִׁקְרָא וִישַׁלֵּם יָתֵהּ בְּרֵישֵׁהּ וְחֻמְשֵׁהּ יוֹסֵף עֲלוֹהִי לְדִי הוּא דִּילֵהּ יִתְּנִנֵּהּ בְּיוֹמָא
דְחוֹבְתֵהּ: כה וְיָת אַשְׁמֵהּ יַיְתֵי קֳדָם יְיָ דְּכַר שְׁלִים מִן עָנָא בְּפֻרְסָנֵהּ לַאֲשָׁמָא לְוָת
כַּהֲנָא: כו וִיכַפַּר עֲלוֹהִי כַּהֲנָא קֳדָם יְיָ וְיִשְׁתְּבֵק לֵהּ עַל חֲדָא מִכֹּל דִּי יַעְבֵּד לְמֵיחַב בַּהּ:

פ פ פ

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב פַּקֵּד יָת אַהֲרֹן וְיָת בְּנוֹהִי לְמֵימַר דָּא אוֹרַיְתָא דַּעֲלָתָא

רש"י

לחטא ולהשבע על שקר לכפירת ממון: (כג) כי יחטא ואשם. כשיכיר בעצמו, לשוב בתשובה, ובדעתו להתודות כי חטא ואשם: (כד) בראשו. הוא הקרן, ראש הממון: וחמשתיו. רבתה התורה חמשיות הרבה לקרן אחת, שאם כפר בחומש ונשבע והודה, חוזר ומביא חומש על אותו חומש, וכן מוסיף והולך עד שיתמעט הקרן הנשבע לו פחות משוה פרוטה (ב"ק ק"ג): לאשר הוא לו. למי שהממון שלו (שם):

ו (ב) צו את אהרן. אין צו אלא לשון זרוז מיד ולדורות; אמר רבי שמעון, ביותר צריך הכתוב לזרז במקום שיש בו חסרון כיס (ספרא): זאת תורת העלה וגו'. הרי הענין הזה

burnt offering, shall *remain* on the fire-place upon the altar all night
unto the morning, and the fire of the altar shall be blazing in it. [3]And
the priest shall put on his linen robe, and his linen breeches shall he put
upon his flesh, and take up the ashes which the fire hath consumed—the
burnt offering on the altar, and he shall put them beside the altar. [4]And
he shall put off his garments and put on other garments, and bring out
the ashes without the camp unto a clean place. [5]And the fire upon the
altar shall be blazing in it; it shall not go out; and the priest shall
burn wood on it every morning and set the burnt offering in
order upon it; and he shall cause to ascend in fumes thereon
the fat of the feast offerings. [6]And continual fire shall be blazing

רש״י

intended to teach, with reference to the burning of the fat-portions and limbs of sacrifices that it is permissible during the whole night (Meg. 21a); and to teach regarding disqualified sacrifices, which *of them,* if already brought up *on the altar,* must be taken down, and which, if brought up, need not be taken down. *The latter case may happen,* because the term תורה wherever it occurs in Scripture *as an introduction to a group of laws (cf. VI. 7, 18; VII. 1, 11 etc.)* is intended as an all-inclusive term (to include a l l of the class mentioned); *here it is intended to tell us:* One law applies to all *animals* that may be brought up *on the altar,* even *certain* disqualified ones — that if these have once been brought up *on the altar* they shall not be taken down again (Siphra; Zeb. 27b). הוא העולה — *is intended* to exclude *from the general law of* עולה male and female cattle with which sexual sin had been committed and the like (i. e. that even if they were put on the altar they must be taken down again), because their disqualification did not occur in the Holy Place, since they were disqualified b e f o r e they came into the forecourt (ib.)[1]). **(3)** מדו בד HIS LINEN

NOTES

[1]) According to Rashi the verses are to be translated thus: "This is the law of burnt-offerings generally: it (i. e. the burnt offering) is that which m a y go up on the altar: it may remain on the fire-place all the night, and the fire on the altar shall burn during it (throughout the night)". Then follow further details regarding the burnt-offering in general (vv. 3—6). — Thus, as Rashi states, these two verses point out, (1) that the burning of the sacrificial portions intended for the altar may continue the whole night; (2) that certain descriptions of animals, such as רובע תרבע, can never become עולות as they were unfit for such, *ab initio,* and that if, by error, they have been brought as עולות they must be taken from the altar. If, however, it was fitted to be an עולה — if, when it was brought in to the Temple precincts, it came under the description of היא העולה, of that which m a y go up on the altar — it must not be taken down because some disqualification has happened to it. The words היא העולה are descriptive of what immediately precedes, as in Num. VII. 2: "the heads of the house of their fathers — הם they are (this means) the princes of the tribes; הם, they are (that, again, means) those that are over them that are numbered in each tribe". The plural הם is used there because the princes are referred to whilst here, where the burnt offering is being defined, the fem. sing. pronoun is the appropriate form.

הָעֹלָ֨ה עַל֩ מוֹקְדָ֨ה עַל־הַמִּזְבֵּ֤חַ כָּל־הַלַּ֙יְלָה֙ עַד־הַבֹּ֔קֶר
וְאֵ֥שׁ הַמִּזְבֵּ֖חַ תּ֥וּקַד בּֽוֹ׃ ג וְלָבַ֨שׁ הַכֹּהֵ֜ן מִדּ֣וֹ בַ֗ד וּמִֽכְנְסֵי־
בַד֮ יִלְבַּ֣שׁ עַל־בְּשָׂרוֹ֒ וְהֵרִ֣ים אֶת־הַדֶּ֗שֶׁן אֲשֶׁ֨ר תֹּאכַ֥ל
הָאֵ֛שׁ אֶת־הָעֹלָ֖ה עַל־הַמִּזְבֵּ֑חַ וְשָׂמ֕וֹ אֵ֖צֶל הַמִּזְבֵּֽחַ׃
ד וּפָשַׁט֙ אֶת־בְּגָדָ֔יו וְלָבַ֖שׁ בְּגָדִ֣ים אֲחֵרִ֑ים וְהוֹצִ֤יא
אֶת־הַדֶּ֙שֶׁן֙ אֶל־מִח֣וּץ לַֽמַּחֲנֶ֔ה אֶל־מָק֖וֹם טָהֽוֹר׃
ה וְהָאֵ֨שׁ עַל־הַמִּזְבֵּ֤חַ תּֽוּקַד־בּוֹ֙ לֹ֣א תִכְבֶּ֔ה וּבִעֵ֨ר
עָלֶ֧יהָ הַכֹּהֵ֛ן עֵצִ֖ים בַּבֹּ֣קֶר בַּבֹּ֑קֶר וְעָרַ֤ךְ עָלֶ֙יהָ֙ הָעֹלָ֔ה
וְהִקְטִ֥יר עָלֶ֖יהָ חֶלְבֵ֥י הַשְּׁלָמִֽים׃ ו אֵ֗שׁ תָּמִ֛יד תּוּקַ֥ד

ט׳ זעירא

אונקלוס

הִיא עֲלָתָא עַל דְמִתּוֹקְדָא עַל מַדְבְּחָא כָּל לֵילְיָא עַד צַפְרָא וְאֶשָּׁתָא דְמַדְבְּחָא תְּהֵי יָקְדָא בֵהּ: ג וְיִלְבַּשׁ כַּהֲנָא לְבוּשִׁין דְבוּץ וּמִכְנְסִין דְבוּץ יִלְבַּשׁ עַל בִּסְרֵהּ וְיַפְרֵשׁ יָת קִטְמָא דִי תֵיכוּל אֶשָּׁתָא יָת עֲלָתָא עַל מַדְבְּחָא וִישַׁוְּנֵהּ בִּסְטַר מַדְבְּחָא: ד וְיַשְׁלַח יָת לְבוּשׁוֹהִי וְיִלְבַּשׁ לְבוּשִׁין אָחֳרָנִין וְיַפֵּק יָת קִטְמָא לְמִבָּרָא לְמַשְׁרִיתָא לַאֲתַר דְּכֵי: ה וְאֶשָּׁתָא עַל מַדְבְּחָא תְּהֵי יָקְדָא בֵהּ לָא תִטְפֵּי וְיִבְעַר עֲלַהּ כַּהֲנָא אָעַיָּא בִּצְפַר בִּצְפַר וְיִסְדַּר עֲלַהּ עֲלָתָא וְיַסֵּק עֲלַהּ תַּרְבֵּי נִכְסַת קוּדְשַׁיָּא: ו אֶשָּׁתָא תְּדִירָא תְּהֵי יָקְדָא עַל מַדְבְּחָא לָא

רש״י

בָּא לְלַמֵּד עַל הַקְטַר חֲלָבִים וְאֵבָרִים שֶׁיְּהֵא כָשֵׁר כָּל הַלַּיְלָה, וּלְלַמֵּד עַל הַפְּסוּלִין אֵי זֶה אִם עָלָה יֵרֵד, וְאֵי זֶה אִם עָלָה לֹא יֵרֵד, שֶׁכָּל תּוֹרָה לְרַבּוֹת הוּא בָא, לוֹמַר — תּוֹרָה אַחַת לְכָל הָעוֹלִים, וַאֲפִילוּ פְסוּלִין, שֶׁאִם עָלוּ לֹא יֵרְדוּ (שם): הוא העלה. לְמַעֵט אֶת הָרוֹבֵעַ וְאֶת הַנִּרְבָּע וְכַיּוֹצֵא בָהֶן, שֶׁלֹּא הָיָה פְסוּלָן בַּקֹּדֶשׁ, שֶׁנִּפְסְלוּ קוֹדֶם שֶׁבָּאוּ לָעֲזָרָה (שם): (ג) מדו בד. הִיא הַכְּתֹנֶת, וּמָה תַּ״ל מִדּוֹ? שֶׁתְּהֵא כְמִדָּתוֹ (שם): על בשרו. שֶׁלֹּא יְהֵא דָבָר חוֹצֵץ בֵּינְתַיִם (זבחי׳ י״ט): והרים את הדשן. הָיָה חוֹתֶה מְלֹא מַחְתָּה מִן הַמְאֻכָּלוֹת הַפְּנִימִיּוֹת וְנוֹתְנָן בְּמִזְרָחוֹ שֶׁל כֶּבֶשׁ (תמיד כ״ח): הדשן אשר תאכל האש את העלה. וַעֲשָׂאָתָהּ דֶשֶׁן, מֵאוֹתוֹ דֶשֶׁן יָרִים תְּרוּמָה וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ: (על המזבח. מָצָא אֵבָרִים שֶׁעֲדַיִן לֹא נִתְאַכְּלוּ, מַחֲזִירָן עַל מִזְבֵּחַ לְאַחַר שֶׁחָתָה גֶחָלִים אֵילָךְ וְאֵילָךְ וְנָטַל מִן הַפְּנִימִיּוֹת, שֶׁנֶּאֱמַר אֶת הָעֹלָה עַל הַמִּזְבֵּחַ): (ד) ופשט את בגדיו. אֵין זוּ חוֹבָה אֶלָּא דֶרֶךְ אֶרֶץ, שֶׁלֹּא יְלַכְלֵךְ בְּהוֹצָאַת הַדֶּשֶׁן בְּגָדִים שֶׁהוּא מְשַׁמֵּשׁ בָּהֶן תָּמִיד — בְּגָדִים שֶׁבִּשֵּׁל בָּהֶן קְדֵרָה לְרַבּוֹ, אַל יִמְזֹג בָּהֶן כּוֹס לְרַבּוֹ, לְכָךְ וְלָבַשׁ בְּגָדִים אֲחֵרִים פְּחוּתִין מֵהֶם (ספרא): והוציא את הדשן. הַצָּבוּר בְּתַפּוּחַ, כְּשֶׁהוּא הַרְבֵּה וְאֵין מָקוֹם לַמַּעֲרָכָה, מוֹצִיאוֹ מִשָּׁם; וְאֵין זֶה חוֹבָה לְכָל יוֹם, אֲבָל הַתְּרוּמָה חוֹבָה בְּכָל יוֹם (תמיד כ״ח): (ה) והאש על המזבח תוקד בו. רִבָּה כָאן יְקִידוֹת הַרְבֵּה — על מוקדה, ואש המזבח תוקד בו, והאש על המזבח תוקד בו, אש תמיד תוקד על המזבח, כֻּלָּן נִדְרְשׁוּ בְּמַסֶּכֶת יוֹמָא (דף מ״ה), שֶׁנֶּחְלְקוּ רַבּוֹתֵינוּ בְּמִנְיַן הַמַּעֲרָכוֹת שֶׁהָיוּ שָׁם: וערך עליה העלה. עוֹלַת תָּמִיד הִיא תִקְדּוֹם (מנחי׳ מ״ט): חלבי השלמים. אִם יָבִיאוּ שָׁם שְׁלָמִים, וְרַבּוֹתֵינוּ לָמְדוּ מִכָּאן „עָלֶיהָ״ — עַל עוֹלַת הַבֹּקֶר הַשְׁלֵם כָּל הַקָּרְבָּנוֹת כֻּלָּם, מִכָּאן שֶׁלֹּא יְהֵא דָבָר מְאוּחָר לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם (ספרא): (ו) אש תמיד. אֵשׁ שֶׁנֶּאֱמַר בּוֹ תָמִיד, הִיא שֶׁמַּדְלִיקִין בָּהּ אֶת הַנֵּרוֹת שֶׁנֶּאֱמַר בָּהּ לְהַעֲלֹת

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he ministers at the altar (Joma 23b; Siphra; Sabb. 114a). והוציא את הדשן AND HE SHALL BRING OUT THE ASHES that were heaped upon the ash-heap (not the ashes mentioned in v. 3). When it accumulated and there was no more room on the wood-pile (מערכה) he carried it out; this was not compulsory every day, whilst the תרומת הדשן (the taking out of the pan of ashes commanded in v. 3) was a daily duty (Joma 20a). והאש על המזבח תוקד בו AND THE FIRE ON THE ALTAR SHALL BE BLAZING IN IT — Scripture uses here (in this section) many expressions from the root יקד "to ignite": (v. 2) "on the fire-place (מוקדה); (ib.) "and the fire upon the altar shall be blazing (תוקד) on it"; (v. 5) "and the fire upon the altar shall be blazing (תוקד) on it"; (v. 6) "a continual fire shall be blazing (תוקד) upon the altar" — all these *passages* have been expounded in Treatise Joma (45b) where our Rabbis state their different opinions as to the number of מערכות (wood-piles — fire-places) that were there (on the altar)[1]. וערך עליה העלה AND HE SHALL SET THE BURNT OFFERING IN ORDER UPON IT — The *morning* continual burnt offering had to come first (Men. 49a; cf. also Siphra and Rashi on III. 5)[2]. חלבי השלמים [AND HE SHALL CAUSE TO ASCEND IN FUMES THEREON] THE FAT OF THE PEACE OFFERINGS — if people are bringing peace offerings there *that day* (this is no command that peace offerings must be placed on the altar after the daily burnt offering; if, however, any are being sacrificed on a particular day, it must be done at this point of the day's work). — Our Rabbis, however, derived from here *the following Halacha, taking the word* השלמים *in the sense of* השלם *"to complete", "to finish":* עליה upon it — upon the continual burnt offering of the morning — complete *the offering of* all sacrifices; it follows therefore that no thing should be *offered* later than the continual burnt offering brought in the afternoon (Joma 33a; Pes. 58b). **(6)** אש תמיד — *The redundant word* תמיד (because it could have written אש תוקד על המזבח לא תכבה; for this, too, would imply that it must be continually burning since it states that it must never go out) *intimates:* The fire about *the use of* which the expression תמיד is used, *viz.*, that by which the lamps of the Candelabrum were kindled, with reference to which it is said, (Ex. XXVII. 20) "to light the lamps continually (תמיד), this, too[3]), should

NOTES

[1]) See Appendix.

[2]) This is derived from the definite article ה׳ in the word העולה — the burnt offering, the wellknown, i. e., the continual burnt offering, and since it is speaking here of the morning's work, it must here refer to the morning continual burnt offering (cf. Malbim). That this should be the first offered every morning is derived from the word עליה: he shall arrange the burnt offering upon it — upon the wood-pile, the עצים just mentioned. This עולה was to be placed directly upon the מערכה; there must have been nothing on it before.

[3]) Rashi adds the word "too" because the coals of fire which the High Priest took in the censer on Yom Kippur from the altar (cf. XVI. 12) had also to be taken from the outer altar (cf. Rashi on that verse).

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ROBE — this is *what is elsewhere termed* the כתנת, the undercoat; and why then is it here called מדו? To intimate that it (the כתנת) must be made to his measure (מדו from מדד to "measure") (Siphra; Joma 23b). על בשרו [AND LINEN DRAWERS HE SHALL PUT] UPON HIS FLESH — *This implies* that nothing should interpose between them (cf. Siphra; Zeb. 19a). והרים את הדשן AND HE SHALL TAKE UP THE ASHES — He raked a full pan *of ashes* from the innermost consumed *mass of ashes* and deposited them at the east side of the כבש (the inclined plane leading up to the altar) (Siphra; Joma 45; cf. Jer. Joma II. 1)[1]). הדשן אשר תאכל האש את העולה [HE SHALL TAKE OUT] THOSE ASHES INTO WHICH THE FIRE HATH CONSUMED THE BURNT OFFERING — and thus has made it into ashes; from those ashes he shall take out a תרומה, a portion, ושמו אצל המזבח AND PUT IT BESIDE THE ALTAR. [על המזבח [THE BURNT OFFERING] ON THE ALTAR — *This implies* that if he (the priest) finds any limbs of the burnt offering that were not yet consumed he shall put them back on the altar after having raked the coals hither and thither and having taken from the innermost ashes, because it states, את העולה על המזבח *which implies:* the burnt offering (i. e. so long as it can be called an עולה and not דשן) must be on the altar] (Siphra; Joma 45b; cf. Rashi there s. v. אשר תאכל את העולה). **(4)** ופשט את בגדיו AND HE SHALL PUT OFF HIS GARMENTS — This is not compulsory (cf., however, Nachmanides), but it is a matter of decency so that he should not, through removing the ashes, soil the garments in which he has regularly to minister *at the altar;* in the clothes *he wore when* he boiled the pot for his master (a menial task) he should not pour out a glass *of wine* for him (an honourable office). On this account *it states:* And he shall put on other garments — inferior[2]) to those *in which*

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[1]) This is termed תרומת הדשן. The term תרומת itself implies that a portion is taken away from a mass. Cf. the תרומה of grain, for instance. It should not be confused with the removal of the ashes mentioned in the next verse. The former was a sacrificial act, a portion of the ashes resultant from the burning of the fat and other parts of the offerings, being set apart as a kind of תרומה and placed beside the altar. This had to be done every morning. The latter was the cleansing of the altar from the accumulation of ashes on its central part (תפוח), and was done only when it became necessary. — Since the תרומת הדשן was a kind of תרומה set aside from the animal remains, care had to be taken that only such formed a part of it. Consequently the ashes were taken only from the very centre of the mass where the animal portions were likely to be totally consumed (מאוכלות הפנימיות).

[2]) This command might have been expressed by: ופשט את בגדיו ולבש אחרים, "and he should take off his garments and put on others". Since, however, it states: he shall put on other garments (בגדים) and that word is only used of the linen garments customarily worn by the ordinary priests, the Rabbis concluded that the garments into which he changed before doing the more menial office of removing the ashes must be the ordinary garments of the priest, but of inferior quality in view of the task he was about to carry out.

upon the altar; it shall never go out. 7 And this *is* the law of the oblation:
the sons of Aaron shall offer it before the Eternal, before the altar.
8 And he shall take up from it with his grasp of the flour of the oblation,
and of the oil thereof, and all the frankincense which *is* upon the obla-
tion, and shall cause it to ascend in fumes upon the altar *for* a pleasing
odour, the memorial *portion* of it, unto the Eternal. 9 And what is left
thereof shall Aaron and his sons eat: as unleavened bread shall it be
eaten in a holy place; in the enclosure of the appointed tent they shall
eat it. 10 It shall not be baken as anything leavened, I have given it *unto
them for* their portion of my fire offerings; it *is* most holy as is the sin
offering, and as the guilt offering. 11 All the males among the children
of Aaron shall eat of it. *It shall be* a statute for ever in your
generations concerning the fire offerings of the Eternal: every one
that toucheth them shall be holy. 12 And the Eternal spake unto
Moses, saying, 13 This *is* the offering of Aaron and of his sons,

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be ignited from *the fire on* the outer altar Joma 45b). לא תכבה IT SHALL NEVER GO OUT — One who extinguishes the fire on the altar transgresses two negative commands (this and that contained in v. 5). **(7)** וזאת תורת המנחה AND THIS IS THE LAW OF THE MEAL OFFERING — one law for a l l *meal-offerings* (cf. Rashi on v. 2) — making requisite for them "oil" and "frankincense" which are prescribed in the *previous* section (II. 1). *This had to be intimated in some way here* because I might *think that there* I have *the law* that meal offerings require oil and frankincense only if they belong to an *ordinary* Israelite since it is that *alone* of which a fistful (קומץ) had to be taken, (for the command to take the קומץ is preceded by the words ויצק עליה שמן ונתן עליה לבנה cf. II. 1 and 2)! Whence *can I know that the same applies to* the meal-offering of p r i e s t s which was entirely burnt (and of which therefore no קומץ was taken; cf. Rashi on v. 15)? Because Scripture states, תורת — "*this is the g e n e r a l law of the meal-offering*" (Siphra)[1]. הקרב אתה [AARON AND HIS SONS SHALL] BRING

NOTES

[1]) The Siphra states that the apparently redundant תורת is intended to include such offerings the remains (שירים) of which are not eaten (i. e. מנחת כהנים). Perhaps Rashi means the same, since a נקמצת is a מנחה the remains of which are eaten (cf. Rashi on v. 15).

עַל־הַמִּזְבֵּחַ לֹא תִכְבֶּה׃ ס ז וְזֹאת תּוֹרַת הַמִּנְחָה
הַקְרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ׃
ח וְהֵרִים מִמֶּנּוּ בְּקֻמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשַּׁמְנָהּ
וְאֵת כָּל־הַלְּבֹנָה אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ
רֵיחַ נִיחֹחַ אַזְכָּרָתָהּ לַיהוָה׃ ט וְהַנּוֹתֶרֶת מִמֶּנָּה
יֹאכְלוּ אַהֲרֹן וּבָנָיו מַצּוֹת תֵּאָכֵל בְּמָקוֹם קָדֹשׁ בַּחֲצַר
אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃ י לֹא תֵאָפֶה חָמֵץ חֶלְקָם נָתַתִּי
אֹתָהּ מֵאִשָּׁי קֹדֶשׁ קָדָשִׁים הִוא כַּחַטָּאת וְכָאָשָׁם׃
יא כָּל־זָכָר בִּבְנֵי אַהֲרֹן יֹאכְלֶנָּה חָק־עוֹלָם לְדֹרֹתֵיכֶם
מֵאִשֵּׁי יְהוָה כֹּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ׃ פ שני יב וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ יג זֶה קָרְבַּן אַהֲרֹן וּבָנָיו

אונקלוס

תִטְפֵי׃ ז וְדָא אוֹרָיְתָא דְמִנְחָתָא דִיקָרְבוּן יָתַהּ בְּנֵי אַהֲרֹן קֳדָם יְיָ לָקֳדָם מַדְבְּחָא׃ ח וְיַפְרֵשׁ מִנַּהּ בִּקְמְצֵהּ מִסֻּלְתָּא דְמִנְחָתָא וּמִמִּשְׁחַהּ וְיָת כָּל לְבֻנְתָּא דִּי עַל מִנְחָתָא וְיַסֵּק לְמַדְבְּחָא לְאִתְקַבָּלָא בְרַעֲוָא אַדְכַּרְתַּהּ קֳדָם יְיָ׃ ט וּדְאִשְׁתָּאַר מִנַּהּ יֵיכְלוּן אַהֲרֹן וּבְנוֹהִי פַּטִּיר תִּתְאֲכֵל בַּאֲתַר קַדִּישׁ בְּדָרַת מַשְׁכַּן זִמְנָא יֵיכְלֻנַּהּ׃ י לָא תִתְאֲפֵי חֲמִיעַ חֻלָקְהוֹן יְהָבִית יָתַהּ מִקֻּרְבָּנָי קֹדֶשׁ קוּדְשִׁין הִיא כְּחַטָּאתָא וְכַאֲשָׁמָא׃ יא כָּל דְּכוּרָא בִּבְנֵי אַהֲרֹן יֵיכְלֻנַּהּ קְיָם עָלַם לְדָרֵיכוֹן מִקֻּרְבָּנַיָּא דַיְיָ כֹּל דְּיִקְרַב בְּהוֹן יִתְקַדַּשׁ׃

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נֵר תָּמִיד (שמ׳ כ"ז), אַף הִיא מֵעַל מִזְבַּח הַחִיצוֹן תּוּקַד (יומא מ"ה)׃ לא תכבה. הַמְכַבֶּה אֵשׁ עַל הַמִּזְבֵּחַ עוֹבֵר בִּשְׁנֵי לָאוִין׃ (ז) וזאת תורת המנחה. תּוֹרָה אַחַת לְכֻלָּן – לְהַטְעִינָן שֶׁמֶן וּלְבוֹנָה הָאֲמוּרִין בָּעִנְיָן, שֶׁיָּכוֹל אֵין לִי טְעוּנוֹת שֶׁמֶן וּלְבוֹנָה אֶלָּא מִנְחַת יִשְׂרָאֵל שֶׁהִיא נִקְמֶצֶת, מִנְחַת כֹּהֲנִים שֶׁהִיא כָלִיל מִנַּיִן? תַּ"ל תּוֹרַת (ספרא)׃ הקרב אתה. הִיא הַגָּשָׁה בְּקֶרֶן דְּרוֹמִית מַעֲרָבִית (שם)׃ לפני ה׳. הוּא מַעֲרָב שֶׁהוּא לְצַד אֹהֶל מוֹעֵד׃ אל פני המזבח. הוּא הַדָּרוֹם, שֶׁהוּא פָּנָיו שֶׁל מִזְבֵּחַ, שֶׁהַכֶּבֶשׁ נָתוּן לְאוֹתוֹ הָרוּחַ (סוטה י"ד)׃ (ח) והרים ממנו. מִן הַמְחֻבָּר – שֶׁיְּהֵא עִשָּׂרוֹן שָׁלֵם בְּבַת אַחַת בִּשְׁעַת קְמִיצָה (ספרא)׃ בקמצו. שֶׁלֹּא יַעֲשֶׂה מִדָּה לְקוֹמֶץ (שם)׃ מסלת המנחה ומשמנה. מִכָּאן שֶׁקּוֹמֵץ מִמָּקוֹם שֶׁנִּתְרַבָּה שַׁמְנָהּ (סוטה י"ד)׃ המנחה. שֶׁלֹּא תְהֵא מְעֹרֶבֶת בַּאֲחֶרֶת (ספרא)׃ ואת כל הלבנה אשר על המנחה והקטיר. מְלַקֵּט אֶת לְבוֹנָתָהּ לְאַחַר קְמִיצָה וּמַקְטִירוֹ; וּלְפִי שֶׁלֹּא פֵּרֵשׁ כֵּן אֶלָּא בְּאַחַת מִן הַמְּנָחוֹת בְּוַיִּקְרָא, הֻצְרַךְ לִשְׁנוֹת פָּרָשָׁה זוֹ, לִכְלוֹל כָּל הַמְּנָחוֹת כְּמִשְׁפָּטָן׃ (ט) במקום קדש. וְאֵיזֶהוּ? בַּחֲצַר אֹהֶל מוֹעֵד׃ (י) לא תאפה חמץ חלקם. אַף הַשְּׁיָרִים אֲסוּרִים בְּחָמֵץ (מנח׳ נ"ה)׃ כחטאת וכאשם. מִנְחַת חוֹטֵא הֲרֵי הִיא כַחַטָּאת, לְפִיכָךְ קְמָצָהּ שֶׁלֹּא לִשְׁמָהּ פְּסוּלָה, מִנְחַת נְדָבָה הֲרֵי הִיא כָאָשָׁם, לְפִיכָךְ קְמָצָהּ שֶׁלֹּא לִשְׁמָהּ כְּשֵׁרָה (ספרא)׃ (יא) כל זכר. אֲפִילוּ בַּעַל מוּם; לָמָּה נֶאֱמַר? אִם לַאֲכִילָה הֲרֵי כְּבָר אָמוּר, לֶחֶם אֱלֹהָיו מִקָּדְשֵׁי הַקֳּדָשִׁים וְגוֹ׳ (ויק׳ כ"א), אֶלָּא לְרַבּוֹת בַּעֲלֵי מוּמִין לְמַחֲלוֹקֶת (ספרא)׃ כל אשר יגע וגו׳. קֳדָשִׁים קַלִּים אוֹ חֻלִּין שֶׁיִּגְּעוּ בָהּ וְיִבְלְעוּ מִמֶּנָּה׃

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על המנחה יקטיר AND ALL THE FRANKINCENSE WHICH IS UPON THE MEAL OFFERING HE SHALL CAUSE TO ASCEND IN FUMES — *This means that* the picks the frankincense *off the meal-offering* after the fistful has been taken *from the latter* and burns it (cf. Rashi on II. 1). And because Scripture has stated this specifically only in the case of one of the meal offerings *mentioned* in ויקרא (II. 2: viz., in the case of מנחת סולת, and it might therefore be applied to that special case only), it was compelled to state this paragraph here in order to include *in a general rule* all kinds of meal offerings as to all the regulations applicable to them. **(9)** במקום קדוש [AS UNLEAVENED BREAD SHALL IT BE EATEN] IN A HOLY PLACE. — And which is this? בחצר אהל מועד IN THE ENCLOSURE OF THE TENT OF MEETING. **(10)** לא תאפה חמץ חלקם IT SHALL NOT BE BAKEN AS ANYTHING LEAVENED FOR THEIR PORTION — The remains *of the meal-offering which become the portion of the priests*, are also forbidden *to be baked* in *the form of* leavened (Men. 55a)[1]. כחטאת וכאשם [IT IS MOST HOLY] AS THE SIN OFFERING OR THE GUILT OFFERING — the meal-offering of the sinner (v. 11) is as the sin-offering, therefore if he (the priest) takes the fistful out of it not as such (not having in mind that offering) it is invalid *as is the sin-offering under such circumstances* (cf. Rashi on V. 12); a free-will meal-offering (i. e. any of the other meal-offerings mentioned in ויקרא), however, is as the guilt-offering, therefore if he takes the fistful out of it not doing it as such, it is still valid (Siphra: Zeb. 11a)[2]. **(11)** כל זכר ALL THE MALES [AMONG THE CHILDREN OF AARON SHALL EAT OF IT] — *all the males:* even one with a bodily blemish. But why is this stated *at all?* If you say: for *the purpose of permitting* the eating *of the meal-offering to such a priest, then it is redundant*, for you see, this has already been stated, (XXI. 22) "He (the priest with a blemish) may eat of the bread of his God, both of the most holy [and of the holy]". But *it is intended* to include the priests with bodily blemishes in *the* right of apportionment *alluded to in the preceding verse: I have given it to them as their portion (i. e. that they may not only eat holy food if such is given to them by their fellow priests, but they are entitled to participate in the apportionment)* (Siphra; Zeb. 102a). כל אשר יגע בהם WHATEVER TOUCHETH THEM — *i. e.* sacrifices holy

NOTES

1) The fact that Scripture states this prohibition of leaven immediately before the mention of the portion of the priests suggests that this law applies not only to the portion offered on the altar as prescribed in II. 11, but also to the שירים, the priests' portion.

2) See Appendix.

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IT — This means bringing near (not offering, i. e. burning, for this is mentioned later in v. 8) to the south-west corner *of the altar*. לפני ה׳ BEFORE THE LORD — This is the w e s t side of the altar which faced the direction of the "tent of meeting" *in which the Lord revealed himself*. אל פני המזבח — This *again* implies the s o u t h side *of the altar*, because that was the פני המזבח, the front of the altar, since the ascent leading up to it was situated on that side (the combination therefore of both locations: לפני ה׳ and אל פני המזבח describes the south-west corner of the altar, as stated above) (Sota 14b). **(8)** והרים ממנו AND HE SHALL TAKE UP FROM IT [IN HIS GRASP] — *From i t* — from *it as* a united *mass*[1]) — that there should be a full tenth part *of an ephah* at the same time *in the vessel* when he takes the fistful (Siphra; Men. 24a). בקמצו WITH HIS GRASP — *This implies* that he shall not make a m e a s u r e for the קומץ (he must not use a measure that holds as much as his fist and in that remove the flour) (Siphra; Joma 47a)[2]). מסלת המנחה ומשמנה OF THE FLOUR OF THE MEAL OFFERING AND OF THE OIL THEREOF — From here *we may derive* that he takes the "fistful" (קומץ) from that spot where there is plenty of oil in it (Sota 14b)[3]). המנחה THE MEAL-OFFERING — *This implies* that it shall not be mixed up with another *meal-offering* (Siphra)[4]). את כל הלבנה אשר

NOTES

[1]) The word ממנו having a masculine suffix cannot grammatically refer back to מנחה nor forward to מסלת. For this reason it is taken to denote the m a s s of flour of which the meal must be comprised: he shall take of i t as a single entity. Hence the whole of the tenth of an ephah which constitutes the מנחה must be in the vessel at the same time, it must not be placed part in one and part in another. Had this not been intended Scripture would have stated: והרים בקמצו מסלת.

[2]) This might have been expressed by מלא קמצו as in II. 2, which may signify: he shall take a קומץ-ful, just as we speak of a bushelful of flour, implying that a bushel measure has been used. The expression בקמצו implies that he must take from the mass "with his closed fist" and not with a measure.

[3]) Since oil is poured over the flour, it is impossible so to pour it that it falls equally over its surface. Some parts therefore contain more oil than others. The words מסלת המנחת ומשמנה are taken in the sense: from the flour of the meal-offering, and that, too, from its oily part. — It should be noted that the Talmud derives this from the text II. 2: מסלתה ומשמנה. Probably Rashi preferred to derive it from our text, because here it is speaking of the meal-offering in g e n e r a l, whilst in ch. II. it deals with a special case of the מנחה.

[4]) I. e. if the flour of two meal-offerings become mixed together before the קומץ is taken, both become invalid unless it is possible for the priest to take the קומץ from each of them separately (cf. (Siphra on II. 2). The law is derived from the express mention of the noun המנחה (instead of מסלתה as in II. 2) which implies: it must be "the מנחה" with its own characteristic — not mixed with another one.

which they shall offer unto the Eternal in the day when he is anointed;
the tenth part of an ephah of flour for a perpetual oblation, half of it
in the morning, and half thereof at evening. [14]In a pan it shall be made;
saturated with oil thou shalt bring it in: *and* the baken pieces of the
oblation shalt thou offer *for* a pleasing odour unto the Eternal. [15]And
the priest amongst his sons that is anointed in his stead shall offer it:
it is a statute for ever unto the Eternal; it shall wholly ascend in fumes.
[16]For every oblation of the priest shall be wholly burnt; it shall not be
eaten. [17]And the Eternal spake unto Moses, saying, [18]Speak unto
Aaron and to his sons, saying, This, *is* the law of the sin offer-
ing: In the place where the burnt offering is slaughtered shall
the sin offering be slaughtered before the Eternal: it *is* most holy.
[19]The priest that offereth it for sin shall eat it: in a holy place

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in a minor degree or non-consecrated flesh (חולין) which touch it (the meal-offering) and a b s o r b anything of it (Siphra; Zeb. 97b)[1]), יקדש SHALL BECOME HOLY so as to be *exactly* like it (the מנחה) — that if i t (the meal-offering) has become disqualified (as when e. g. it was not offered as such, לשמה), they (the holy things touching it) shall also become *similarly* disqualified, and if i t is fit *for eating* t h e y must be eaten *only* under the same stringency as the meal-offering (i. e., they must be eaten in a h o l y p l a c e (v. 9) and by m a l e s only; v. 11, etc.) (Siphra). **(13)** זה קרבן אהרן ובניו THIS IS THE OFFERING OF AARON AND HIS SONS — The ordinary priests, too, offer a tenth part *of an ephah of flour* on the day they are installed into the *priestly* service; the High Priest, however, *offers one* e v e r y day, as it is said, "a continual meal-offering, [half of it in the morning, and half thereof in the evening] etc. And the priest amongst his sons that is anointed in his stead (i. e. every high priest) [shall offer it]; it is a statute for ever" (Siphra; Men. 51b)[2]). **(14)** מרבכת *means,* scalded with hot *oil* to saturation (cf. Siphra)[3]). תפיני *means,* many times baken: after it has been scalded he bakes it in the oven and then again fries it in a pan (cf. Men. 75b). מנחת פתים THE BROKEN PIECES — This teaches that it requires breaking into pieces[4]) (cf. Men. 75b). **(15)** המשיח תחתיו מבניו is the same as המשיח מבניו תחתיו THE PRIEST THAT IS ANOINTED FROM AMONGST HIS SONS IN HIS STEAD[5]). כליל תקטר IT SHALL WHOLLY ASCEND IN FUMES — The קמץ (the altar's share) is not taken off from it so that there can be any remaining of it to be eaten *by the priests,* but the whole of it is burnt entire. Similarly *the next verse points out that* every f r e e - w i l l meal-offering of a priest (i. e. such offering in g e n e r a l) shall be wholly burnt (cf. Siphra). כליל (connected with כל, all) *means,* a l l of it belongs alike to the Most High God (i. e. no part of it is given to the priests). **(19)** המחטא אתה *means the priest* who performs those rites connected with it (i. e. those connected with the sprinkling of the blood): *he is called the* מחטא because it is through him that it becomes a sin-offering[6]). המחטא אתה יאכלנה THE PRIEST THAT OFFERETH IT MAY EAT IT — *i. e., the priest* who is f i t t e d to carry out the rite (so that the words denote: Any priest who may offer it as a sin-offering may eat of it; they do not refer to that priest alone who offered it). Thus there is excluded *a priest* who is unclean (and therefore unfitted) when the blood is sprinkled — that he has no share in the flesh. One cannot say that Scripture here forbids the eating of it to a n y priests (i. e. even to clean priests) except him who sprinkles the blood, because, you see, it is stated later on (v. 22), "A l l the males among the priests may eat thereof"

NOTES

For Notes 1—2 see Appendix.
[3]) Cf. Rashi Men. 78a (s. v. מה״ם): ורבוכה היינו חלוט בשמן.
For Notes 4—6 see Appendix.

אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת
הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ
בָּעָרֶב׃ יד עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מֻרְבֶּכֶת
תְּבִיאֶנָּה תֻּפִינֵי מִנְחַת פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ
לַיהוָה׃ טו וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ
חָק־עוֹלָם לַיהוָה כָּלִיל תָּקְטָר׃ טז וְכָל־מִנְחַת כֹּהֵן
כָּלִיל תִּהְיֶה לֹא תֵאָכֵל׃ פ יז וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה לֵּאמֹר׃ יח דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
זֹאת תּוֹרַת הַחַטָּאת בִּמְקוֹם אֲשֶׁר תִּשָּׁחֵט הָעֹלָה
תִּשָּׁחֵט הַחַטָּאת לִפְנֵי יְהוָה קֹדֶשׁ קָדָשִׁים הִוא׃
יט הַכֹּהֵן הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָּה בְּמָקוֹם קָדֹשׁ

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יב וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ יג דֵּין קֻרְבַּן אַהֲרֹן וּבְנוֹהִי דִּי יְקָרְבוּן קֳדָם יְיָ בְּיוֹמָא
דִּירַבּוּן יָתֵהּ חַד מִן עַסְרָא בִּתְלַת סְאִין סֻלְתָּא מִנְחָתָא תְּדִירָא פַּלְגוּתַהּ בְּצַפְרָא
וּפַלְגוּתַהּ בְּרַמְשָׁא׃ יד עַל מַסְרֵיתָא בִּמְשַׁח תִּתְעֲבֵד רְבִיכָא תַּיְתִנַּהּ תּוּפִינֵי מִנְחַת
בִּצּוּעִין תְּקָרֵב לְאִתְקַבָּלָא בְרַעֲוָא קֳדָם יְיָ׃ טו וְכַהֲנָא דִתְרַבֵּי תְחוֹתוֹהִי מִבְּנוֹהִי יַעְבֵּד
יָתַהּ קְיָם עָלַם קֳדָם יְיָ גְּמִיר תִּתַּסַּק׃ טז וְכָל מִנְחָתָא דְכַהֲנָא גְּמִיר תְּהֵי לָא תִתְאֲכֵל׃
יז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ יח מַלֵּל עִם אַהֲרֹן וְעִם בְּנוֹהִי לְמֵימַר דָּא אוֹרַיְתָא
דְּחַטָּאתָא בְּאַתְרָא דִּי תִתְנְכֵס עֲלָתָא תִּתְנְכֵס חַטָּאתָא קֳדָם יְיָ קֹדֶשׁ קוּדְשִׁין הִיא׃
יט כַּהֲנָא דִּמְכַפֵּר יָתַהּ*) יֵיכְלִנַּהּ בַּאֲתַר קַדִּישׁ תִּתְאֲכֵל בְּדָרַת מַשְׁכַּן זִמְנָא׃ כ כֹּל

*) נ״א בִּדְמַהּ

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יקדש. לִהְיוֹת כָּמוֹהָ, שֶׁאִם פְּסוּלָה יִפָּסְלוּ, וְאִם כְּשֵׁרָה יֵאָכְלוּ כְּחוֹמֶר הַמִּנְחָה (שם): (יג) זה קרבן אהרן ובניו. אַף הַהֶדְיוֹטוֹת מַקְרִיבִין עֲשִׂירִית הָאֵפָה בַּיּוֹם שֶׁהֵן מִתְחַנְּכִין לַעֲבוֹדָה, אֲבָל כֹּהֵן גָּדוֹל בְּכָל יוֹם, שֶׁנֶּאֱמַר מִנְחָה תָּמִיד וְגוֹ׳ וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו וְגוֹ׳ חָק עוֹלָם: (יד) מרבכת. חֲלוּטָה בְּרוֹתְחִין כָּל צָרְכָּהּ (שם): תפיני. אֲפוּיָה אֲפִיּוֹת הַרְבֵּה — אַחַר חֲלִיטָתָהּ אוֹפָהּ בְּתַנּוּר וְחוֹזֵר וּמְטַגְּנָהּ בְּמַחֲבַת (מנחי נ׳): מנחת פתים. מְלַמֵּד שֶׁטְּעוּנָה פְּתִיתָה: (טו) המשיח תחתיו מבניו. הַמָּשִׁיחַ מִבָּנָיו תַּחְתָּיו: כליל תקטר. אֵין נִקְמֶצֶת לִהְיוֹת שִׁירֶיהָ נֶאֱכָלִין אֶלָּא כֻּלָּהּ כָּלִיל, וְכֵן כָּל מִנְחַת כֹּהֵן שֶׁל נְדָבָה כָּלִיל תִּהְיֶה: כליל. כֻּלָּהּ שָׁוָה לַגָּבוֹהַּ: (יט) המחטא אתה. הָעוֹבֵד עֲבוֹדוֹתֶיהָ — שֶׁהִיא נַעֲשֵׂית חַטָּאת עַל יָדוֹ: הַמְחַטֵּא אתה יאכלנה. הָרָאוּי לַעֲבוֹדָה; יָצָא טָמֵא בִּשְׁעַת זְרִיקַת דָּמִים, שֶׁאֵינוֹ חוֹלֵק בַּבָּשָׂר; וְאִי אֶפְשָׁר לוֹמַר שֶׁאוֹסֵר שְׁאָר כֹּהֲנִים בַּאֲכִילָתָהּ חוּץ מִן הַזּוֹרֵק דָּמָהּ,

shall it be eaten, in the enclosure of the appointed tent. 20 Whatsoever
shall touch the flesh thereof shall be holy: and when there is sprinkled
of the blood thereof upon any garment, thou shalt wash that whereon
it was sprinkled in a holy place. 21 But the earthen vessel wherein it is
sodden shall be broken: and if it be sodden in a copper pot, it shall be
both scoured, and rinsed in water. 22 All the males among the priests
shall eat thereof: it *is* most holy. 23 And no sin offering, whereof *any*
of the blood is brought into the appointed tent to expiate *withal* in the
holy *place*, shall be eaten: it shall be burnt in the fire.

7. 1 And this *is* the law of the guilt offering: it *is* most holy.
2 In the place where they slaughter the burnt offering shall they
slaughter the guilt offering: and the blood thereof shall he sprinkle
round about upon the altar. 3 And he shall offer of it all the
fat thereof; the fat tail, and the fat that covereth the inwards,

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(cf. Zeb. 99a). **(20)** כל אשר יגע בבשרה WHATSOEVER SHALL TOUCH THE FLESH THEREOF [SHALL BECOME HOLY] — any article of food that shall touch it and absorb anything of it (cf. Siphra; Zeb. 97a and Rashi on v. 11), יקדש SHALL BE HOLY, so as to become *exactly* like itself: if it (the sin-offering) has become invalid, it (the food touching it) also becomes disqualified, and if that be fit *for eating* this may be eaten *only* under the same stringency applying to it (the sin-offering)[1]). ואשר יזה מדמה על הבגד *means*, and if there is splashed of the blood thereof on a garment, that blood-stained spot in the garment whereon it was splashed shalt thou wash in the forecourt. אשר יזה *means*, shall be plashed. *It is* the same as *the verb in* (Job. XV. 29) "and their substance shall not be spread (יטה) on earth" (cf. Rashi on that verse)[2]). **(21)** ישבר [BUT AN EARTHEN VESSEL WHEREIN IT IS SODDEN] SHALL BE BROKEN — because the substance absorbed in it becomes *what is known as* נותר (the technical term for any portion of a sacrifice not eaten by the time prescribed for this) (cf. Ab. Zar. 76a). That, too, is the regulation applicable to all sacrifices (i. e. that an earthen vessel wherein they have been cooked must be broken). ומרק — of the same root and meaning as *the noun in* (Esth. II. 12) "the things for purifying (תמרוקי) women"; escourement in O. F.; *Engl., scouring.* ומרק ושטף [AND IF IT BE SODDEN IN A COPPER POT] IT SHALL BE BOTH SCOURED AND RINSED [IN WATER] — in order that it should give out what it has absorbed: but as far as an earthen vessel is concerned Scripture teaches you that it can never get rid of its taint (lit., can never leave the grasp which its taint has on it) (Ab. Zar. 34a). כל זכר בכהנים יאכלנה ALL MALES AMONG THE PRIESTS SHALL EAT THEREOF — Thus you learn that *the statement* "[the priest] that offereth it for a sin-offering [shall eat it]" *made* above (v. 19) is not *intended* to exclude other priests (i. e. such as did not actually perform the rites of that sacrifice), but *only* to exclude *from eating it* those *priests* who were *at that time* unfit to bring it as a sin-offering (cf. Rashi on v. 19). **(23)** וכל חטאת וגו' AND NO SIN OFFERING [WHEREOF ANY OF THE BLOOD IS BROUGHT INTO THE TENT OF MEETING SHALL BE EATEN] — *This means*, that if the priest brought any of the blood of an "external" sin-offering (one the blood of which has to be sprinkled on the outer altar) into the Interior it becomes invalid *and must be burnt*[3]). וכל AND ALL — *The word "all" serves* to include *in this law* other sacrifices too (Siphra; Zeb. 81b).

7. (1) קדש קדשים הוא [THIS THE LAW OF THE GUILT OFFERING] IT IS MOST HOLY — *"It is most holy"*: it may be offered, but *an animal* that is exchanged for it (cf. XXVII. 34) may not be offered[4]). **[(2)** ישחטו THEY SHALL

NOTES

For Notes 1—4 see Appendix.

תֵּאָכֵל בַּחֲצַר אֹהֶל מוֹעֵד: כ כֹּל אֲשֶׁר־יִגַּע בִּבְשָׂרָהּ
יִקְדָּשׁ וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזֶּה עָלֶיהָ
תְּכַבֵּס בְּמָקוֹם קָדֹשׁ: כא וּכְלִי־חֶרֶשׂ אֲשֶׁר תְּבֻשַּׁל־
בּוֹ יִשָּׁבֵר וְאִם־בִּכְלִי נְחֹשֶׁת בֻּשָּׁלָה וּמֹרַק וְשֻׁטַּף
בַּמָּיִם: כב כָּל־זָכָר בַּכֹּהֲנִים יֹאכַל אֹתָהּ קֹדֶשׁ קָדָשִׁים
הִוא: כג וְכָל־חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ אֶל־אֹהֶל
מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֵאָכֵל בָּאֵשׁ תִּשָּׂרֵף: פ
ז א וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ קָדָשִׁים הוּא: ב בִּמְקוֹם
אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאָשָׁם וְאֶת־
דָּמוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב: ג וְאֶת־כָּל־חֶלְבּוֹ יַקְרִיב
מִמֶּנּוּ אֵת הָאַלְיָה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב:

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דִּי יִקְרַב בִּבְסְרַהּ יִתְקַדַּשׁ וְדִי יַדִּי מִדְּמַהּ עַל לְבוּשׁ דִּי יַדִּי עֲלַהּ תִּתְחַוַּר בַּאֲתַר קַדִּישׁ:
כא וּמָן דַּחֲסַף דִּי תִתְבַּשַּׁל בֵּהּ יִתְּבַר וְאִם בְּמָנָא דִנְחָשָׁא תִּתְבַּשַּׁל וְיִתְמְרֵק וְיִשְׁתְּטֵיף
בְּמַיָּא: כב כָּל דְּכוּרָא בְּכָהֲנַיָּא יֵיכוּל יָתַהּ קֹדֶשׁ קוּדְשִׁין הִיא: כג וְכָל חַטָּאתָא דִּי מִתָּעַל
מִדְּמַהּ לְמַשְׁכַּן זִמְנָא לְכַפָּרָא בְקוּדְשָׁא לָא תִתְאֲכֵל בְּנוּרָא תִּתּוֹקַד: א וְדָא אוֹרַיְתָא
דַּאֲשָׁמָא קֹדֶשׁ קוּדְשִׁין הוּא: ב בְּאַתְרָא דִּי יִכְּסוּן יָת עֲלָתָא יִכְּסוּן יָת אֲשָׁמָא וְיָת דְּמֵהּ
יִזְרֵק עַל מַדְבְּחָא סְחוֹר סְחוֹר: ג וְיָת כָּל תַּרְבֵּהּ יְקָרֵב מִנֵּהּ יָת אֲלִיתָא וְיָת תַּרְבָּא

רש"י

שֶׁהֲרֵי נֶאֱמַר לְמַטָּה כָּל זָכָר בַּכֹּהֲנִים יֹאכַל אֹתָהּ (זבחי' צ"ט): (כ) כל אשר יגע בבשרה. כָּל דָּבָר אוֹכֶל אֲשֶׁר יִגַּע וְיִבְלַע מִמֶּנָּה: יקדש. לִהְיוֹת כָּמוֹהָ — אִם פְּסוּלָה תִּפָּסֵל, וְאִם הִיא כְשֵׁרָה, תֵּאָכֵל כַּחוֹמֶר שֶׁבָּהּ: ואשר יזה מדמה על הבגד. וְאִם הֻזָּה מִדָּמָהּ עַל הַבֶּגֶד, אוֹתוֹ מְקוֹם הַדָּם שֶׁבַּבֶּגֶד אֲשֶׁר יִזֶּה עָלֶיהָ, תְּכַבֵּס בְּתוֹךְ הָעֲזָרָה: אשר יזה. יְהֵא נִזֶּה, כְּמוֹ וְלֹא יִטֶּה לָאָרֶץ מִנְלָם (איוב ט"ו) — יְהֵא נָטוּי: (כא) ישבר. לְפִי שֶׁהַבְּלִיעָה שֶׁנִּבְלַעַת בּוֹ נַעֲשָׂה נוֹתָר, וְהוּא הַדִּין לְכָל הַקֳּדָשִׁים: ומרק. לְשׁוֹן תַּמְרוּקֵי הַנָּשִׁים (אסתר ב'), אשקור"מנט בְּלַעַז: ומרק ושטף. לִפְלוֹט אֶת בְּלִיעָתוֹ, אֲבָל כְּלִי חֶרֶס לִמֶּדְךָ הַכָּתוּב כַּאן שֶׁאֵינוֹ יוֹצֵא מִידֵי דָפְיוֹ לְעוֹלָם (ע"ז ל"ד): (כב) כל זכר בכהנים יאכל אתה. הָא לָמַדְתָּ שֶׁהַמְחַטֵּא אוֹתָהּ הָאָמוּר לְמַעְלָה לֹא לְהוֹצִיא שְׁאָר הַכֹּהֲנִים, אֶלָּא לְהוֹצִיא אֶת שֶׁאֵינוֹ רָאוּי לְחִטּוּי: (כג) וכל חטאת וגו'. שֶׁאִם הִכְנִים מִדַּם חַטָּאת הַחִיצוֹנָה לִפְנִים פְּסוּלָה: וכל. לְרַבּוֹת שְׁאָר קֳדָשִׁים (ספרא):

ז (א) קדש קדשים הוא. הוּא קָרֵב וְאֵין תְּמוּרָתוֹ קְרֵבָה (ספרא): (ב ישחטו. רִבָּה לָנוּ שְׁחִיטוֹת הַרְבֵּה; לְפִי שֶׁמָּצִינוּ אָשָׁם בְּצִבּוּר, נֶאֱמַר „יִשְׁחֲטוּ" — רַבִּים, וּתְלָאוֹ בָעוֹלָה, לְהָבִיא עוֹלַת צִבּוּר לַצָּפוֹן:) (ג) ואת כל חלבו וגו'. עַד כַּאן לֹא נִתְפָּרְשׁוּ אֵמוּרִין בְּאָשָׁם, לְכָךְ הֻצְרַךְ לְפָרְשָׁם כַּאן, אֲבָל חַטָּאת כְּבָר נִתְפָּרֵשׁ בָּהּ בְּפָרָשַׁת וַיִּקְרָא: את האליה. לְפִי

[4]And the two kidneys, and the fat that *is* on them, which *is* by the flanks,
and the lobe above the liver, with the kidneys, it shall he remove: [5]And
the priest shall cause them to ascend in fumes at the altar *for* a fire
offering unto the Eternal: it *is* a guilt offering. [6]Every male among the
priests may eat thereof: in a holy place it shall be eaten: it *is* most holy.
[7]As the sin offering *is*, so *is* the guilt offering: *there is* one law for them:
the priest that maketh expiation therewith shall have *it*. [8]And the priest
that offereth any man's burnt offering, *even* the priest shall have to
himself the skin of the burnt offering which he hath offered.
[9]And every oblation that is baken in the oven, and everything made
in the boiling pot, and in the pan, shall be the priest's that
offereth it. [10]And every oblation, mingled with oil, or dry, shall
all the sons of Aaron have, one *as much* as another. [11]And this *is* the law
of the sacrifice of feast offerings, which he shall offer unto the Eternal.

רש"י

SLAUGHTER — *By using the plural* ישחטו Scripture speaks of "several slaughterers" *in connection with the* עולה (ישחטו את עולה), in order to include *also* the communal burnt-offering under *the law that an* עולה *must be slaughtered on* the north *side of the altar.* — Since we do not find a guilt-offering in the case of the *whole* community, the term ישחטו in the plural is used here (ישחטו את האשם) because Scripture brings it in connection with the עולה (i. e. since the plural is used of the עולה it balances it by the same expression in the next phrase)] (cf. Siphra)[1]). **(3)** ואת כל חלבו וגו' [HE SHALL OFFER OF IT] ALL THE FAT etc. — So far the fat portions of the guilt offering *that have to be offered* have not yet been mentioned *as having to be burnt* (though the אשם itself has already been dealt with in V. 15), Scripture therefore was compelled expressly to specify them here. So far, however, as the sin-offering is concerned, it (the burning of their fat) has already been mentioned in the Sedrah ויקרא (ch. IV.), *therefore it was unnecessary to mention it in VI. 18—23.* את האליה THE FAT TAIL — Because only a ram or a lamb can be offered as a guilt-offering and *the altar's share* in the case of a ram and lamb has been augmented by the fat tail (cf. III. 9), *therefore it is here naturally mentioned as having to be burnt.* **(5)** אשם הוא IT IS A GUILT OFFERING — *it remains* (הוא) *a guilt offering* until its appelation is removed from it. This teaches regarding a guilt-offering the owner of which has died, or the owner of which has been atoned for *by another sacrifice, (e. g. if that originally destined for that purpose was lost and afterwards found),* — that although its value (i. e. the animal bought from the proceeds of its sale) is destined to become a burnt-offering for the unemployed altar (lit., for the altar's summer time when there were not sufficient obligatory sacrifices for the altar), yet if one slaughtered it without a special designation[2]) before it was condemned to pasture[3]) it is not fit to become a burnt offering. — Scripture does not, *by these words, intend to* intimate concerning a guilt-offering that it becomes invalid if slaughtered not as such (but as some sacrifice other than a guilt offering — שלא לשמו) *i. e.*, in the same sense as they (the Rabbis) explained *the word* הוא that is stated of a חטאת (IV. 24; cf. Rashi thereon), because in the case of אשם *the limiting words* אשם הוא are used only after mention of the burning of the fat pieces (not as in the case of חטאת, where חטאת הוא is stated after the command of slaughtering) *and could therefore at most be taken as limitating the act of* הקטרה *in the sense that if this has been done* שלא לשמה *the sacrifice is invalid; this, however, is not a fact because* הקטרה *is not essential,* and it itself (the אשם), even though the fat pieces have not been burnt *at all*, is *nevertheless* valid (Zeb. 5b; Men. 4a). **(6)** קדש קדשים הוא IT IS MOST HOLY — In Torath Cohanim *these words which*

NOTES

For Notes 1—3 see Appendix.

ד וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת
יְסִירֶנָּה׃ ה וְהִקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחָה אִשֶּׁה
לַיהוָה אָשָׁם הוּא׃ ו כָּל־זָכָר בַּכֹּהֲנִים יֹאכְלֶנּוּ בְּמָקוֹם
קָדוֹשׁ יֵאָכֵל קֹדֶשׁ קָדָשִׁים הוּא׃ ז כַּחַטָּאת כָּאָשָׁם
תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֶּר־בּוֹ לוֹ יִהְיֶה׃
ח וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר הָעֹלָה אֲשֶׁר
הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה׃ ט וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה
בַּתַּנּוּר וְכָל־נַעֲשָׂה בַמַּרְחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן
הַמַּקְרִיב אֹתָהּ לוֹ תִהְיֶה׃ י וְכָל־מִנְחָה בְלוּלָה־בַשֶּׁמֶן
וַחֲרֵבָה לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו׃ פ
שלישי יא וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יַקְרִיב לַיהוָה׃

אונקלוס

דְּחָפֵי יָת גַּוָּא׃ ד וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דַּעֲלֵיהוֹן דִּי עַל גִּסְסַיָּא וְיָת חִצְרָא דְּעַל
כַּבְדָּא עַל כָּלְיָתָא יֶעְדִּנַּהּ׃ ה וְיַסֵּק יָתְהוֹן כַּהֲנָא לְמַדְבְּחָא קֻרְבָּנָא קֳדָם יְיָ אֲשָׁמָא הוּא׃
ו כָּל־דְּכוּרָא בְּכַהֲנַיָּא יֵיכְלִנֵּהּ בַּאֲתַר קַדִּישׁ יִתְאֲכֵל קֹדֶשׁ קוּדְשִׁין הוּא׃ ז כְּחַטָּאתָא
כַּאֲשָׁמָא אוֹרַיְתָא חֲדָא לְהוֹן כַּהֲנָא דִּי יְכַפַּר בֵּהּ דִּילֵהּ יְהֵא׃ ח וְכַהֲנָא דִּמְקָרֵב יָת עֲלַת
גְּבַר מְשַׁךְ עֲלָתָא דִּי יְקָרֵב לְכַהֲנָא דִּילֵהּ יְהֵא׃ ט וְכָל מִנְחָתָא דִּי תִתְאֲפֵי בְּתַנּוּרָא וְכָל
דְּתִתְעֲבֵד בְּרִדְתָּא וְעַל מַסְרִיתָא לְכַהֲנָא דִּמְקָרֵב יָתַהּ דִּילֵהּ תְּהֵא׃ י וְכָל מִנְחָתָא דְּפִילָא
בִמְשַׁח וּדְלָא פִילָא לְכָל בְּנֵי אַהֲרֹן תְּהֵי גְּבַר כְּאָחוּהִי׃ יא וְדָא אוֹרַיְתָא דְּנִכְסַת

רש״י

שֶׁאָשָׁם אֵינוֹ בָּא אֶלָּא אַיִל אוֹ כֶּבֶשׂ, וְאַיִל וְכֶבֶשׂ נִתְרַבּוּ בָּאַלְיָה: (ה) אשם הוא. עַד שֶׁיִּנָּתֵק
שְׁמוֹ מִמֶּנּוּ, לִמֵּד עַל אָשָׁם שֶׁמֵּתוּ בְּעָלָיו אוֹ שֶׁנִּתְכַּפְּרוּ בְעָלָיו, אעֲ״פִּ שֶׁעוֹמֵד לִהְיוֹת דָּמָיו
עוֹלָה לְקַיִץ הַמִּזְבֵּחַ, אִם שְׁחָטוֹ סְתָם, אֵינוֹ כָשֵׁר לְעוֹלָה קוֹדֶם שֶׁנִּתַּק לִרְעִיָּה; וְאֵינוֹ בָא
לְלַמֵּד עַל הָאָשָׁם שֶׁיְּהֵא פָּסוּל שֶׁלֹּא לִשְׁמוֹ – כְּמוֹ שֶׁדָּרְשׁוּ הוּא הַכָּתוּב בְּחַטָּאת – לְפִי
שֶׁאָשָׁם לֹא נֶאֱמַר בּוֹ אָשָׁם הוּא אֶלָּא לְאַחַר הַקְטָרַת אֵמוּרִין, וְהוּא עַצְמוֹ שֶׁלֹּא הֻקְטְרוּ
אֵמוּרָיו כָּשֵׁר (זבחי׳ ה׳): (ו) קדש קדשים הוא. בְּתוֹרַת כֹּהֲנִים הוּא נִדְרָשׁ: (ז) תורה אחת
להם. בְּדָבָר זֶה הכהן אשר יכפר בו – הָרָאוּי לְכַפָּרָה חוֹלֵק בּוֹ, פְּרָט לִטְבוּל יוֹם וּמְחֻסַּר
כִּפּוּרִים וְאוֹנֵן (ספרא): (ח) עור העלה אשר הקריב לכהן לו יהיה. פְּרָט לִטְבוּל יוֹם
וּמְחֻסַּר כִּפּוּרִים וְאוֹנֵן שֶׁאֵין חוֹלְקִים בָּעוֹרוֹת (שם): (ט) לכהן המקריב אתה וגו׳. יָכוֹל לוֹ
לְבַדּוֹ, תַּ״ל לכל בני אהרן תהיה, יָכוֹל לְכֻלָּן, תַּ״ל לכהן המקריב, הָא כֵּיצַד? לְבֵית אָב
שֶׁל יוֹם שֶׁמַּקְרִיבִין אוֹתָהּ (שם): (י) בלולה בשמן. זוֹ מִנְחַת נְדָבָה: וחרבה. זוֹ מִנְחַת

12If he offer it for an acknowledgment, then he shall offer with the
sacrifice of acknowledgment unleavened cakes mingled with oil, and
unleavened wafers anointed with oil, and cakes mingled with oil, of
saturated flour. 13With the cakes of leavened bread, he shall offer his
offering with the sacrifice for acknowledgment of his feast offerings.
14And of it he shall offer one out of each offering *for* an heave offering
unto the Eternal, *and* it shall be the priest's that sprinkleth the blood of
the feast offerings. 15And the flesh of the sacrifice of his feast
offerings for acknowledgment shall be eaten the same day that it
is offered; he shall not leave any of it until the morning. 16But if the
sacrifice of his offering *be* a vow, or a free-will offering, it shall be
eaten the same day that he offereth his sacrifice: and on the morrow also

רש"י

appear to be a mere repetition of those in v. 1, are expounded[1]). **(7)** תורה אחת להם [AS THE SIN OFFERING IS SO IS THE GUILT OFFERING:] THERE IS ONE LAW FOR THEM in this (the following) respect: *that* הכהן אשר יכפר בו THE PRIEST WHO MAKETH EXPIATION THEREWITH — *i.e.*, who is fitted to effect expiation, shall have a share in it, thus excluding an unclean person who has bathed on a *particular* day *but is awaiting sunset to be perfectly clean*, one who lacks atonement (an unclean person who has bathed but has to await the next day to bring the sacrifice requisite for his complete restoration to cleanness), and one who is in the state of mourning during the period between the death and the burial of a near relative. **(8)** עור העלה אשר הקריב לכהן לו יהיה [AND THE PRIEST THAT OFFERETH ANY MAN'S BURNT OFFERING] EVEN THE PRIEST SHALL HAVE TO HIMSELF THE SKIN OF THE BURNT OFFERING WHICH HE HATH OFFERED — thus excluding the טבול יום, the מחוסר כפורים and the אונן (cf. Rashi on v. 7) — that these have no share in the skins *of burnt offerings* (Siphra; Zeb. 103b). **(9)** לכהן המקריב אתה וגו' [AND EVERY MEAL OFFERING . . .] SHALL BE THE PRIEST'S THAT OFFERETH IT etc. — One might *think* it shall be his exclusively! Scripture, however, states (v. 10), לכל בני אהרן תהיה IT SHALL BELONG TO ALL THE SONS OF AARON; — one might *think then, that it shall belong* to all of them, *which is, however, impossible*, for Scripture states "[it shall be] the priest's that offereth it"! How then *can these apparently contradictory passages be reconciled? By referring the text* to the "family"[2]) *officiating* on that day on which it (the מנחה) is offered (Siphra). **(10)** בלולה בשמן [AND EVERY MEAL OFFERING] MINGLED WITH OIL — This is the free-will meal-offering (II. 1, 4, 5, 7); וחרבה OR DRY — this is the meal-offering of the sinner (V. 11) and the "meal-offering of jealousy" (Num. V. 15) in which there was no oil. **(12)** אם על תודה יקריבנו IF HE OFFER IT FOR A THANKSGIVING — *i.e.*, if *he brings it* on account of (על) a matter that requires thanksgiving (תודה): on account of a miraculous deliverance that was wrought for him, as *being*, for instance, *one of* those who have made a sea-voyage, or travelled in the wilderness, or had been kept in prison, or *if* he had been sick and was now healed, all of whom are bound to offer thanksgiving, since it is written with reference to them, (Ps. CVII. 8, 15, 21, 31) "Let them offer thanksgiving to the Lord for His goodness, and for His wonderful works to the children of men!" (cf. Rashi on those vv. and on vv. 4, 10, 17 and 23 of that chapter; see also Ber. 54b) — if it is on account of one of these things that he vowed those peace offerings, they are "peace offerings for acknowledgement" and require the *offering of* bread that is mentioned in the section, and may not be eaten beyond a period of one day and one night as it is here set forth (v. 15) *whilst other* שלמים *may be eaten at*

NOTES

For Notes 1—2 see Appendix.

יב אִם עַל־תּוֹדָה יַקְרִיבֶנּוּ וְהִקְרִיב ׀ עַל־זֶבַח הַתּוֹדָה
חַלּוֹת מַצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים
בַּשָּׁמֶן וְסֹלֶת מֻרְבֶּכֶת חַלֹּת בְּלוּלֹת בַּשָּׁמֶן: יג עַל־
חַלֹּת לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ עַל־זֶבַח תּוֹדַת
שְׁלָמָיו: יד וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קָרְבָּן תְּרוּמָה
לַיהוָה לַכֹּהֵן הַזֹּרֵק אֶת־דַּם הַשְּׁלָמִים לוֹ יִהְיֶה:
טו וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לֹא־
יַנִּיחַ מִמֶּנּוּ עַד־בֹּקֶר: טז וְאִם־נֶדֶר ׀ אוֹ נְדָבָה זֶבַח
קָרְבָּנוֹ בְּיוֹם הַקְרִיבוֹ אֶת־זִבְחוֹ יֵאָכֵל וּמִמָּחֳרָת

אונקלוס

קוּדְשַׁיָא דִי יְקָרֵב קֳדָם יְיָ: יב אִם עַל תּוֹדְתָא יְקָרְבִנֵּהּ וִיקָרֵב עַל נִכְסַת תּוֹדְתָא גְּרִיצָן
פַּטִּירָן דְּפִילָן בִּמְשַׁח וְאֶסְפּוֹגִין פַּטִּירִין דִּמְשִׁיחִין בִּמְשָׁח וְסֻלְתָּא רְבִיכָא גְּרִיצָן דְּפִילָן
בִּמְשָׁח: יג עַל גְּרִיצָן דִּלְחֵם חֲמִיעַ יְקָרֵב קֻרְבָּנֵהּ עַל נִכְסַת תּוֹדַת (נִכְסַת) קוּדְשׁוֹהִי:
יד וִיקָרֵב מִנֵּהּ חַד מִכָּל קֻרְבָּנָא אַפְרָשׁוּתָא קֳדָם יְיָ לְכָהֲנָא דְּיִזְרֹק יָת דַּם נִכְסַת
קוּדְשַׁיָא דִּילֵהּ יְהֵא: טו וּבְסַר נִכְסַת תּוֹדַת נִכְסַת קוּדְשׁוֹהִי בְּיוֹם קֻרְבָּנֵהּ יִתְאֲכֵל לָא
יַצְנַע מִנֵּהּ עַד צַפְרָא: טז וְאִם נִדְרָא אוֹ נְדַבְתָּא נִכְסַת קֻרְבָּנֵהּ בְּיוֹמָא דִי יְקָרֵב נִכְסְתֵהּ

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חוֹטֵא וּמִנְחַת קְנָאוֹת שֶׁאֵין בָּהֶן שֶׁמֶן: (יב) אם על תודה יקריבנו. אִם עַל דְּבַר הוֹדָאָה עַל נֵס שֶׁנַּעֲשָׂה לוֹ, כְּגוֹן יוֹרְדֵי הַיָּם וְהוֹלְכֵי מִדְבָּרוֹת וַחֲבוּשֵׁי בֵית הָאֲסוּרִים וְחוֹלֶה שֶׁנִּתְרַפֵּא – שֶׁהֵן צְרִיכִין לְהוֹדוֹת, שֶׁכָּתוּב בָּהֶן יוֹדוּ לַה' חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם וְיִזְבְּחוּ זִבְחֵי תוֹדָה (תה' ק"ז) – אִם עַל אַחַת מֵאֵלֶּה נָדַר שְׁלָמִים הַלָּלוּ, שַׁלְמֵי תוֹדָה הֵן, וּטְעוּנוֹת לֶחֶם הָאָמוּר בָּעִנְיָן, וְאֵין נֶאֱכָלִין אֶלָּא לְיוֹם וָלַיְלָה, כְּמוֹ שֶׁמְּפֹרָשׁ כָּאן: והקריב על זבח התודה. אַרְבָּעָה מִינֵי לֶחֶם – חַלּוֹת וּרְקִיקִין וּרְבוּכָה, שְׁלֹשָׁה מִינֵי מַצָּה, וּכְתִיב עַל חַלֹּת לֶחֶם חָמֵץ וְגוֹ'; וְכָל מִין וָמִין עֶשֶׂר חַלּוֹת, כָּךְ מְפֹרָשׁ בִּמְנָחוֹת, וְשִׁעוּרָן חָמֵשׁ סְאִין יְרוּשַׁלְמִיּוֹת, שֶׁהֵן ו' מִדְבָּרִיּוֹת, כ' עִשָּׂרוֹן (מנח' ע"ו): מרבכת. לֶחֶם חָלוּט בְּרוֹתְחִין כָּל צָרְכּוֹ: (יג) יקריב קרבנו על זבח: מַגִּיד שֶׁאֵין הַלֶּחֶם קָדוֹשׁ קְדֻשַּׁת הַגּוּף – לִפָּסֵל בְּיוֹצֵא וּטְבוּל יוֹם וּמִלָּצֵאת לְחֻלִּין בְּפִדְיוֹן – עַד שֶׁיִּשָּׁחֵט הַזֶּבַח (ספרא): (יד) אחד מכל קרבן. לֶחֶם אֶחָד מִכָּל מִין וָמִין יִטּוֹל תְּרוּמָה לַכֹּהֵן הָעוֹבֵד עֲבוֹדָתוֹ וְהַשְּׁאָר נֶאֱכָל לִבְעָלִים (מנח' ע"ז); וּבָשָׂר לַבְּעָלִים חוּץ מֵחָזֶה וָשׁוֹק שֶׁבָּהּ, כְּמוֹ שֶׁמְּפֹרָשׁ לְמַטָּה תְּנוּפַת חָזֶה וָשׁוֹק בִּשְׁלָמִים, וְהַתּוֹדָה קְרוּיָה שְׁלָמִים: (טו) ובשר זבח תודת שלמיו. יֵשׁ כָּאן רִבּוּיִין הַרְבֵּה, לְרַבּוֹת חַטָּאת וְאָשָׁם וְאֵיל נָזִיר וַחֲגִיגַת אַרְבָּעָה עָשָׂר שֶׁיִּהְיוּ נֶאֱכָלִין לְיוֹם וָלַיְלָה (ספרא): ביום קרבנו יאכל. וְכִזְמַן בְּשָׂרָהּ זְמַן לַחְמָהּ: לא יניח ממנו עד בקר. אֲבָל אוֹכֵל הוּא כָּל הַלַּיְלָה, אִם כֵּן לָמָּה אָמְרוּ עַד חֲצוֹת? כְּדֵי לְהַרְחִיק אָדָם מִן הָעֲבֵרָה (שם): (טז) ואם נדר או נדבה. שֶׁלֹּא הֱבִיאָהּ עַל הוֹדָאָה שֶׁל נֵס, אֵינָהּ טְעוּנָה לֶחֶם, וְנֶאֱכֶלֶת לִשְׁנֵי יָמִים כְּמוֹ שֶׁמְּפֹרָשׁ בָּעִנְיָן: וממחרת והנותר ממנו בראשון יאכל. וי"ו זוֹ יְתֵרָה הִיא, וְיֵשׁ כָּמוֹהָ הַרְבֵּה בַּמִּקְרָא, כְּגוֹן וְאֵלֶּה בְנֵי צִבְעוֹן וְאַיָּה וַעֲנָה (בר' ל"ו), תֵּת וְקֹדֶשׁ וְצָבָא מִרְמָס (דני' ח'):

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LEAVENED BREAD] HE SHALL OFFER HIS OFFERING WITH THE SACRIFICE — *The word* קרבנו *is redundant (it would have sufficed to say* על חלת לחם חמץ יקריבנו*)*, it intimates that the bread is not holy as such (קדוש קדושת הגוף), that it should become invalid by being carried forth from the forecourt, or *by the touch of* טבול יום (see v. 7) and so as to become incapable of going forth *from its holy status* to *that of* non-holy (ordinary) food (as is the case with a sacrifice that is קדוש קדושת הגוף), before the sacrifice is slaughtered (Siphra)[1]). **(14)** אחד מכל קרבן [AND OF IT SHALL HE OFFER] ONE OUT OF EACH OFFERING [FOR A HEAVE OFFERING UNTO THE LORD] — one bread (piece) of each of these different kinds shall he take as a heave offering for the priest who performs the rite connected with it (the קרבן), and the rest may be eaten by the owner (Men. 77b). The flesh *of the sacrifice* also belongs to the owner with the exception of the breast and the shoulder of it, just as the waving of the breast and the shoulder is expressly prescribed later on, (vv. 31, 32) in the case of the "peace offerings", *thus making them become the portion of the priests (cf. ib.)*, and the sacrifice of acknowledgement comes under the term שלמים (Zeb. 4a). **(15)** ובשר זבח תודת שלמיו AND THE FLESH OF THE SACRIFICE OF THE PEACE OFFERING FOR ACKNOWLEDGEMENT [SHALL BE EATEN THE SAME DAY] — There are here many apparently redundant words (רבויין); *they are intended* to include *in this law* the sin-offering, the guilt-offering, the Nazarite's ram and the חגיגה (the festive offering of the pilgrims) brought on the fourteenth of Nisan — that these should be eaten only during one day (the day of slaughtering) and *the following* night, *just as the* תודה, *and not two days and the intervening night as is the period assigned for* שלמים (Siphra; Zeb. 36a)[2]). ביום קרבנו יאכל [AND THE FLESH . . .] SHALL BE EATEN ON THE DAY THAT HIS OFFERING IS EATEN — and as the period prescribed for eating its flesh is the period during which its bread may be eaten. לא יניח ממנו עד בקר HE SHALL NOT LEAVE ANY OF IT TILL THE MORNING, but during the whole night he may eat of it. But if *this be* so why have they (the Rabbis) said, (Zeb. 55a) "*The sacrifice of acknowledgement etc. . . . may only be eaten during the day and the following night* till midnight"? *As a precaution* to keep people far from *the possibility of* sinning (cf. Ber. 2a). **(16)** ואם נדר או נדבה BUT IF [THE SACRIFICE OF HIS OFFERING BE] A VOW OR A FREE WILL OFFERING — *i. e.*, that he does not bring it as an acknowledgement of some miraculous deliverance (cf. Rashi v. 12), then it does not require *the offering of* bread and may be eaten during two days as is set forth in the section. וממחרת והנותר ממנו AND ON THE MORROW ALSO THE REMAINDER OF IT — *i. e., what remained* on the first *day*, יאכל MAY BE EATEN; — this ו (that of והנותר) is redundant (the text being equivalent to וממחרת הנותר ממנו יאכל[3]); there are many similar examples in Scripture: (Gen. XXXVI. 24) "And these are the sons of Zibean: And Ajah (ואיה) and Anah"; (Dan. VIII. 13): "to give and the Sanctuary (וקדש) and the host to be

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For Notes 1—3 see Appendix.

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any time during two days and the intervening night[1]). והקריב על זבח התודה [IF HE OFFER IT FOR AN ACKNOWLEDGEMENT] THEN HE SHALL OFFER WITH THE SACRIFICE OF ACKNOWLEDGEMENT four sorts of bread: cakes, wafers and *cakes of flour* saturated with oil — *these being* three kinds of u n l e a v e n e d bread; it further states (v. 13), "together with cakes of l e a v e n e d bread [he shall offer his offering etc.]", *thus making four*. Each kind consisted of ten cakes; thus is it explained in *Treatise* Menachoth (77a). And their *total* measure was five Seahs according to the Jerusalem standard, these being equal to six Seahs of the "wilderness" standard (i. e. in force at the period when the Israelites were in the wilderness) *comprising* 20 tenths *of an ephah*[2]) (Men. 76b). מרבכת — b r e a d scalded with oil, *as much as is needed* to s a t u r a t e it[3]). **(13)** יקריב קרבנו על זבח [WITH THE CAKES OF

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[1]) Rashi, by this comment, intends to make it clear that תודה is a k i n d of שלמים, the laws of which are set forth in chap. III. and in this chapter. These comprise תודה (vv. 12—15 of this chapter) and שלמים (ib. vv. 16 ff.). It is important to bear this in mind because one of the thirteen Rules by which the law may be expounded (י"ג מדות) is as follows: כל דבר שהיה בכלל ויצא לדון בדבר החדש, אי אתה יכול להחזירו לכללו וכו׳ "Whatever is included in a general description and is afterwards excepted to become subject to a new matter, cannot be restored to the general term, unless it is e x p r e s s l y restored and mentioned in the text". Thus the תודה forming an exception to שלמים in general, in two details — that it requires an offering of bread in addition to the animal brought as a thanksgiving (על זבח התודה) and that the flesh must not be eaten beyond יום ולילה אחד (v. 15) would be excepted from the general laws that apply to שלמים, viz., סמיכה, נסכים, תנופה etc. (cf. Siphra on our verse). This rule would, however, apply only if these exceptional provisions relating to the תודה were mentioned e l s e w h e r e in Scripture, but since this sacrifice is only a s u b d i v i s i o n of שלמים and these special laws applying to it are mentioned i n t h e v e r y s a m e s e c t i o n, it does not come under the rule of דבר החדש. This is evidently the reason why Rashi stresses: אם נדר ... ש ל מ י ם and continues הללו ש ל מ י תודה הן and ומעונות לחם ה א מ ש ר כ ע נ י ן !כמו שמפורש כ א ן

[2]) The Jerusalem Seah was one-fifth larger than that of the "wilderness", which may be termed the Biblical Seah, so that five of the former weighed as much as six of the latter. Three Biblical Seahs = one ephah = 10 עשרונים. Therefore six Seahs = 20 עשרונים.

[3]) It would almost appear that v. 12 itself mentions the four kinds of bread, whilst Rashi stated that the fourth is the חמץ mentioned in v. 13. But the words חלות בלולת בשמן at the end of v. 12 are in apposition to the preceding words: וסלת מרבכת, and describe them — flour saturated as cakes mingled with oil. In VI. 14 it is the f l o u r which is scalded; here it is the b r e a d. Rashi on this account adds here the word לחם, qualifying it by words in the masculine gender, in concord with לחם, whilst there the feminine is used, of the same gender as סלת.

the remainder of it shall be eaten: 17But what is left of the flesh of the
sacrifice on the third day shall be burnt with fire. 18And if *any* of the
flesh of the sacrifice of his feast-offering should be eaten at all on the
third day, it shall not be accepted, neither shall it be imputed unto him
that offereth it: it shall be a disgust, and the soul that eateth it shall
bear his iniquity. 19And the flesh that toucheth any unclean *thing* shall
not be eaten; it shall be burnt with fire: and as for the flesh, all that
are clean may eat flesh. 20But the soul that eateth *of* the flesh of the
sacrifice of feast offerings that *is* for the Eternal, having his un-
cleanness upon him, even that soul shall be cut off from his peoples.
21Moreover, the soul that shall touch any unclean *thing, as* the un-
cleanness of man, or *any* unclean beast, or any abominable unclean
thing, and eat of the flesh of the sacrifice of feast offerings which
are for the Eternal, even that soul shall be cut off from his peoples.

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trampled under foot". **(18)** ואם האכל יאכל וגו׳ AND IF ANY [OF THE FLESH] SHOULD BE EATEN AT ALL [ON THE THIRD DAY] — Scripture is speaking of one who has the intention whilst slaughtering *the sacrifice* to eat it (the flesh) on the third day. One might *think that what the text really means is*, that if one has eaten of it on the third day it becomes disqualified retrospectively (i. e., that it is regarded as having been invalid from the moment that it was offered)! Scripture, however, states, "As for him that offereth it, there shall be no מחשבה *to him*" *implying* that at the time when it is offered it can become disqualified, and that it cannot become disqualified on the third day. And the following is its meaning (that of the text): At the time when it is offered, this shall not enter the mind *of any priest performing a rite with it, to eat of it on the third day*, and if he does harbour such a thought, it becomes פגול, an abominable thing, והנפש האכלת ממנו AND THE SOUL THAT EATETH OF IT even within this period (of three days), עונה תשא SHALL BEAR ITS INIQUITY. **(19)** והבשר AND THE FLESH of the sacred animals constituting peace-offerings (not that of פגול mentioned in v. 18, for this may not be eaten even though it does not touch an unclean thing), אשר יגע בכל טמא לא יאכל THAT TOUCHETH ANY UNCLEAN THING SHALL NOT BE EATEN. והבשר — *The word* והבשר *the second time it occurs in this verse is redundant (it should have stated:* כל טהור יאכל בשר) *but it is intended* to include *in the law mentioned here*, the limb *of a sacrifice* that went forth (was brought out) in part *from the place where it had to be eaten (in the case of* שלמים, *from Jerusalem, in that of* קדשי קדשים, *from the forecourt)* — that the part that remained inside is permitted *to be eaten* (cf. Siphra)[1]. כל טהור יאכל בשר ALL THAT ARE CLEAN MAY EAT FLESH — Why is this stated? *Why should it not be assumed that a clean person may eat of the sacrifices?* But, since it is stated, (Deut. XII. 27) "and the blood of thy sacrifices shall be poured upon the altar . . ., but the flesh thou mayest eat", I might *have thought, that as it speaks of thy sacrifices and states "thou mayest eat"*, only the owner of the sacrifices may eat the peace-offerings! For this reason it is stated *here:* "all that are clean may eat flesh" (Siphra). **(20)** וטמאתו עליו [BUT THE SOUL THAT EATETH OF THE FLESH OF THE SACRIFICES . . .] HAVING ITS (or HIS) UNCLEANNESS UPON IT (or HIM) — Scripture is speaking *here* of the uncleanness of the person (i. e., the words mean: And the soul (person) that eateth of the flesh of the שלמים whilst his uncleanness is upon him; it does not mean: the person who eateth the flesh whilst its uncleanness is upon it) (Siphra; Zeb. 43b; cf. Rashi on XXII. 3). But a clean person who eats unclean *sacrificial flesh* is not punished with excision, *as is the case here*, but only for *transgressing* the prohibition *in v. 19:* "And the flesh, that toucheth any unclean thing [shall not be eaten]", *for which the punishment*

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1) See Appendix.

וְהַנּוֹתָ֖ר מִמֶּ֑נּוּ יֵאָכֵֽל׃ יז וְהַנּוֹתָ֖ר מִבְּשַׂ֣ר הַזָּ֑בַח בַּיּוֹם֙
הַשְּׁלִישִׁ֔י בָּאֵ֖שׁ יִשָּׂרֵֽף׃ יח וְאִ֣ם הֵאָכֹ֣ל יֵ֠אָכֵל מִבְּשַׂר־
זֶ֨בַח שְׁלָמָ֜יו בַּיּ֣וֹם הַשְּׁלִישִׁי֮ לֹ֣א יֵרָצֶה֒ הַמַּקְרִ֣יב אֹת֔וֹ
לֹ֥א יֵחָשֵׁ֛ב ל֖וֹ פִּגּ֣וּל יִהְיֶ֑ה וְהַנֶּ֛פֶשׁ הָאֹכֶ֥לֶת מִמֶּ֖נּוּ עֲוֺנָ֥הּ
תִּשָּֽׂא׃ יט וְהַבָּשָׂ֞ר אֲשֶׁר־יִגַּ֤ע בְּכָל־טָמֵא֙ לֹ֣א יֵאָכֵ֔ל
בָּאֵ֖שׁ יִשָּׂרֵ֑ף וְהַ֨בָּשָׂ֔ר כָּל־טָה֖וֹר יֹאכַ֥ל בָּשָֽׂר׃ כ וְהַנֶּ֜פֶשׁ
אֲשֶׁר־תֹּאכַ֣ל בָּשָׂ֗ר מִזֶּ֤בַח הַשְּׁלָמִים֙ אֲשֶׁ֣ר לַֽיהוָ֔ה
וְטֻמְאָת֖וֹ עָלָ֑יו וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּֽיהָ׃ כא וְנֶ֜פֶשׁ
כִּֽי־תִגַּ֣ע בְּכָל־טָמֵ֗א בְּטֻמְאַ֤ת אָדָם֙ א֣וֹ ׀ בִּבְהֵמָ֣ה
טְמֵאָ֗ה א֚וֹ בְּכָל־שֶׁ֣קֶץ טָמֵ֔א וְאָכַ֛ל מִבְּשַׂר־זֶ֥בַח
הַשְּׁלָמִ֖ים אֲשֶׁ֣ר לַֽיהוָ֑ה וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּֽיהָ׃

אונקלוס

יִתְאֲכֵל וּמִיוֹמָא דְבַתְרוֹהִי וּדְאִשְׁתְּאַר מִנֵּהּ יִתְאֲכֵל: יז וּדְאִשְׁתְּאַר מִבְּסַר נִכְסְתָא
בְּיוֹמָא תְּלִיתָאָה בְּנוּרָא יִתּוֹקַד: יח וְאִם יִתְאֲכָלָא יִתְאֲכֵל מִבְּסַר נִכְסַת קוּדְשׁוֹהִי
בְּיוֹמָא תְּלִיתָאָה לָא יְהֵא לְרַעֲוָא דִּמְקָרֵב יָתֵהּ לָא יִתְחֲשֵׁב לֵהּ מְרַחַק יְהֵא וֶאֱנָשׁ
דְּיֵיכוּל מִנֵּהּ חוֹבֵהּ יְקַבֵּל: יט וּבְסַר קוּדְשָׁא דִּי יִקְרַב בְּכָל מְסָאַב לָא יִתְאֲכֵל בְּנוּרָא
יִתּוֹקַד וּבְסַר קוּדְשָׁא כָּל דְּדָכֵי לְקוּדְשָׁא יֵיכוּל בְּסַר קוּדְשָׁא: כ וֶאֱנָשׁ דִּי יֵיכוּל
בִּסְרָא מִנִּכְסַת קוּדְשַׁיָּא דִּי קֳדָם יְיָ וְסוֹבְתֵהּ עֲלוֹהִי וְיִשְׁתֵּיצֵי אֲנָשָׁא הַהוּא מֵעַמֵּיהּ:
כא וֶאֱנָשׁ אֲרֵי יִקְרַב בְּכָל מְסָאַב בְּסוֹאֲבַת אֲנָשָׁא אוֹ בִבְעִירָא מְסָאֲבָא אוֹ בְּכָל
שִׁקְצָא מְסָאַב וְיֵיכוּל מִבְּסַר נִכְסַת קוּדְשַׁיָּא דִּי קֳדָם יְיָ וְיִשְׁתֵּיצֵי אֲנָשָׁא הַהוּא מֵעַמֵּיהּ:

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(יח) ואם האכל יאכל וגו'. בִּמְחַשֵּׁב בִּשְׁחִיטָה לְאָכְלוֹ בַּשְּׁלִישִׁי הַכָּתוּב מְדַבֵּר; יָכוֹל אִם אָכַל מִמֶּנּוּ בַּשְּׁלִישִׁי יִפָּסֵל לְמַפְרֵעַ, תַּלְמוּד לוֹמַר הַמַּקְרִיב אֹתוֹ לֹא יֵחָשֵׁב — בִּשְׁעַת הַקְרָבָה הוּא נִפְסָל וְאֵינוֹ נִפְסָל בַּשְּׁלִישִׁי; וְכֵן פֵּרוּשׁוֹ: בִּשְׁעַת הַקְרָבָתוֹ לֹא תַעֲלֶה זֹאת בְּמַחֲשָׁבָה, וְאִם חִשֵּׁב פִּגּוּל יִהְיֶה (זבחי כ"ט): והנפש האכלת ממנו אֲפִילוּ בְּתוֹךְ הַזְּמַן עונה תשא: (יט) והבשר שֶׁל קֹדֶשׁ שְׁלָמִים אשר יגע בכל טמא לא יאכל: והבשר. לְרַבּוֹת אֵבֶר שֶׁיָּצָא מִקְצָתוֹ — שֶׁהַפְּנִימִי מוּתָּר (ספרא): כל טהור יאכל בשר. מַה תַּ"לֹ? לְפִי שֶׁנֶּאֱמַר וְדַם זְבָחֶיךָ יִשָּׁפֵךְ וְגוֹ' וְהַבָּשָׂר תֹּאכֵל (דב' י"ב), יָכוֹל לֹא יֹאכְלוּ שְׁלָמִים אֶלָּא הַבְּעָלִים, לְכָךְ נֶאֱמַר כָּל טָהוֹר יֹאכַל בָּשָׂר (ספרא): (כ) וטמאתו עליו. בְּטֻמְאַת הַגּוּף הַכָּתוּב מְדַבֵּר, אֲבָל טָהוֹר שֶׁאָכַל אֶת הַטָּמֵא אֵינוֹ עָנוּשׁ כָּרֵת אֶלָּא אַזְהָרַת והבשר אשר יגע בכל טמא וגו'; וְאַזְהָרַת טָמֵא שֶׁאָכַל אֶת הַטָּהוֹר אֵינָהּ מְפֹרֶשֶׁת בַּתּוֹרָה, אֶלָּא חֲכָמִים לְמָדוּהָ בִּגְזֵרָה שָׁוָה; שָׁלֹשׁ כְּרֵיתוֹת אֲמוּרוֹת בְּאוֹכְלֵי קָדָשִׁים בְּטֻמְאַת הַגּוּף, וְדָרְשׁוּם רַבּוֹתֵינוּ בִּשְׁבוּעוֹת אַחַת לִכְלָל, וְאַחַת לִפְרָט, וְאַחַת לְלַמֵּד עַל קָרְבָּן עוֹלֶה וְיוֹרֵד שֶׁלֹּא נֶאֱמַר אֶלָּא עַל טֻמְאַת מִקְדָּשׁ וְקָדָשָׁיו: (והבשר כל טהור יאכל בשר. כְּלוֹמַר, כָּל מַה שֶּׁאָסַרְתִּי לְךָ בְּחַטָּאת וְאָשָׁם, שֶׁאִם יָצְאוּ חוּץ לַקְּלָעִים אֲסוּרִין — כְּמוֹ שֶׁכָּתוּב בַּחֲצַר אֹהֶל מוֹעֵד יֹאכְלוּהָ (ויק' ו') — בְּבָשָׂר זֶה

22And the Eternal spake unto Moses, saying. 23Speak unto the children of Israel, saying, Ye shall not eat any fat, of any of the herd, or of sheep, or of goat. 24And the fat of carrion, and the fat of that which is torn, may be used in any work; but ye shall in no wise eat of it. 25For whosoever eateth the fat of the beast, of which men offer a fire offering unto the Eternal, even the soul that eateth *it* shall be cut off from his peoples.
26Moreover, ye shall eat no blood, *whether it be* of fowl, or of beast, in any of your habitations. 27Whatsoever soul *it be* that eateth any blood, even that soul shall be cut off from his peoples. 28And the Eternal spake unto Moses, saying, 29Speak unto the children of Israel, saying, He that offereth the sacrifice of his feast offerings unto the Eternal, shall bring his offering unto the Eternal of the sacrifice of his feast offerings. 30His own hands *namely* shall bring the fire offerings of the Eternal; the fat with the breast, it shall he bring, that the breast

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is lashes. The prohibition *referring to the case* of "an unclean person who eats holy things" *for which our text states the punishment* is not expressly mentioned in the Torah but the Sages derived it by means of a verbal analogy (ג״ש) (Macc. 14b). — Three times is *the punishment of* excision stated in the Torah with reference to people eating holy sacrifices in a state of bodily uncleanness, (here, in v. 21 and in Lev. XXII. 3), and our Rabbis explained them in *Treatise* Shebuoth (7a) *as follows:* one *is intended* as a general statement, the other as *referring* to a particular case and the third *is intended* to teach about the קרבן עולה ויורד (the sacrifice of higher or lesser value according to monetary circumstances of him who offers it; Lev. V. 2, 3), that it is prescribed only *as an atonement* for *communicating* uncleanness to the Temple or sacred food *by entering the former or eating the latter in a state of uncleanness* (cf. Rashi on Lev. XXII. 3 and Note thereon). [והבשר כל טהור יאכל בשר AND AS FOR THE FLESH ALL THAT ARE CLEAN MAY EAT FLESH — This is as much as to say: all that I have told thee (some editions read: שאסרתי לך, — "that I have forbidden thee"), is *only* in the case of **the** sin-offering and a guilt-offering: that if these went forth (were carried **forth**) without the hangings of the forecourt they are forbidden (נפסלים ביוצא), **as** it is said, (Lev. VI. 19) "in the enclosure of the tent of meeting"[1]) shall **they** eat it"; but with regard to this flesh (that of שלמים) I tell thee, "all **that** are clean may eat flesh" even amidst all the people (some editions read: בכל העיר, "in the whole city", which is what "amidst all the people" is intended to mean)]. **(24)** יעשה לכל מלאכה [AND THE FAT OF CARRION AND THE FAT OF THAT WHICH IS TORN] MAY BE USED IN ANY WORK — Scripture comes and teaches you with regard to חלב (the forbidden fat) *of carrion* that it does not acquire the "uncleanness of carrion" (טומאת נבלות), *i. e. that whilst the flesh is unclean (cf. Lev. XI. 39) the fat* (חלב) *does not acquire this uncleanness* (cf. Siphra; Pes. 23a, b)[2]). ואכל לא תאכלוה [AND THE FAT OF CARRION ... MAY BE USED IN ANY WORK] BUT YE SHALL IN NO WISE EAT OF IT — *By these words it is not intended to forbid the eating of the* חלב *of a* נבלה *and* טרפה *because it is* חלב *for this has already been forbidden in III. 17, but* the Torah *in effect* says *here:* The prohibition of *eating* נבלה or טרפה shall come and fall upon (shall form an additional prohibition to) that of חלב — that if one eats it (the חלב of נבלה or of טרפה) he becomes liable to the punishment for transgressing the prohibition of נבלה also, (or of טרפה also), and you should not say: No prohibition can be superimposed upon another prohibition *already existing* (Zeb. 70a)[3]). **(26)** בכל מושבתיכם [YE SHALL EAT NO BLOOD ...] IN ALL YOUR HABITATIONS — Since this is a personal duty (חובת הגוף) and not a duty depending upon

NOTES

For Notes 1—3 see Appendix.

כב וַיְדַבֵּר יְהֹוָה אֶל־מֹשֶׁה לֵּאמֹר: כג דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ:
כד וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־מְלָאכָה
וְאָכֹל לֹא תֹאכְלֻהוּ: כה כִּי כָּל־אֹכֵל חֵלֶב מִן־הַבְּהֵמָה
אֲשֶׁר יַקְרִיב מִמֶּנָּה אִשֶּׁה לַיהֹוָה וְנִכְרְתָה הַנֶּפֶשׁ
הָאֹכֶלֶת מֵעַמֶּיהָ: כו וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל
מוֹשְׁבֹתֵיכֶם לָעוֹף וְלַבְּהֵמָה: כז כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל
כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ: פ כח וַיְדַבֵּר
יְהֹוָה אֶל־מֹשֶׁה לֵּאמֹר: כט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר הַמַּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהֹוָה יָבִיא אֶת־
קָרְבָּנוֹ לַיהֹוָה מִזֶּבַח שְׁלָמָיו: ל יָדָיו תְּבִיאֶינָה אֵת
אִשֵּׁי יְהֹוָה אֶת־הַחֵלֶב עַל־הֶחָזֶה יְבִיאֶנּוּ אֵת הֶחָזֶה

אונקלוס

כב וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כג מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר כָּל תְּרַב תּוֹר וְאִמַּר
וְעִזָּא לָא תֵיכְלוּן: כד וּתְרַב נְבִילָא וּתְרַב תְּבִירָא יִתְעֲבֵד לְכָל עֲבִדְתָּא וּמֵיכַל לָא
תֵיכְלֻנֵּהּ: כה אֲרֵי כָּל דְּיֵיכוּל תַּרְבָּא מִן בְּעִירָא דִּיקָרֵב מִנַּהּ קֻרְבָּנָא קֳדָם יְיָ וְיִשְׁתֵּיצֵי
אֲנָשָׁא דִּי תֵיכוּל מֵעַמֵּיהּ: כו וְכָל דְּמָא לָא תֵיכְלוּן בְּכֹל מוֹתְבָנֵיכוֹן לְעוֹפָא וְלִבְעִירָא:
כז כָּל אֲנָשָׁא דִּי תֵיכוּל כָּל דְּמָא וְיִשְׁתֵּיצֵי אֲנָשָׁא הַהוּא מֵעַמֵּיהּ: כח וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: כט מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר דִּמְקָרֵב יָת נִכְסַת קוּדְשׁוֹהִי קֳדָם יְיָ יַיְתֵי יָת
קֻרְבָּנֵהּ לָקֳדָם יְיָ מִנִּכְסַת קוּדְשׁוֹהִי: ל יְדוֹהִי יַיְתְיָנַהּ יָת קֻרְבָּנַיָּא דַּייָ יָת תַּרְבָּא עַל חַדְיָא

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אֲנִי אוֹמֵר לְךָ כָּל טָהוֹר יֹאכַל בָּשָׂר אֲפִילוּ בְּכָל הָעִיר): (כד) יעשה לכל מלאכה. בָּא וְלִמֵּד
עַל הַחֵלֶב שֶׁאֵינוֹ מְטַמֵּא טֻמְאַת נְבֵלוֹת: ואכל לא תאכלהו. אָמְרָה תוֹרָה יָבֹא אִסּוּר נְבֵלָה
וּטְרֵפָה וְיָחוּל עַל אִסּוּר חֵלֶב, שֶׁאִם אֲכָלוֹ יִתְחַיֵּב אַף עַל לָאו שֶׁל נְבֵלָה, וְלֹא תֹאמַר אֵין
אִסּוּר חָל עַל אִסּוּר (זבחי ע׳): (כו) בכל מושבתיכם. לְפִי שֶׁהִיא חוֹבַת הַגּוּף וְאֵינָהּ חוֹבַת
קַרְקַע נוֹהֶגֶת בְּכָל מוֹשָׁבוֹת, וּבְמַסֶּכֶת קִדּוּשִׁין בְּפֶרֶק א׳ מְפֹרָשׁ לָמָּה הֻצְרַךְ לוֹמַר: לעוף
ולבהמה. פְּרָט לְדַם דָּגִים וַחֲגָבִים (כרית׳ כ׳): (ל) ידיו תביאינה וגו׳. שֶׁתְּהֵא יַד הַבְּעָלִים
מִלְמַעְלָה, וְהַחֵלֶב וְהֶחָזוֹת נְתוּנִין בָּהּ, וְיַד כֹּהֵן מִלְּמַטָּה וּמְנִיפָן (מנח׳ ס״א): את אשי ה׳.
וּמַה הֵן הָאִשִּׁים? את החלב על החזה יביאנו. כְּשֶׁמְּבִיאוֹ מִבֵּית הַמִּטְבָּחַיִם נוֹתֵן חֵלֶב עַל
הֶחָזֶה, וּכְשֶׁנּוֹתְנוֹ לְיַד הַכֹּהֵן הַמֵּנִיף נִמְצָא הֶחָזֶה לְמַעְלָה וְהַחֵלֶב לְמַטָּה, וְזֶהוּ הָאָמוּר בְּמָקוֹם
אַחֵר שׁוֹק הַתְּרוּמָה וַחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ לְהָנִיף וְגוֹ׳ (ויק׳ י׳), וּלְאַחַר
הַתְּנוּפָה נוֹתְנוֹ לַכֹּהֵן הַמַּקְטִיר, וְנִמְצָא הֶחָזֶה לְמַטָּה, וְזֶהוּ שֶׁנֶּאֱמַר וַיָּשִׂימוּ אֶת הַחֲלָבִים עַל
הֶחָזוֹת וַיַּקְטֵר הַחֲלָבִים הַמִּזְבֵּחָה (שם ט׳), לָמַדְנוּ שֶׁשְּׁלֹשָׁה כֹהֲנִים זְקוּקִין לָהּ, כָּךְ מְפֹרָשׁ

may be waved *for* a wave offering before the Eternal.
31 And the priest shall cause the fat to ascend in fumes at the altar; but the breast shall be Aaron's and his sons'.
32 And the shoulder of the right *side* shall ye give unto the priest *for* an heave offering of the sacrifices of your feast offerings.
33 He among the sons of Aaron, that offereth the blood of the feast offerings, and the fat, shall have the shoulder of the right *side* for *his* part.
34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their feast offerings, and have given them unto Aaron the priest and unto his sons, by a statute for ever from among the children of Israel.
35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the fire offerings of the Eternal, in the day *when* he presented them to minister unto the Eternal as priests.
36 Which the Eternal commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute henceforth throughout their generations.
37 This *is* the law of the burnt offering, of the oblation, and of the sin offering, and of the guilt offering, and of the consecration *offering*, and of the sacrifice of the feast offerings;
38 Which the Eternal

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Palestinian s o i l it applies wherever Israelites are settled[1]). In Treatise Kiddushin, first chapter, (37b) it is explained why it is necessary to use this term (i. e. to add בכל משבתיכם). **(30)** ידיו תביאינה וגו׳ HIS OWN HANDS NAMELY SHALL BRING [THE FIRE OFFERINGS OF THE LORD] — *This means* that the owner's hand shall be above and the fat and the breasts shall be lying in it, and the priest's hand shall be beneath (i. e. beneath the hand of the owner) — and thus does he wave them (Men. 61b). את אשי ה׳ THE FIRE OFFERINGS OF THE LORD — and what are these fire-offerings *that he shall bring?* את החלב על החזה יביאנו THE FAT UPON THE BREAST SHALL HE BRING — When he (the first priest; see below) brings it from the slaughtering-place he places the fat upon the breast, and when he *afterwards* transfers it into the hand of the priest who is to do the waving it follows that the breast is on top and the fat beneath; — that is what Scripture states in another passage, (Lev. X. 15) "The heave shoulder and the wave breasts shall they bring u p o n (על) the fire-offerings of the fat, to wave it for a wave offering etc." (i. e. during the waving the חזה ושוק shall be on t o p). After the waving he (that priest) transfers it to the priest who is to burn it *on the altar*, when *consequently* the breast is *again* beneath; — that is what Scripture states, (IX. 20) "And they put the fat u p o n the breasts, and he burnt the fat at the altar". *Thus* we learn that three priests are required for it (for the rite of waving). Thus is it explained in Treatise Menachoth (62b). את החלב על החזה יביאנה THE BREAST WITH THE FAT, IT SHALL HE BRING — And to what end does he bring the breast? *This is stated in the words that follow:* "[As for the breast], להניף אותו for the purpose of w a v i n g it" shall he bring it, and not that it, *too*, should become part of the fire offerings. But because it states את אשי ה׳ את החלב על החזה, "the fire-offerings of the Lord — the fat with the breast", I might *think* that the breast also belongs to the f i r e - offerings, Scripture therefore continues: את החזה להניף וגו׳, "*he brings* the breast to wave it, etc.". **(31)** והקטיר הכהן את החלב AND THE PRIEST SHALL CAUSE THE FAT TO ASCEND IN FUMES [AT THE ALTAR] and *only* afterwards, והיה החזה לאהרן SHALL THE BREAST BE AARON'S [AND HIS SONS] — This teaches us that the flesh *of the sacrifices* may not be eaten so long as the fat portions are below the altar (have not yet been placed upon it and burnt) (Siphra; Pes. 59b). **(32)** שוק *is that limb of the right rear-leg extending* from the knee-joint, *the bone and blesh of* which are *usually* sold *as offal* together with the head, unto the middle joint which is

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1) See Appendix.

לְהָנִ֥יף אֹת֛וֹ תְּנוּפָ֖ה לִפְנֵ֥י יְהוָֽה׃ לא וְהִקְטִ֥יר הַכֹּהֵ֛ן
אֶת־הַחֵ֖לֶב הַמִּזְבֵּ֑חָה וְהָיָה֙ הֶֽחָזֶ֔ה לְאַהֲרֹ֖ן וּלְבָנָֽיו׃
לב וְאֵת֙ שׁ֣וֹק הַיָּמִ֔ין תִּתְּנ֥וּ תְרוּמָ֖ה לַכֹּהֵ֑ן מִזִּבְחֵ֖י
שַׁלְמֵיכֶֽם׃ לג הַמַּקְרִ֞יב אֶת־דַּ֧ם הַשְּׁלָמִ֛ים וְאֶת־הַחֵ֖לֶב
מִבְּנֵ֣י אַהֲרֹ֑ן ל֧וֹ תִֽהְיֶ֛ה שׁ֥וֹק הַיָּמִ֖ין לְמָנָֽה׃ לד כִּי֩ אֶת־
חֲזֵ֨ה הַתְּנוּפָ֜ה וְאֵ֣ת ׀ שׁ֣וֹק הַתְּרוּמָ֗ה לָקַ֙חְתִּי֙ מֵאֵ֣ת
בְּנֵֽי־יִשְׂרָאֵ֔ל מִזִּבְחֵ֖י שַׁלְמֵיהֶ֑ם וָאֶתֵּ֣ן אֹ֠תָם לְאַהֲרֹ֨ן
הַכֹּהֵ֤ן וּלְבָנָיו֙ לְחָק־עוֹלָ֔ם מֵאֵ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ לה זֹ֣את
מִשְׁחַ֤ת אַהֲרֹן֙ וּמִשְׁחַ֣ת בָּנָ֔יו מֵאִשֵּׁ֖י יְהוָ֑ה בְּיוֹם֙ הִקְרִ֣יב
אֹתָ֔ם לְכַהֵ֖ן לַיהוָֽה׃ לו אֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ לָתֵ֣ת לָהֶ֔ם
בְּיוֹם֙ מָשְׁח֣וֹ אֹתָ֔ם מֵאֵ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל חֻקַּ֥ת עוֹלָ֖ם
לְדֹרֹתָֽם׃ לז זֹ֣את הַתּוֹרָ֗ה לָֽעֹלָה֙ לַמִּנְחָ֔ה וְלַֽחַטָּ֖את
וְלָאָשָׁ֑ם וְלַ֙מִּלּוּאִ֔ים וּלְזֶ֖בַח הַשְּׁלָמִֽים׃ לח אֲשֶׁ֨ר צִוָּ֧ה

אונקלוס

יַיְתֵינֵהּ יָת חֶדְיָא לַאֲרָמָא יָתֵהּ אֲרָמוּתָא קֳדָם יְיָ׃ לא וְיַסֵּק כַּהֲנָא יָת תַּרְבָּא לְמַדְבְּחָא
וִיהֵי חֶדְיָא לְאַהֲרֹן וְלִבְנוֹהִי׃ לב וְיָת שׁוֹקָא דְיַמִּינָא תִּתְּנוּן אַפְרָשׁוּתָא לְכַהֲנָא מִנִּכְסַת
קוּדְשֵׁיכוֹן׃ לג דִּמְקָרֵב יָת דַּם דְּקוּדְשַׁיָּא וְיָת תַּרְבָּא מִבְּנֵי אַהֲרֹן לֵהּ תְּהֵי שׁוֹקָא דְיַמִּינָא
לַחֲלָק׃ לד אֲרֵי יָת חֶדְיָא דַאֲרָמוּתָא וְיָת שׁוֹקָא דְאַפְרָשׁוּתָא נְסֵבִית מִן בְּנֵי יִשְׂרָאֵל
מִנִּכְסַת קוּדְשֵׁיהוֹן וִיהָבִית יָתְהוֹן לְאַהֲרֹן כַּהֲנָא וְלִבְנוֹהִי לִקְיָם עָלַם מִן בְּנֵי יִשְׂרָאֵל׃
לה דָּא רְבוּת אַהֲרֹן וּרְבוּת בְּנוֹהִי מִקֻּרְבָּנַיָּא דַּיְיָ בְּיוֹמָא דִּיקָרֵב יָתְהוֹן לְשַׁמָּשָׁא קֳדָם
יְיָ׃ לו דִּי פַקִּיד יְיָ לְמִתַּן לְהוֹן בְּיוֹמָא דְּרַבִּי יָתְהוֹן מִן בְּנֵי יִשְׂרָאֵל קְיָם עָלַם לְדָרֵיהוֹן׃
לז דָּא אוֹרַיְתָא לַעֲלָתָא לְמִנְחָתָא וּלְחַטָּאתָא וְלַאֲשָׁמָא וּלְקֻרְבָּנַיָּא וּלְנִכְסַת קוּדְשַׁיָּא׃

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בְּמְנָחוֹת: את החלב על החזה יביאנו. וְאֶת הֶחָזֶה לָמָּה מֵבִיא? לְהָנִיף אותו הוא מְבִיאוֹ וְלֹא שֶׁיְּהֵא הוּא מֵהָאִשִּׁים: לְפִי שֶׁנֶּאֱמַר את אשי ה׳ את החלב על החזה יָכוֹל שֶׁיְּהֵא אַף הֶחָזֶה לָאִשִּׁים, לְכָךְ נֶאֱמַר את החזה להניף וגו׳: (לא) והקטיר הכהן את החלב. וְאַחַ״כָּ והיה החזה לאהרן, לִמְדָנוּ שֶׁאֵין הַבָּשָׂר נֶאֱכָל בְּעוֹד שֶׁהָאֵמוּרִים לְמַטָּה מִן הַמִּזְבֵּחַ (ספרא): (לב) שוק. מִן הַפֶּרֶק שֶׁל אַרְכֻּבָּה הַנִּמְכֶּרֶת עִם הָרֹאשׁ עַד הַפֶּרֶק הָאֶמְצָעִי שֶׁהוּא סוֹבֵךְ שֶׁל רֶגֶל (חולי׳ קל״ד): (לג) המקריב את דם השלמים וגו׳. מִי שֶׁהוּא רָאוּי לִזְרִיקָתוֹ וּלְהַקְטִיר חֲלָבָיו, יָצָא טָמֵא בִּשְׁעַת זְרִיקַת דָּמִים אוֹ בִּשְׁעַת הַקְטֵר חֲלָבִים שֶׁאֵינוֹ חוֹלֵק בַּבָּשָׂר (ספרא): (לד) תנופה, תרומה. מוֹלִיךְ וּמֵבִיא מַעֲלֶה וּמוֹרִיד (מנח׳ ס״ב): (לז) ולמלואים. לְיוֹם חִנּוּךְ הַכְּהֻנָּה:

commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their offerings unto the Eternal, in the desert of Sinai.

8. [1]And the Eternal spake unto Moses, saying, [2]Take Aaron, and his sons with him, and the garments, and the anointing oil, and the bull for the sin offering, and the two rams, and the basket of unleavened bread: [3]And assemble thou all the congregation unto the entrance of the appointed tent. [4]And Moses did as the Eternal commanded him; and the congregation assembled unto the entrance of the appointed tent. [5]And Moses said unto the congregation, This *is* the thing which the Eternal commanded to be done. [6]And Moses brought Aaron and his sons, and laved them with water. [7]And he put upon him the inner garment, and girded him with the belt, and clothed him with the mantle, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound the ephod upon him therewith. [8]And he put the breastplate upon him, also he put in the breastplate the Urim and the Thum-

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what is known as the סובך of the leg (the סובך is the small bone between that middle joint and the thigh-bone; consequently the שוק spoken of in connection with שלמים is the middle one of the three limbs that form an animal's leg)[1]). **(33)** המקריב את דם השלמים וגו׳ [HE AMONG THE SONS OF AARON] THAT OFFERETH THE BLOOD OF THE PEACE-OFFERINGS [AND THE FAT SHALL HAVE THE SHOULDER OF THE RIGHT SIDE FOR HIS PART] — *"He that offereth the blood" means:* he who is f i t t e d to perform the sprinkling of it and to burn the fat portions, — thus excluding a priest who was unclean at the time when the blood was sprinkled, or the fat portions were burnt — that he does not share in the flesh (Siphra; Zeb. 98b). **(34)** תנופה . . . תרומה WAVE [BREAD AND] HEAVE [SHOULDER] — *This implies that* he (the priest) moved them to and fro in a horizontally direction (תנופה) and moves them up and down (תרומה) (cf. Rashi on Ex. XXIX. 27 and Note thereon). **(37)** ולמלואים AND FOR THE CONSECRATION OFFERING that was offered on the day that they were installed in the priestly office (cf. Ex. XXVIII. 41).

8. **(2)** קח את אהרן TAKE AARON — This section was spoken seven days before the *final* erection of the Tabernacle *and so should have been placed before Ex. XL., but a transposition of this kind is quite customary in the Bible,* because there is no "earlier" or "later" (no chronological order) in the Torah. קח את אהרן *means* win him over with *fine* words and draw him on (cf. Rashi on Ex. XIV. 6) (Siphra). ואת פר החטאת וגו׳ AND THE BULLOCK FOR THE SIN OFFERING E AND THE TWO RAMS etc.] — These are *the sacrifices* mentioned in the section containing the command about the installation ceremony — in *the Scriptural Reading beginning with the words* ואתה תצוה (see Ex. XXIX.) and now, on the first day of the installation ceremony He again admonished him (Moses) *regarding this* when the time for performing *the command* arrived[2]). **(3)** הקהל אל פתח אהל מועד AND ASSEMBLE THOU [THE WHOLE CONGREGATION], UNTO THE ENTRANCE OF THE TENT OF MEETING — This is one of the instances where the lesser comprised the greater (the small area accommodated the whole congregation) (Lev. R. 10). **(5)** זה הדבר THIS IS THE THING [WHICH THE LORD COMMANDED ME TO DO] — The things you will see me doing in your presence has the Holy One, blessed be He, bidden me do[3]) and do not think I am doing them for my own glory and for my brother's glory. — The whole of this matter *treated in the present chapter* I have already explained in *the Scriptural Reading beginning with the words* ואתה תצוה (Ex. ch. XXIX.). **(8)** את האורים THE URIM — an inscription bearing

NOTES

For Notes 1—3 see Appendix.

יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם צַוֺּתוֹ אֶת־בְּנֵי
יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה בְּמִדְבַּר
סִינָי׃ פ רביעי ח א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃
ב קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת
שֶׁמֶן הַמִּשְׁחָה וְאֵת ׀ פַּר הַחַטָּאת וְאֵת שְׁנֵי הָאֵילִים
וְאֵת סַל הַמַּצּוֹת׃ ג וְאֵת כָּל־הָעֵדָה הַקְהֵל אֶל־
פֶּתַח אֹהֶל מוֹעֵד׃ ד וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה
אֹתוֹ וַתִּקָּהֵל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ ה וַיֹּאמֶר
מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת׃
ו וַיַּקְרֵב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחַץ אֹתָם
בַּמָּיִם׃ ז וַיִּתֵּן עָלָיו אֶת־הַכֻּתֹּנֶת וַיַּחְגֹּר אֹתוֹ בָּאַבְנֵט
וַיַּלְבֵּשׁ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֵפֹד וַיַּחְגֹּר
אֹתוֹ בְּחֵשֶׁב הָאֵפֹד וַיֶּאְפֹּד לוֹ בּוֹ׃ ח *וַיָּשֶׂם עָלָיו אֶת־
הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים׃

* חצי התורה בפסוקים

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לח דִּי פַקִּיד יְיָ יָת מֹשֶׁה בְּטוּרָא דְסִינָי בְּיוֹמָא דְפַקְּדֵהּ יָת בְּנֵי יִשְׂרָאֵל לְקָרָבָא יָת
קֻרְבָּנֵיהוֹן קֳדָם יְיָ בְּמַדְבְּרָא דְסִינָי׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב קָרֵב יָת אַהֲרֹן וְיָת
בְּנוֹהִי עִמֵּהּ וְיָת לְבוּשַׁיָּא וְיָת מִשְׁחָא דִרְבוּתָא וְיָת תּוֹרָא דְחַטָּאתָא וְיָת תְּרֵין דִּכְרִין
וְיָת סַלָּא דְפַטִּירַיָּא׃ ג וְיָת כָּל כְּנִשְׁתָּא אַכְנֵשׁ לִתְרַע מַשְׁכַּן זִמְנָא׃ ד וַעֲבַד מֹשֶׁה כְּמָא
דִּי פַקִּיד יְיָ יָתֵהּ וְאִתְכְּנִישַׁת כְּנִשְׁתָּא לִתְרַע מַשְׁכַּן זִמְנָא׃ ה וַאֲמַר מֹשֶׁה לִכְנִשְׁתָּא
דֵּין פִּתְגָמָא דִּי פַקִּיד יְיָ לְמֶעְבַּד׃ ו וְקָרִיב מֹשֶׁה יָת אַהֲרֹן וְיָת בְּנוֹהִי וְאַסְחֵי יָתְהוֹן
בְּמַיָּא׃ ז וִיהַב עֲלוֹהִי יָת כִּתּוּנָא וְזָרֵז יָתֵהּ בְּהֶמְיָנָא וְאַלְבֵּשׁ יָתֵהּ יָת מְעִילָא וִיהַב
עֲלוֹהִי יָת אֵפוֹדָא וְזָרֵז יָתֵהּ בְּהֶמְיַן אֵפוֹדָא וְאַתְקֵן לֵהּ בֵּהּ׃ ח וְשַׁוִּי עֲלוֹהִי יָת חוּשְׁנָא

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ח (ב) קח את אהרן. פָּרָשָׁה זוֹ נֶאֶמְרָה שִׁבְעַת יָמִים קוֹדֶם הֲקָמַת הַמִּשְׁכָּן, שֶׁאֵין מֻקְדָּם
וּמְאוּחָר בַּתּוֹרָה׃ קח את אהרן. קָחֶנּוּ בִדְבָרִים וּמָשְׁכֵהוּ׃ ואת פר החטאת וגו׳. אֵלּוּ הָאֲמוּרִים
בְּעִנְיַן צַוָּאַת הַמִּלּוּאִים בְּוְאַתָּה תְּצַוֶּה, וְעַכְשָׁיו בְּיוֹם רִאשׁוֹן לַמִּלּוּאִים חָזַר וְזֵרְזוֹ בִּשְׁעַת מַעֲשֶׂה׃
(ג) הקהל אל פתח אהל מועד. זֶה אֶחָד מִן הַמְּקוֹמוֹת שֶׁהֶחֱזִיק מוּעָט אֶת הַמְּרֻבֶּה (ויק״ר י׳)׃
(ה) זה הדבר. דְּבָרִים שֶׁתִּרְאוּ שֶׁאֲנִי עוֹשֶׂה לִפְנֵיכֶם, צִוַּנִי הַקָּבָּ״ה לַעֲשׂוֹת, וְאַל תֹּאמְרוּ
לִכְבוֹדִי וְלִכְבוֹד אָחִי אֲנִי עוֹשֶׂה׃ כָּל הָעִנְיָן הַזֶּה פֵּרַשְׁתִּי בְּוְאַתָּה תְּצַוֶּה׃ (ח) את האורים.

mim. [9]And he put the mitre upon his head: also upon the mitre, against
his face, did he put the golden bright plate, the diadem of holiness, as
the Eternal commanded Moses. [10]And Moses took the anointing oil, and
anointed the dwelling, and all that *was* therein, and sanctified them.
[11]And he sprinkled thereof upon the altar seven times, and anointed the
altar, and all its vessels, both the laver and its frame, to sanctify them.
[12]And he poured of the anointing oil upon Aaron's head, and anointed
him, to sanctify him. [13]And Moses brought Aaron's sons, and clothed
them with inner garments, and girded them with belts, and bound high
caps upon them; as the Eternal commanded Moses. [14]And he brought
near the bull for the sin offering; and Aaron and his sons laid their
hands upon the head of the bull for the sin offering. [15]And he
slaughtered *it*; and Moses took the blood, and put *it* upon the horns
of the altar round about with his finger, and purified the altar,
and poured the blood at the base of the altar, and sanctified it,
to make expiation upon it. [16]And he took all the fat that *was* upon

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the Proper Name of the Lord (cf. Rashi on Ex. XXVIII. 30). **(9)** וישם על המצנפת UPON THE MITRE ... DID HE PUT [THE GOLDEN PLATE] — Threads of blue purple that were fastened on the Plate he put over the mitre, consequently the Plate h u n g from the mitre *and would be "against his face" (upon his forehead) as stated here* (cf. Rashi on Ex. XXVIII. 37). **(11)** ויז ממנו על המזבח AND HE SPRINKLED THEREOF UPON THE ALTAR — I do not know where he was given any command about these sprinklings (cf., however, Nachmanides). **(12)** ויצק ... וימשח AND HE POURED [THE ANOINTING OIL UPON AARON'S HEAD] AND ANOINTED [HIM] — First he poured *some oil* upon his head and afterwards he put a *drop between* his eyebrows, and he drew *the oil* with his finger from this *place* to that (this drawing the oil from one place to the other was the anointing here spoken of) (Hor. 12a: Ker. 5b; cf. also Rashi on Ex. XXIX. 7). **(13)** ויחבש — This is a term meaning binding. **(15)** ויחטא את המזבח AND HE PURIFIED THE ALTAR —

ט וַיָּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיָּשֶׂם עַל־הַמִּצְנֶפֶת
אֶל־מוּל פָּנָיו אֵת צִיץ הַזָּהָב נֵזֶר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: י וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה
וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיְקַדֵּשׁ
אֹתָם: יא וַיַּז מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח
אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ
לְקַדְּשָׁם: יב וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן
וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ: יג וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן
וַיַּלְבִּשֵׁם כֻּתֳּנֹת וַיַּחְגֹּר אֹתָם אַבְנֵט וַיַּחֲבֹשׁ לָהֶם
מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: חמישי יד וַיַּגֵּשׁ אֵת
פַּר הַחַטָּאת וַיִּסְמֹךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־
רֹאשׁ פַּר הַחַטָּאת: טו וַיִּשְׁחָט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם
וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיְחַטֵּא אֶת־
הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיְקַדְּשֵׁהוּ
לְכַפֵּר עָלָיו: טז וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־

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וִיהַב לְחוּשְׁנָא יָת אוּרַיָּא וְיָת תֻּמַּיָּא: ט וְשַׁוִּי יָת מִצְנֶפְתָּא עַל רֵישֵׁהּ וְשַׁוִּי עַל מִצְנֶפְתָּא
לָקֳבֵל אַפּוֹהִי יָת צִיצָא דְדַהֲבָא כְּלִילָא דְקוּדְשָׁא כְּמָא דִי פַקִּיד יְיָ יָת מֹשֶׁה: י וּנְסֵיב
מֹשֶׁה יָת מִשְׁחָא דִרְבוּתָא וְרַבִּי יָת מַשְׁכְּנָא וְיָת כָּל דִּי בֵהּ וְקַדִּישׁ יָתְהוֹן: יא וְאַדִּי
מִנֵּהּ עַל מַדְבְּחָא שְׁבַע זִמְנִין וְרַבִּי יָת מַדְבְּחָא וְיָת כָּל מָנוֹהִי וְיָת כִּיּוֹרָא וְיָת בְּסִיסֵהּ
לְקַדָּשׁוּתְהוֹן: יב וְאָרִיק מִמִּשְׁחָא דִרְבוּתָא עַל רֵישָׁא דְאַהֲרֹן וְרַבִּי יָתֵהּ לְקַדָּשׁוּתֵהּ:
יג וְקָרִיב מֹשֶׁה יָת בְּנֵי אַהֲרֹן וְאַלְבֵּשְׁנוּן כִּתּוּנִין וְזָרֵיז יָתְהוֹן הֶמְיָנִין וְאַתְקֵין לְהוֹן כּוֹבָעִין
כְּמָא דִי פַקִּיד יְיָ יָת מֹשֶׁה: יד וְקָרֵיב יָת תּוֹרָא דְחַטָּאתָא וּסְמַךְ אַהֲרֹן וּבְנוֹהִי יָת
יְדֵיהוֹן עַל רֵישׁ תּוֹרָא דְחַטָּאתָא: טו וּנְכַס וּנְסֵיב מֹשֶׁה יָת דְּמָא וִיהַב עַל קַרְנַת
מַדְבְּחָא סְחוֹר סְחוֹר בְּאֶצְבְּעֵהּ וְדַכֵּי יָת מַדְבְּחָא וְיָת דְּמָא אֲרִיק לִיסוֹדָא דְמַדְבְּחָא
וְקַדְּשֵׁהּ לְכַפָּרָא עֲלוֹהִי: טז וּנְסֵיב יָת כָּל תַּרְבָּא דִּי עַל גַּוָּא וְיָת חֲצַר כַּבְדָּא וְיָת

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כְּתָב כָּל שֵׁם הַמְּפֹרָשׁ: (ט) וישם על המצנפת. פְּתִילֵי תְכֵלֶת הַקְּבוּעִים בַּצִּיץ נָתַן עַל הַמִּצְנֶפֶת, נִמְצָא הַצִּיץ תָּלוּי בְּמִצְנֶפֶת: (יא) ויז ממנו על המזבח. לֹא יָדַעְתִּי הֵיכָן נִצְטַוָּה בְּהַזָּאוֹת הַלָּלוּ: (יב) ויצק, וימשח. בַּתְּחִלָּה יוֹצֵק עַל רֹאשׁוֹ וְאַחַר כָּךְ נוֹתֵן בֵּין רִיסֵי עֵינָיו וּמוֹשֵׁךְ בְּאֶצְבָּעוֹ מִזֶּה לָזֶה (הורי׳ י״ב): (יג) ויחבש. לְשׁוֹן קְשִׁירָה: (טו) ויחטא את

the inwards, and the lobe *above* the liver, and the two kidneys, and
their fat, and Moses caused it to ascend in fumes at the altar. [17]But
the bull and its hide, its flesh and its dung, he burnt with fire without
the camp; as the Eternal commanded Moses. [18]And he offered the ram
for the burnt offering: and Aaron and his sons laid their hands upon
the head of the ram. [19]And he slaughtered *it*; and Moses sprinkled the
blood upon the altar round about. [20]And he severed the ram into its
pieces, and Moses caused the head, and the pieces, and the fat, to ascend
in fumes. [21]And he laved the inwards and the legs in water; and Moses
caused the whole ram to ascend in fumes at the altar: it *was* a burnt
sacrifice for a pleasing odour, *and* a fire offering unto the Eternal;
as the Eternal commanded Moses. [22]And he offered the other ram, the
ram of the consecration *offering*: and Aaron and his sons laid their hands
upon the head of the ram. [23]And he slaughtered *it*; and Moses took of the
blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb
of his right hand, and upon the great toe of his right foot. [24]And he brought

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He cleansed and purified it from anything "strange" (alien to the sacred purpose for which the altar was intended) *that may have happened to it*, so that it might enter into a state of holiness (cf. Rashi on Ex. XIX. 36). ויקדשהו AND HE SANCTIFIED IT by this rite, לכפר עליו THAT ONE MIGHT MAKE EXPIATION UPON IT from that time *onward* with all atonement sacrifices (i. e. that all atonement sacrifices might h e n c e f o r t h be offered upon it; the meaning is not that he sanctified it so that h e might n o w offer an atonement offering f o r it or u p o n it). **(16)** הכבד [AND THE LOBE OF] THE LIVER — *i. e. he took it (the lobe)* besides *some of* the liver — *it means* that he took a little of the liver with it (the lobe)[1]. **(22)** איל המלאים — *This means the same as* איל השלמים, for *the word* מלואים is synonymous with *the word* שלמים; *this term is used to describe the ram* because *by means of it* they set the priest fully (ממלאין) and completely (משלימין) in their priestly office (cf. Siphra).

NOTES

[1]) Since this chapter describes how all the ceremonies commanded in Ex. XXIX. for the installation of the priests were carried out Rashi feels himself compelled if there is here any variation in an expression used of a particular rite, to explain it as he did in Ex. XXIX. There (v. 13) the expression is ואת היותרת על הכבד which he interprets in the sense of: and the lobe besides (or, "together with") some of the liver" (see Note on that verse). He accordingly explains the words used here — ואת יותרת הכבד — in a similar sense.

הַקֶּרֶב וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־
חֶלְבְּהֶן וַיַּקְטֵר מֹשֶׁה הַמִּזְבֵּחָה: יז וְאֶת־הַפָּר וְאֶת־
עֹרוֹ וְאֶת־בְּשָׂרוֹ וְאֶת־פִּרְשׁוֹ שָׂרַף בָּאֵשׁ מִחוּץ
לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: יח וַיַּקְרֵב אֵת
אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ
הָאָיִל: יט וַיִּשְׁחָט וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: כ וְאֶת־הָאַיִל נִתַּח לִנְתָחָיו וַיַּקְטֵר מֹשֶׁה אֶת־
הָרֹאשׁ וְאֶת־הַנְּתָחִים וְאֶת־הַפָּדֶר: כא וְאֶת־הַקֶּרֶב
וְאֶת־הַכְּרָעַיִם רָחַץ בַּמָּיִם וַיַּקְטֵר מֹשֶׁה אֶת־כָּל־
הָאַיִל הַמִּזְבֵּחָה עֹלָה הוּא לְרֵיחַ־נִיחֹחַ אִשֶּׁה הוּא
לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ששי כב וַיַּקְרֵב אֶת־
הָאַיִל הַשֵּׁנִי אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־
יְדֵיהֶם עַל־רֹאשׁ הָאָיִל: כג וַיִּשְׁחָט | וַיִּקַּח מֹשֶׁה
מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹזֶן־אַהֲרֹן הַיְמָנִית וְעַל־בֹּהֶן
יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית: כד וַיַּקְרֵב אֶת־

אונקלוס

תַּרְתֵּין כָּלְיָן וְיָת תַּרְבְּהֶן וְאַסֵּק מֹשֶׁה לְמַדְבְּחָא: יז וְיָת תּוֹרָא וְיָת מַשְׁכֵּהּ וְיָת בִּסְרֵהּ
וְיָת אֻכְלֵהּ אוֹקִיד בְּנוּרָא מִבָּרָא לְמַשְׁרִיתָא כְּמָא דִי פַּקִּיד יְיָ יָת מֹשֶׁה: יח וְקָרֵיב יָת
דִּכְרָא דַעֲלָתָא וּסְמָכוּ אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן עַל רֵישׁ דִּכְרָא: יט וּנְכַס וּזְרַק מֹשֶׁה
יָת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר: כ וְיָת דִּכְרָא פַּלֵּיג לְאֶבְרוֹהִי וְאַסֵּק מֹשֶׁה יָת רֵישָׁא
וְיָת אֶבְרַיָּא וְיָת תַּרְבָּא: כא וְיָת גַּוָּא וְיָת כְּרָעַיָּא חֲלִיל בְּמַיָּא וְאַסֵּק מֹשֶׁה יָת כָּל דִּכְרָא
לְמַדְבְּחָא עֲלָתָא הוּא לְאִתְקַבָּלָא בְרַעֲוָא קֻרְבָּנָא הוּא קֳדָם יְיָ כְּמָא דִי פַקִּיד יְיָ יָת מֹשֶׁה:
כב וְקָרֵיב יָת דִּכְרָא תִּנְיָנָא דְּכַר קֻרְבָּנַיָּא וּסְמָכוּ אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן עַל רֵישׁ דִּכְרָא:
כג וּנְכַס וּנְסֵיב מֹשֶׁה מִן דְּמָא וִיהַב עַל רוּם אוּדְנָא דְאַהֲרֹן דְּיַמִּינָא וְעַל אִלְיוֹן יְדֵהּ דְּיַמִּינָא
וְעַל אִלְיוֹן רַגְלֵהּ דְּיַמִּינָא: כד וְקָרֵיב יָת בְּנֵי אַהֲרֹן וִיהַב מֹשֶׁה מִן דְּמָא עַל רוּם אוּדְנֵהוֹן

רש"י

המזבח. חִטְּאוֹ וְטִהֲרוֹ מִזָּרוּת לִכָּנֵס לִקְדֻשָּׁה: ויקדשהו. בַּעֲבוֹדָה זוֹ, לכפר עליו מֵעַתָּה כָּל הַכַּפָּרוֹת: (טז) הכבד. לְבַד הַכָּבֵד, שֶׁהָיָה נוֹטֵל מְעַט מִן הַכָּבֵד עִמָּהּ: (כב) איל המלאים. אֵיל הַשְּׁלָמִים, שֶׁמִּלּוּאִים לְשׁוֹן שְׁלָמִים שֶׁמְּמַלְּאִין וּמַשְׁלִימִין אֶת הַכֹּהֲנִים

Aaron's sons, and Moses put of the blood upon the tips of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.
[25]And he took the fat, and the fat tail, and all the fat that *was* upon the inwards, and the lobe *above* the liver, and the liver, and the two kidneys, and their fat, and the shoulder of the right *side*:
[26]And out of the basket of unleavened bread, that *was* before the Eternal, he took one cake of enleavened bread, and one cake of oiled bread, and one wafer, and put *them* on the fat, and upon the shoulder of the right *side*:
[27] And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the Eternal.
[28]And Moses took them from off their hands, and caused *them* to ascend in fumes at the altar upon the burnt offering: they *were* consecration *offerings* for a pleasing odour; it *is* a fire offering unto the Eternal.
[29]And Moses took the breast, and waved it *for* a wave offering before the Eternal: *for* of the ram of consecration *offering* it was Moses' part; as the Eternal commanded Moses.
[30]And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon

רש"י

(26) וחלת לחם שמן AND A CAKE OF OILED BREAD — This was a scalded *cake, and it is called "o i l e d bread"* because he used a large quantity of oil for it, equal to that *which he used* for the cakes and wafers t o g e t h e r. So is it explained in *Treatise* Menachot (89a). **(28)** ויקטר המזבחה [AND MOSES TOOK THEM FROM OFF THEIR HANDS] AND CAUSED THEM TO ASCEND IN FUMES AT THE ALTAR — Moses (though a non-priest) was officiating during the seven days of installation [in a white garment] (Ab. Zar. 34a; cf. also Siphra). על העלה [AND MOSES ... CAUSED THEM TO ASCEND IN FUMES] על העלה — a f t e r the burnt offering (על is taken in the sense of besides, in addition to the burnt offering. Hence he burnt it a f t e r the burnt offering). We do not find *in any passage* that the shoulder of peace-offerings was burnt except

בְּנֵי אַהֲרֹן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם עַל־תְּנוּךְ אָזְנָם
הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן רַגְלָם
הַיְמָנִית וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃
כה וַיִּקַּח אֶת־הַחֵלֶב וְאֶת־הָאַלְיָה וְאֶת־כָּל־הַחֵלֶב
אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי
הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וְאֵת שׁוֹק הַיָּמִין׃ כו וּמִסַּל
הַמַּצּוֹת אֲשֶׁר ׀ לִפְנֵי יְהֹוָה לָקַח חַלַּת מַצָּה אַחַת
וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד וַיָּשֶׂם עַל־
הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין׃ כז וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי
אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיָּנֶף אֹתָם תְּנוּפָה לִפְנֵי יְהֹוָה׃
כח וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיַּקְטֵר הַמִּזְבֵּחָה
עַל־הָעֹלָה מִלֻּאִים הֵם לְרֵיחַ נִיחֹחַ אִשֶּׁה הוּא
לַיהֹוָה׃ כט וַיִּקַּח מֹשֶׁה אֶת־הֶחָזֶה וַיְנִיפֵהוּ תְנוּפָה
לִפְנֵי יְהֹוָה מֵאֵיל הַמִּלֻּאִים לְמֹשֶׁה הָיָה לְמָנָה כַּאֲשֶׁר
צִוָּה יְהֹוָה אֶת־מֹשֶׁה׃ שביעי ל וַיִּקַּח מֹשֶׁה מִשֶּׁמֶן
הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־

אונקלוס

דְיַמִּינָא וְעַל אִלְיוֹן יְדֵיהוֹן דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵיהוֹן דְיַמִּינָא וּזְרַק מֹשֶׁה יָת דְּמָא עַל
מַדְבְּחָא סְחוֹר סְחוֹר׃ כה וּנְסֵיב יָת תַּרְבָּא וְיָת אֲלִיתָא וְיָת כָּל תַּרְבָּא דִּי עַל גַּוָּא וְיָת
חֲצַר כַּבְדָּא וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבְּהֶן וְיָת שׁוֹקָא דְיַמִּינָא׃ כו וּמִסַּלָּא דְפַטִּירַיָּא דִּי
קֳדָם יְיָ נְסֵיב גְּרִצְתָּא פַּטִּירָא חֲדָא וּגְרִצְתָּא דִלְחֵם מְשַׁח חֲדָא וְאֶסְפּוֹג חָד וְשַׁוִּי עַל
תַּרְבַּיָּא וְעַל שׁוֹקָא דְיַמִּינָא׃ כז וִיהַב יָת כֹּלָּא עַל יְדֵי אַהֲרֹן וְעַל יְדֵי בְנוֹהִי נַאֲרֵם יָתְהוֹן
אֲרָמָא קֳדָם יְיָ׃ כח וּנְסֵיב מֹשֶׁה יָתְהוֹן מֵעַל יְדֵיהוֹן וְאַסֵּק לְמַדְבְּחָא עַל עֲלָתָא קֻרְבָּנַיָּא
אִנּוּן לְאִתְקַבָּלָא בְרַעֲוָא קֻרְבָּנָא הוּא קֳדָם יְיָ׃ כט וּנְסֵיב מֹשֶׁה יָת חֶדְיָא וַאֲרָמֵהּ אֲרָמָא
קֳדָם יְיָ מִדְּכַר קֻרְבָּנַיָּא לְמֹשֶׁה הֲוָה לַחֲלָק כְּמָא דִּי פַקִּיד יְיָ יָת מֹשֶׁה׃ ל וּנְסֵיב מֹשֶׁה

רש״י

בְּקֵהוֹנְתָם: (כו) וחלת לחם שמן. הִיא רְבוּכָה שֶׁהָיָה מַרְבֶּה בָּהּ שֶׁמֶן כְּנֶגֶד הַחַלּוֹת וְהָרְקִיקִין, כַּךְ מְפֹרָשׁ בִּמְנָחוֹת (דף פ״ט): (כח) ויקטר המזבחה. מֹשֶׁה שִׁמֵּשׁ כָּל שִׁבְעַת יְמֵי הַמִּלּוּאִים בְּחָלוּק לָבָן (ע״ז ל״ד): על העלה. אַחַר הָעוֹלָה, וְלֹא מָצִינוּ שׁוֹק שֶׁל שְׁלָמִים קָרֵב בְּכָל

Aaron, *and* upon his garments, and upon his sons, and upon his sons'
garments with him; and sanctified Aaron, *and* his garments, his sons,
and his sons' garments with him. 31And Moses said unto Aaron, and to his
sons, Seethe the flesh at the entrance of the appointed tent; and there
eat it with the bread that *is* in the basket of the consecration, as I
commanded, saying, Aaron and his sons shall eat it. 32And that which
is left of the flesh and of the bread shall ye burn with fire. 33And ye
shall not go out of the entrance of the appointed tent *in* seven days,
until the days of your consecration be at an end: for seven days shall
he consecrate you. 34As he hath done this day, *so* the Eternal hath
commanded to do, to make an expiation for you. 35Therefore shall ye abide
at the entrance of the appointed tent day and night, seven days, and
keep the charge of the Eternal, that ye die not: for so I am commanded.
36So Aaron and his sons did all the things which the Eternal commanded
by the hand of Moses.

רש"י

in the case of this alone (cf. Rashi on Ex. XXIX. 22). **(34)** צוה ה' לעשת [AS HE HATH DONE THIS DAY, SO] THE LORD HATH COMMANDED TO DO all the seven days[1]). But our Rabbis explained *as follows:* לעשת, "*so hath the Lord commanded* to do" — this refers to the "Red Heifer" (Num. ch. XIX.); and לכפר, "to perform a cleansing ceremony" — this refers to Yom-Kippur. And *thus* these words, *they say*, are intended to intimate that the High Priest requires separating *from his family* during seven days before Yom-Kippur, and similarly the priest who burns the Red Heifer (Siphra; Joma 2a). **(35)** ולא תמותו [THEREFORE SHALL YE ABIDE AT THE ENTRANCE OF THE APPOINTED TENT DAY AND NIGHT, SEVEN DAYS] . . . THAT YE DIE NOT — Consequently if you will not do thus, you become liable to *the* death *penalty*. **(36)** ויעש אהרן ובניו SO AARON AND HIS SONS DID [ALL THE THINGS] — *This is stated* to tell their praise — that they did not turn to the right nor to the left (cf. Siphra).

NOTES

1) Rashi connects this verse with the preceding: Ye shall not go out of the entrance of the appointed tent seven days, for seven days shall he consecrate you (i. e. shall a consecration ceremony be performed for you). As hath been done this day in the consecration ceremony, hath God commanded to be done each of the seven days. The Rabbis, however, refer the words "as he hath done this day" not to the rites of the installation, but to the separation of the priests from their families implied in the command that they should not leave the Tabernacle for seven days: "As hath been done this day", viz., your separation from your families, "so hath the Lord commanded shall be done whenever a a cleansing ceremony is carried out for you (לכפר עליכם)". The cleansing ceremonies were those of the Red Heifer by which an unclean person was cleansed of his defilement, and that of the Day of Atonement, when a sacrifice was offered to cleanse the Sanctuary from any defilement that may have been caused to it during the preceding year. The High Priest who officiated on the Day of Atonement and the priest who burnt the Red Heifer had therefore to live apart from their families during the seven days that preceded these occasions. An allusion to these two ceremonies is found in the words לעשות and לכפר.

אַהֲרֹן עַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ
וַיְקַדֵּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בִּגְדֵי
בָנָיו אִתּוֹ׃ לא וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו בַּשְּׁלוּ
אֶת־הַבָּשָׂר פֶּתַח אֹהֶל מוֹעֵד וְשָׁם תֹּאכְלוּ אֹתוֹ
וְאֶת־הַלֶּחֶם אֲשֶׁר בְּסַל הַמִּלֻּאִים כַּאֲשֶׁר צִוֵּיתִי
לֵאמֹר אַהֲרֹן וּבָנָיו יֹאכְלֻהוּ׃ לב וְהַנּוֹתָר בַּבָּשָׂר וּבַלָּחֶם
בָּאֵשׁ תִּשְׂרֹפוּ׃ מפטיר לג וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ
שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת
יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃ לד כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צִוָּה יְהוָה לַעֲשֹׂת לְכַפֵּר עֲלֵיכֶם׃ לה וּפֶתַח אֹהֶל
מוֹעֵד תֵּשְׁבוּ יוֹמָם וָלַיְלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם
אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמוּתוּ כִּי־כֵן צֻוֵּיתִי׃
לו וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה
יְהוָה בְּיַד־מֹשֶׁה׃ ס ס ס

צ"ו סימן: ומפטירין כה אמר ה' צבאות בירמיה בסימן ז':

אונקלוס

מִמִּשְׁחָא דִּרְבוּתָא וּמִן דְּמָא דִּי עַל מַדְבְּחָא וְאַדִּי עַל אַהֲרֹן עַל לְבוּשׁוֹהִי וְעַל בְּנוֹהִי
וְעַל לְבוּשֵׁי בְנוֹהִי עִמֵּהּ וְקַדִּישׁ יָת אַהֲרֹן יָת לְבוּשׁוֹהִי וְיָת בְּנוֹהִי וְיָת לְבוּשֵׁי בְנוֹהִי
עִמֵּהּ׃ לא וַאֲמַר מֹשֶׁה לְאַהֲרֹן וְלִבְנוֹהִי בַּשִּׁילוּ יָת בִּסְרָא בִּתְרַע מַשְׁכַּן זִמְנָא וְתַמָּן
תֵּיכְלוּן יָתֵהּ וְיָת לַחְמָא דִּי בְּסַל קֻרְבָּנַיָּא כְּמָא דִּי פַקֵּדִית לְמֵימַר אַהֲרֹן וּבְנוֹהִי יֵיכְלֻנֵּהּ׃
לב וּדְאִשְׁתְּאַר בְּבִשְׂרָא וּבְלַחְמָא בְּנוּרָא תּוֹקְדוּן׃ לג וּמִתְּרַע מַשְׁכַּן זִמְנָא לָא תִפְּקוּן
שִׁבְעָא יוֹמִין עַד יוֹם מִשְׁלַם יוֹמֵי קֻרְבָּנֵיכוֹן אֲרֵי שִׁבְעָא יוֹמִין יְקָרֵב יָת קֻרְבָּנְכוֹן׃
לד כְּמָא דִּי עֲבַד בְּיוֹמָא הָדֵין פַּקִּיד יְיָ לְמֶעְבַּד לְכַפָּרָא עֲלֵיכוֹן׃ לה וּבִתְרַע מַשְׁכַּן זִמְנָא
תֵּיתְבוּן יְמָמָא וְלֵילְיָא שִׁבְעָא יוֹמִין וְתִטְּרוּן יָת מַטְּרַת מֵימְרָא דַּיְיָ וְלָא תְמוּתוּן אֲרֵי כֵן
אִתְפַּקַּדִית׃ לו וַעֲבַד אַהֲרֹן וּבְנוֹהִי יָת כָּל פִּתְגָּמַיָּא דִּי פַקִּיד יְיָ בִּידָא דְמֹשֶׁה׃ ס ס ס

רש"י

מָקוֹם חוּץ מִזֶּה: (לד) צוה ה' לעשת. כָּל שִׁבְעַת הַיָּמִים; וְרַבּוֹתֵינוּ דָרְשׁוּ, לעשת זֶה מַעֲשֵׂה
פָּרָה, לכפר זֶה מַעֲשֵׂה יוֹם הַכִּפּוּרִים, וּלְלַמֵּד שֶׁכֹּהֵן גָּדוֹל טָעוּן פְּרִישָׁה קוֹדֶם יוֹם הַכִּפּוּרִים
שִׁבְעַת יָמִים, וְכֵן הַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה (ספרא): (לה) ולא תמותו. הָא אִם לֹא תַעֲשׂוּ
כֵן הֲרֵי אַתֶּם חַיָּבִים מִיתָה: (לו) ויעש אהרן ובניו. לְהַגִּיד שִׁבְחָן, שֶׁלֹּא הִטּוּ יָמִין וּשְׂמֹאל:

9. [1]And it came to pass, on the eighth day, *that* Moses called Aaron
and his sons, and the elders of Israel; [2]And he said unto Aaron, Take
thee a young calf for a sin offering, and a ram for a burnt offering,
without blemish, and offer *them* before the Eternal. [3]And unto the
children of Israel thou shalt speak, saying, Take ye a kid of the goats
for a sin offering; and a calf, and a lamb, *both* of the first year, without
blemish, for a burnt offering; [4]Also a bull and a ram for feast offer-
ings, to sacrifice before the Eternal; and an oblation mingled with oil:
for to-day the Eternal will appear unto you. [5]And they brought *that*
which Moses commanded before the appointed tent: and all the congre-
gation approached, and stood before the Eternal. [6]And Moses said, This
is the thing which the Eternal commanded that ye should do; and the
glory of the Eternal shall appear unto you. [7]And Moses said unto
Aaron, Approach unto the altar, and offer thy sin offering, and thy
burnt offering, and make an expiation for thyself and for the people:
and offer the offering of the people, and make an expiation for them; as

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שמיני

9. (1) ויהי ביום השמיני AND IT CAME TO PASS ON THE EIGHTH DAY of the installation *of the priests into their sacred office*[1]) (cf. Siphra); this was the New Moon of Nisan on which the Tabernacle was *finally* erected (cf. Rashi on Ex. XL. 29) and it (that day) received ten crowns[2]) (it was distinguished in ten different ways) which are enumerated in Seder Olam[3]) (ch. 7; Siphra; Sabb 87b). ולזקני ישראל AND TO THE ELDERS OF ISRAEL, to inform them that it was by the express command of God that Aaron was entering *the Sanctuary* and ministering in the high-priesthood, so that they might not say: "He is entering on his own authority, *unbidden*." **(2)** קח לך עגל TAKE THEE A CALF — *This animal was selected as a sin offering* to announce *to him* that the Holy One, blessed be He, granted him atonement by means of this calf for the incident of the golden calf which he had made (cf. Siphra; Tanch.). **(4)** כי היום ה' נראה אליכם FOR TO-DAY THE LORD WILL APPEAR UNTO YOU to make His Shechinah rest upon your handiwork; on this account these sacrifices come (are to be brought) as an obligation for this day (cf. Siphra). **(7)** קרב אל המזבח [AND MOSES SAID TO AARON] GO TO THE ALTAR, for Aaron was diffident and feared to go *there*. Moses therefore said to him "Wherefore art thou diffident? For this purpose hast thou been selected!" (cf. Siphra).[4]) את חטאתך THY SIN OFFERING — the young calf (v. 2). ואת עלתך AND THY BURNT OFFERING — the ram (v. 2). קרבן העם THE OFFERING OF THE PEOPLE — the kid of the goats

NOTES

1) This verse is to be connected with the last paragraph of the preceding chapter where it is stated that Aaron and his sons were bidden not to leave the tent of meeting seven days (vv. 33, 35). According to another view, it was the eighth of Nisan.

2) See Appendix.

3) See Appendix.

4) This is derived from the apparently redundant words קרב אל המזבח, for it would have sufficed to state עשה את חטאתך וכו'. They imply that Aaron was bidden to draw near to the altar because he showed reluctance to do so.

ט א וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו
וּלְזִקְנֵי יִשְׂרָאֵל: ב וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לְךָ עֵגֶל
בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהַקְרֵב לִפְנֵי
יְהוָה: ג וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־
עִזִּים לְחַטָּאת וְעֵגֶל וָכֶבֶשׂ בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה:
ד וְשׁוֹר וָאַיִל לִשְׁלָמִים לִזְבֹּחַ לִפְנֵי יְהוָה וּמִנְחָה
בְּלוּלָה בַשָּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה אֲלֵיכֶם: ה וַיִּקְחוּ
אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד וַיִּקְרְבוּ
כָּל־הָעֵדָה וַיַּעַמְדוּ לִפְנֵי יְהוָה: ו וַיֹּאמֶר מֹשֶׁה זֶה
הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וְיֵרָא אֲלֵיכֶם כְּבוֹד
יְהוָה: ז וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל־הַמִּזְבֵּחַ
וַעֲשֵׂה אֶת־חַטָּאתְךָ וְאֶת־עֹלָתֶךָ וְכַפֵּר בַּעַדְךָ וּבְעַד
הָעָם וַעֲשֵׂה אֶת־קָרְבַּן הָעָם וְכַפֵּר בַּעֲדָם כַּאֲשֶׁר

אונקלוס

א וַהֲוָה בְּיוֹמָא תְמִינָאָה קְרָא מֹשֶׁה לְאַהֲרֹן וְלִבְנוֹהִי וּלְסָבֵי יִשְׂרָאֵל: ב וַאֲמַר לְאַהֲרֹן
סַב לָךְ עֵגַל בַּר תּוֹרֵי לְחַטָּאתָא וּדְכַר לַעֲלָתָא שַׁלְמִין וְקָרֵב קֳדָם יְיָ: ג וְעִם בְּנֵי יִשְׂרָאֵל
תְּמַלֵּל לְמֵימַר סִיבוּ צְפִיר בַּר עִזִּין לְחַטָּאתָא וְעֵגַל וְאִמַּר בְּנֵי שְׁנָא שַׁלְמִין לַעֲלָתָא:
ד וְתוֹר וּדְכַר לְנִכְסַת קוּדְשַׁיָּא לְדַבָּחָא קֳדָם יְיָ וּמִנְחָתָא דְּפִילָא בִמְשַׁח אֲרֵי יוֹמָא דֵין
יְקָרָא דַיְיָ אִתְגְּלֵי לְכוֹן: ה וּנְסִיבוּ יָת דִּי פַּקִּיד מֹשֶׁה לִקְדָם מַשְׁכַּן זִמְנָא וּקְרִיבוּ כָּל
כְּנִשְׁתָּא וְקָמוּ קֳדָם יְיָ: ו וַאֲמַר מֹשֶׁה דֵּין פִּתְגָּמָא דִּי פַקִּיד יְיָ תַּעְבְּדוּן וְיִתְגְּלֵי לְכוֹן
יְקָרָא דַיְיָ: ז וַאֲמַר מֹשֶׁה לְאַהֲרֹן קְרַב לְמַדְבְּחָא וַעֲבֵד יָת חַטָּאתָךְ וְיָת עֲלָתָךְ וְכַפַּר

רש״י

ט (א) ויהי ביום השמיני. לַמִּלּוּאִים; הוּא רֹאשׁ חֹדֶשׁ נִיסָן שֶׁהוּקַם הַמִּשְׁכָּן בּוֹ בַּיּוֹם וְנָטַל
עֶשֶׂר עֲטָרוֹת הַשְּׁנוּיוֹת בְּסֵדֶר עוֹלָם: ולזקני ישראל. לְהַשְׁמִיעָם שֶׁעַל פִּי הַדִּבּוּר אַהֲרֹן נִכְנָס
וּמְשַׁמֵּשׁ בִּכְהֻנָּה גְדוֹלָה וְלֹא יֹאמְרוּ מֵאֵלָיו נִכְנָס (תנח׳): (ב) קח לך עגל. לְהוֹדִיעַ שֶׁכִּפֵּר לוֹ
הַקָּבָּ״ה עַל יְדֵי עֵגֶל זֶה עַל מַעֲשֵׂה הָעֵגֶל שֶׁעָשָׂה (שם): (ד) כי היום ה׳ נראה אליכם.
לְהַשְׁרוֹת שְׁכִינָתוֹ בְּמַעֲשֵׂה יְדֵיכֶם, לְכָךְ קָרְבָּנוֹת הַלָּלוּ בָּאִין חוֹבָה לְיוֹם זֶה: (ז) קרב אל
המזבח. שֶׁהָיָה אַהֲרֹן בּוֹשׁ וְיָרֵא לָגֶשֶׁת, אָמַר לוֹ מֹשֶׁה לָמָּה אַתָּה בוֹשׁ? לְכָךְ נִבְחַרְתָּ! (ספרא):
את חטאתך. עֵגֶל בֶּן בָּקָר: ואת עלתך. הָאַיִל: קרבן העם. שְׂעִיר עִזִּים וְעֵגֶל וָכֶבֶשׂ; כָּל

the Eternal commanded. 8Aaron therefore approached unto the altar,
and slaughtered the calf of the sin offering, which *was* his. 9And the
sons of Aaron brought the blood unto him; and he dipped his finger
in the blood, and put *it* upon the horns of the altar, and poured out
the blood at the base of the altar. 10But the fat, and the kidneys, and
the lobe from the liver of the sin offering, he caused to ascend in fumes
at the altar; as the Eternal commanded Moses. 11And the flesh and the
hide he burnt with fire without the camp. 12And he slaughtered the
burnt offering; and Aaron's sons presented unto him the blood, which
he sprinkled round about upon the altar. 13And they presented the burnt
offering unto him, with the pieces thereof, and the head; and he caused
them to ascend in fumes at the altar. 14And he did lave the inwards and
the legs, and caused *them* to ascend in fumes upon the burnt offering on
the altar. 15And he offered the people's offering, and took the goat, which
was the sin offering for the people, and slaughtered it, and made it a sin
offering as the first. 16And he offered the burnt offering, and did it

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and the calf and the lamb (v. 3). Wherever the term עגל, "calf" is mentioned *without further definition* it denotes one in its first year, and it is from this passage that you may derive this rule[1]) (cf. Siphra on IV. 2; R. Hash. 10a). **(11)** ואת הבשר ואת העור וגו׳ AND THE FLESH AND THE HIDE [HE BURNT . . OUTSIDE THE CAMP] — We do not find that any "external" sin-offering (one the blood of which was sprinkled on the outer altar) was burnt except this and that of the installation ceremony — and all these, *only* at the express command of God (cf. Rashi on Ex. XXIX. 14). **(12)** וימציאו — This signifies handing over and presenting. **(15)** ויחטאהו *means:* he treated it according to the regulation regarding the חטאת, "sin-offering". כראשון AS THE FIRST — as his own calf (as is described in v. 8).[2]) **(16)** ויעשה כמשפט AND HE DID IT

NOTES

1) See Appendix.

2) The words do not signify: and he treated it according to the regulation of the first sin-offering, i. e., as was the case with the first sin-offering (חטאת), for this word is feminine and would require כראשונה. The meaning is: as the first קרבן brought that day, which, Rashi points out, was the עגל of v. 8.

צִוָּה יְהוָה: ח וַיִּקְרַב אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־
עֵגֶל הַחַטָּאת אֲשֶׁר־לוֹ: ט וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־
הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנוֹת
הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ: י וְאֶת־
הַחֵלֶב וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־
הַחַטָּאת הִקְטִיר הַמִּזְבֵּחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: יא וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרַף בָּאֵשׁ מִחוּץ
לַמַּחֲנֶה: יב וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ בְּנֵי אַהֲרֹן
אֵלָיו אֶת־הַדָּם וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב: יג וְאֶת־
הָעֹלָה הִמְצִיאוּ אֵלָיו לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיַּקְטֵר
עַל־הַמִּזְבֵּחַ: יד וַיִּרְחַץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעָיִם
וַיַּקְטֵר עַל־הָעֹלָה הַמִּזְבֵּחָה: טו וַיַּקְרֵב אֵת קָרְבַּן
הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטֵהוּ
וַיְחַטְּאֵהוּ כָּרִאשׁוֹן: טז וַיַּקְרֵב אֶת־הָעֹלָה וַיַּעֲשֶׂהָ

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עֲלָךְ וְעַל עַמָּא וְעִבֵד יָת קֻרְבַּן עַמָּא וְכַפַּר עֲלֵיהוֹן כְּמָא דִי פַקִּיד יְיָ: ח וּקְרֵב אַהֲרֹן
לְמַדְבְּחָא וּנְכֵס יָת עֶגְלָא דְחַטָּאתָא דִי לֵהּ: ט וְקָרִיבוּ בְּנֵי אַהֲרֹן יָת דְּמָא לֵהּ וּטְבַל
אֶצְבְּעֵהּ בִּדְמָא וִיהַב עַל קַרְנָת מַדְבְּחָא וְיָת דְּמָא אֲרִיק לִיסוֹדָא דְמַדְבְּחָא: י וְיָת
תַּרְבָּא וְיָת כָּלְיָתָא וְיָת חִצְרָא מִן כַּבְדָא מִן חַטָּאתָא אַסֵּק לְמַדְבְּחָא כְּמָא דִי פַקִּיד
יְיָ יָת מֹשֶׁה: יא וְיָת בִּשְׂרָא וְיָת מַשְׁכָּא אוֹקִיד בְּנוּרָא מִבָּרָא לְמַשְׁרִיתָא: יב וּנְכֵס יָת
עֲלָתָא וְאַמְטִיאוּ בְּנֵי אַהֲרֹן לֵהּ יָת דְּמָא וּזְרָקֵהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר: יג וְיָת עֲלָתָא
אַמְטִיאוּ לֵהּ לְאֵבָרָהָא וְיָת רֵישָׁא וְאַסֵּק עַל מַדְבְּחָא: יד וְחַלִּיל יָת גַּוָּא וְיָת כְּרָעַיָּא
וְאַסֵּק עַל עֲלָתָא לְמַדְבְּחָא: טו וְקָרֵיב יָת קֻרְבַּן עַמָּא וּנְסִיב יָת צְפִירָא דְחַטָּאתָא דִי

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מָקוֹם שֶׁנֶּאֱמַר „עֵגֶל" בֶּן שָׁנָה הוּא וּמִכַּאן אַתָּה לָמֵד (שם): **(יא) ואת הבשר ואת העור וגו'.** לֹא
מָצִינוּ חַטָּאת חִיצוֹנָה נִשְׂרֶפֶת אֶלָּא זוֹ וְשֶׁל מִלּוּאִים, וְכֻלָּן עַל פִּי הַדִּבּוּר: **(יב) וימצאו.** לְשׁוֹן
הוֹשָׁטָה וְהַזְמָנָה: **(טו) ויחטאהו.** עֲשָׂהוּ כְּמִשְׁפַּט חַטָּאת: **כראשון.** כָּעֵגֶל שֶׁלּוֹ: **(טז) ויעשה**

according to the manner, [17]And he offered the oblation, and filled his
hand therewith, and caused it to ascend in fumes at the altar, beside
the burnt sacrifice of the morning. [18]He slaughtered also the bull and
the ram, *for* a sacrifice of feast offerings, which *was* for the people:
and Aaron's sons presented unto him the blood, and he sprinkled it
upon the altar round about, [19]And the fat of the bull and of the ram,
the fat tail, and that which covereth *the inwards*, and the kidneys, and the
lobe of the liver: [20]And they put the fat upon the breasts, and he caused
the fat to ascend in fumes at the altar: [21]And the breasts and the shoulder
of the right *side* Aaron waved *for* a wave offering before the Eternal; as
Moses commanded. [22]And Aaron lifted up his hands towards the people and
blessed them; and came down from offering of the sin offering, and the
burnt offering, and feast offerings. [23]And Moses and Aaron went into the
appointed tent, and came out and blessed the people: and the glory of the

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ACCORDING TO THE MANNER that is set forth in *the section* ויקרא (ch. 1) in respect to the burnt offering brought as a f r e e - w i l l gift (Betsa 20a).[1]) **(17)** וימלא כפו AND HE FILLED HIS HAND [THEREWITH] — this is *what is elsewhere termed* קמיצה (i. e. this is elsewhere expressed by the phrase ... וקמץ מלא קמצו "he shall take a fistful") (Siphra; cf. Men. 9b). מלבד עלת הבקר BESIDE THE BURNT OFFERING OF THE MORNING — all these *rites* he carried out a f t e r [2]) the continual burnt offering. **(19)** והמכסה AND THAT WHICH COVERETH — *This is elsewhere (e. g., III. 3) termed* "the fat which covereth the inward parts". **(20)** וישימו את החלבים על החזות AND THEY PUT THE FAT UPON THE BREAST — After the waving the priest who waved them gave them to another priest to burn them; consequently what was *previously* above was *now* beneath (cf. Rashi on VII. 30; Men. 62a). **(22)** ויברכם AND HE BLESSED THEM with the priestly benediction (Num. VI. 24—26): "May the Lord bless thee ... May the Lord cause his face to shine ... May the Lord lift up ..." (cf. Siphra; Sota 38a).[3]) וירד AND HE CAME DOWN from off the altar. **(23)** ויבא משה ואהרן AND MOSES AND AARON CAME, etc. — Wherefore did they *now* enter *the Tabernacle*? I have found *the following* in the "Mechilta d'Miluim," in the Boraitha that is appended to our Torath Cohanim (Siphra): Wherefore did Moses enter with Aaron? To instruct him regarding the incense ceremony. Or it may be that he entered for some other reason?! See, I draw a conclusion: the descent *from the altar* and the entry *into the tent of meeting both* required *to be accompanied by* a benediction, *as stated in vv. 22 and 23* (and consequently both were, in a measure, of similar character). Now what was the descent *from the altar*? It was of the nature (it took place in connection with) a sacrificial act! So, also, the entry *into the tent took place* in connection with a sacrificial act! Thus you may learn: Why did Moses enter with Aaron? To instruct him regarding the incense ceremony *which was the only rite performed on that day w i t h i n the tent!* (Cf. Yer. Taan. IV). Another explanation is: When Aaron perceived that all the sacrifices had been offered and all the rites performed, and *yet* the Shechinah had not descended for Israel, *since the heavenly fire had not fallen to consume the sacrifice*, he was uneasy in mind and said: I feel certain that the Holy One, blessed be He, is angry with me and that it is on my account that the Shechinah has not descended for Israel. He *therefore* said to Moses: "My brother Moses! Do you act thus with me: *you know* that I have entered *into this matter* [4]) *at your bidding* and *yet* I have been put to shame! Moses at once entered the tent with him and they offered prayer and the Shechinah

NOTES

For Notes 1—4 see Appendix.

כַּמִּשְׁפָּט׃ שני יז וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא כַפּוֹ מִמֶּנָּה
וַיַּקְטֵר עַל־הַמִּזְבֵּחַ מִלְּבַד עֹלַת הַבֹּקֶר׃ יח וַיִּשְׁחַט
אֶת־הַשּׁוֹר וְאֶת־הָאַיִל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם
וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקֵהוּ עַל־
הַמִּזְבֵּחַ סָבִיב׃ יט וְאֶת־הַחֲלָבִים מִן־הַשּׁוֹר וּמִן־
הָאַיִל הָאַלְיָה וְהַמְכַסֶּה וְהַכְּלָיֹת וְיֹתֶרֶת הַכָּבֵד׃
כ וַיָּשִׂימוּ אֶת־הַחֲלָבִים עַל־הֶחָזוֹת וַיַּקְטֵר הַחֲלָבִים
הַמִּזְבֵּחָה׃ כא וְאֵת הֶחָזוֹת וְאֵת שׁוֹק הַיָּמִין הֵנִיף
אַהֲרֹן תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה׃ כב וַיִּשָּׂא
אַהֲרֹן אֶת־יָדָו אֶל־הָעָם וַיְבָרְכֵם וַיֵּרֶד מֵעֲשֹׂת
הַחַטָּאת וְהָעֹלָה וְהַשְּׁלָמִים׃ כג וַיָּבֹא מֹשֶׁה וְאַהֲרֹן
אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־

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לְעַמָּא וְנַכְסֵהּ וְכַפַּר בִּדְמֵהּ כְּקַדְמָאָה׃ טז וְקָרֵב יָת עֲלָתָא וַעֲבַדַהּ כִּדְחָזֵי׃ יז וְקָרֵב יָת
מִנְחָתָא וּמְלָא יְדֵהּ מִנַּהּ וְאַסֵּק עַל מַדְבְּחָא בַּר מֵעֲלַת צַפְרָא׃ יח וּנְכַס יָת תּוֹרָא וְיָת
דִּכְרָא נִכְסַת קוּדְשַׁיָּא דִּי לְעַמָּא וְאַמְטִיאוּ בְּנֵי אַהֲרֹן יָת דְּמָא לֵהּ וּזְרָקֵהּ עַל מַדְבְּחָא
סְחוֹר סְחוֹר׃ יט וְיָת תַּרְבַּיָּא מִן תּוֹרָא וּמִן דִּכְרָא אֲלִיתָא וְחָפֵי גַוָּא וְכָלְיָתָא וַחֲצַר
כַּבְדָא׃ כ וְשַׁוִּיאוּ יָת תַּרְבַּיָּא עַל חֶדְוָתָא וְאַסֵּק תַּרְבַּיָּא לְמַדְבְּחָא׃ כא וְיָת חֶדְוָתָא
וְיָת שׁוֹקָא דְיַמִּינָא אֲרֵים אַהֲרֹן אֲרָמָא קֳדָם יְיָ כְּמָא דִּי פַקִּיד מֹשֶׁה׃ כב וַאֲרֵים אַהֲרֹן
יָת יְדוֹהִי עַל עַמָּא וּבָרֵכִנּוּן וּנְחַת מִלְּמֶעְבַּד חַטָּאתָא וַעֲלָתָא וְנִכְסַת קוּדְשַׁיָּא׃ כג וְעַל
מֹשֶׁה וְאַהֲרֹן לְמַשְׁכַּן זִמְנָא וּנְפַקוּ וּבָרִיכוּ יָת עַמָּא וְאִתְגְּלִי יְקָרָא דַיְיָ לְכָל עַמָּא׃

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כמשפט הַמְפֹרָשׁ בְּעוֹלַת נְדָבָה בְּוַיִּקְרָא׃ (יז) וימלא כפו. הִיא קְמִיצָה (שם)׃ מלבד עלת הבקר. כָּל אֵלֶּה עָשָׂה אַחַר עוֹלַת הַתָּמִיד׃ (יט) והמכסה. חֵלֶב הַמְכַסֶּה אֶת הַקֶּרֶב׃ (כ) וישימו את החלבים על החזות. לְאַחַר הַתְּנוּפָה נְתָנָן כֹּהֵן הַמֵּנִיף לְכֹהֵן אַחֵר לְהַקְטִירָם, נִמְצְאוּ הָעֶלְיוֹנִים לְמַטָּה (מנח׳ ס״ב)׃ (כב) ויברכם. בִּרְכַּת כֹּהֲנִים — יְבָרֶכְךָ, יָאֵר, יִשָּׂא (סוטה ל״ח)׃ וירד. מֵעַל הַמִּזְבֵּחַ׃ (כג) ויבא משה ואהרן וגו׳. לָמָּה נִכְנְסוּ? מָצָאתִי בְּפָרָשַׁת מִלּוּאִים, בְּבָרַיְתָא הַנּוֹסֶפֶת עַל תּוֹרַת כֹּהֲנִים שֶׁלָּנוּ, לָמָּה נִכְנַס מֹשֶׁה עִם אַהֲרֹן? לְלַמְּדוֹ עַל מַעֲשֵׂה הַקְּטֹרֶת, אוֹ לֹא נִכְנַס אֶלָּא לְדָבָר אַחֵר? הֲרֵינִי דָן, יְרִידָה וּבִיאָה טְעוּנָה בְרָכָה, מַה יְּרִידָה מֵעֵין עֲבוֹדָה אַף בִּיאָה מֵעֵין עֲבוֹדָה, הָא לָמַדְתָּ לָמָּה נִכְנַס מֹשֶׁה עִם אַהֲרֹן לְלַמְּדוֹ עַל מַעֲשֵׂה הַקְּטֹרֶת; דָּ״אַ כֵּיוָן שֶׁרָאָה אַהֲרֹן שֶׁקָּרְבוּ כָּל הַקָּרְבָּנוֹת וְנַעֲשׂוּ כָּל הַמַּעֲשִׂים וְלֹא יָרְדָה שְׁכִינָה לְיִשְׂרָאֵל, הָיָה מִצְטַעֵר וְאוֹמֵר, יוֹדֵעַ אֲנִי שֶׁכָּעַס הַקָּבָּ״ה עָלַי וּבִשְׁבִילִי לֹא יָרְדָה שְׁכִינָה לְיִשְׂרָאֵל, אָמַר לוֹ לְמֹשֶׁה, מֹשֶׁה אָחִי, כָּךְ עָשִׂיתָ לִּי שֶׁנִּכְנַסְתִּי וְנִתְבַּיַּשְׁתִּי?! מִיָּד נִכְנַס מֹשֶׁה

Eternal appeared unto all the people. 24And there went out fire from
before the Eternal, and consumed upon the altar the burnt offering
and the fat: *which* when all the people saw, they uttered cries of *exulta-
tion*, and fell on their faces.

10. 1And Nadab and Abihu, the sons of Aaron, took each of them his
censer, and put fire therein, and put incense thereon, and offered
strange fire before the Eternal, which he commanded them not. 2And
there went out fire from the Eternal, and devoured them; and they died
before the Eternal. 3Then Moses said unto Aaron, This *is it* that the
Eternal spake, saying, I will be sanctified in them that approach unto
me, and before all the people I will be glorified. And Aaron was
calmed. 4And Moses called Mishael and Elzaphan, the sons of Uzziel

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descended for Israel (Siphra). ויצאו ויברכו את העם AND THEY CAME OUT AND BLESSED THE PEOPLE — They said *the words that conclude "The Prayer of Moses"* (Ps. XC. 17): "May the beauty of the Lord our God be upon us" — i. e. May it be God's will that the Shechinah may rest upon the work of your hands (see Rashi on Ex. XXXIX. 43). *They invoked just this blessing and not another formula* because during the whole seven days of the installation when Moses was setting up the Tabernacle and officiating therein and dismantling it daily the Shechinah had not rested upon it and the Israelites felt ashamed, saying to Moses: "O, our Teacher Moses! All the trouble which we have taken was *only* that the Shechinah may dwell amongst us, so that we may know that the sin of the *golden* calf has been atoned for on our behalf!" He therefore had said to them (v. 6): "This is the thing which the Lord commanded that ye should do so that the glory of the Lord may appear unto you" (i. e. only after these offerings will have been brought by Aaron (cf. v. 7) will God's glory appear unto you). My brother Aaron is more worthy and excellent than I am, so that through his sacrifices and ministration the Shechinah will rest upon you, and ye will *thereby* know that the Omnipresent God has chosen him[1]) *to bring His Shechinah upon you.* **(24)** וירנו *Understand this* as the Targum *does: and they praised God.*

10. (2) ותצא אש AND THERE WENT OUT FIRE — Rabbi Eleizer said: the sons of Aaron died only because they gave decisions on religious matters[2]) in the presence of their teacher, Moses (Siphra; Erub. 63a). Rabbi Ishmael said: *they died because* they entered the Sanctuary intoxicated by wine. You may know *that this is so,* because after their death he admonished those who survived that they should not enter when intoxicated by wine (vv. 8—9). A parable! *It may be compared* to a king who had a bosom friend, etc., as is *to be found* in Leviticus Rabbah (ch. 12; cf. Biur)[3]). **(3)** הוא אשר דבר ה' וגו' THIS IS WHAT THE LORD SPAKE, etc. — Where had He spoken this? *In the statement* (Ex. XXIX. 43), "And there I will be met by the children of Israel and it (the Tabernacle) shall be sanctified by My glory (בכבודי)." Read not *here* בִּכְבוֹדִי, "by My Glory" but בִּמְכֻבָּדַי, "through My honoured ones" (Zeb. 115b). Moses here said to Aaron: "My brother, Aaron! I knew that this House was to be sanctified by those who are beloved of the Omnipresent God and I thought it would be either through me or through thee; now I see that these (thy sons who have died) are greater than me and than thee!" (Siphra). וידם אהרן AND AARON WAS SILENT — He received a reward for his silence. And what was the reward he received? That the *subsequent Divine* address was made to him alone *and not to Moses also* — for to him alone was spoken the section (vv. 9—11) dealing with those who are intoxicated by wine (see v. 8) (Zeb. 115b; Lev. R. 12)[4]). בקרבי IN THEM THAT COME NEAR UNTO ME — *i. e.* in My elect. ועל פני כל העם אכבד AND

NOTES

For Notes 1—4 see Appendix.

יְהוָה אֶל־כָּל־הָעָם׃ שלישי כד וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה
וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים
וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם׃ י א וַיִּקְחוּ
בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן
אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה
אֲשֶׁר לֹא צִוָּה אֹתָם׃ ב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה
וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה׃ ג וַיֹּאמֶר מֹשֶׁה
אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה ׀ לֵאמֹר בִּקְרֹבַי
אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אַהֲרֹן׃
ד וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֻזִּיאֵל

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כד וּנְפַקַת אֶשָּׁתָא מִן קֳדָם יְיָ וַאֲכָלַת עַל מַדְבְּחָא יָת עֲלָתָא וְיָת תַּרְבַּיָּא וַחֲזָא כָּל
עַמָּא וְשַׁבָּחוּ וּנְפָלוּ עַל אַפֵּיהוֹן: א וּנְסִיבוּ בְּנֵי אַהֲרֹן נָדָב וַאֲבִיהוּא גְּבַר מַחְתִּיתֵהּ
וִיהָבוּ בְהֵן אֶשָּׁתָא וְשַׁוִּיאוּ עֲלַהּ קְטֹרֶת בּוּסְמִין וְקָרִיבוּ קֳדָם יְיָ אֶשָּׁתָא נוּכְרֵיתָא דִּי
לָא פַקֵּיד יָתְהוֹן: ב וּנְפַקַת אֶשָּׁתָא מִן קֳדָם יְיָ וַאֲכָלַת יָתְהוֹן וּמִיתוּ קֳדָם יְיָ: ג וַאֲמַר
מֹשֶׁה לְאַהֲרֹן הוּא דִּי מַלִּיל יְיָ לְמֵימַר בְּקָרִיבַי אִתְקַדַּשׁ וְעַל אַפֵּי כָל עַמָּא אִתְיַקַּר
וּשְׁתִיק אַהֲרֹן: ד וּקְרָא מֹשֶׁה לְמִישָׁאֵל וּלְאֶלְצָפָן בְּנֵי עֻזִּיאֵל אַח אֲבוּהִי דְּאַהֲרֹן וַאֲמַר

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עִמּוֹ וּבִקְשׁוּ רַחֲמִים וְיָרְדָה שְׁכִינָה לְיִשְׂרָאֵל (ספרא): ויצאו ויברכו את העם. אָמְרוּ וִיהִי נֹעַם ה' אֱלֹהֵינוּ עָלֵינוּ, יְהִי רָצוֹן שֶׁתִּשְׁרֶה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיכֶם; לְפִי שֶׁכָּל שִׁבְעַת יְמֵי הַמִּלּוּאִים שֶׁהֶעֱמִידוֹ מֹשֶׁה לַמִּשְׁכָּן וְשִׁמֵּשׁ בּוֹ וּפְרָקוֹ בְּכָל יוֹם לֹא שָׁרְתָה בוֹ שְׁכִינָה, וְהָיוּ יִשְׂרָאֵל נִכְלָמִים וְאוֹמְרִים לְמֹשֶׁה, מֹשֶׁה רַבֵּינוּ, כָּל הַטּוֹרַח שֶׁטָּרַחְנוּ שֶׁתִּשְׁרֶה שְׁכִינָה בֵּינֵינוּ וְנֵדַע שֶׁנִּתְכַּפֵּר לָנוּ עֲוֹן הָעֵגֶל, לְכָךְ אָמַר לָהֶם זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ וְיֵרָא אֲלֵיכֶם כְּבוֹד ה' — אַהֲרֹן אָחִי כְּדַאי וְחָשׁוּב מִמֶּנִּי, שֶׁעַל יְדֵי קָרְבְּנוֹתָיו וַעֲבוֹדָתוֹ תִּשְׁרֶה שְׁכִינָה בָּכֶם וְתֵדְעוּ שֶׁהַמָּקוֹם בָּחַר בּוֹ: (כד) וירנו. כְּתַרְגּוּמוֹ:

י (ב) ותצא אש. רַ' אֱלִיעֶזֶר אוֹמֵר לֹא מֵתוּ בְּנֵי אַהֲרֹן אֶלָּא עַל יְדֵי שֶׁהוֹרוּ הֲלָכָה בִּפְנֵי מֹשֶׁה רַבָּן, רַבִּי יִשְׁמָעֵאל אוֹמֵר שְׁתוּיֵי יַיִן נִכְנְסוּ לַמִּקְדָּשׁ, תֵּדַע, שֶׁאַחַר מִיתָתָן הִזְהִיר הַנּוֹתָרִים שֶׁלֹּא יִכָּנְסוּ שְׁתוּיֵי יַיִן לַמִּקְדָּשׁ, מָשָׁל לְמֶלֶךְ שֶׁהָיָה לוֹ בֶּן בַּיִת וְכוּ', כִּדְאִיתָא בְּוַיִּקְרָא רַבָּה: (ג) הוא אשר דבר וגו'. הֵיכָן דִּבֵּר? וְנֹעַדְתִּי שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בִּכְבֹדִי (שמ' כ"ט), אַל תִּקְרֵי בִּכְבֹדִי אֶלָּא בִּמְכֻבָּדַי; אָמַר לוֹ מֹשֶׁה לְאַהֲרֹן, אַהֲרֹן אָחִי, יוֹדֵעַ הָיִיתִי שֶׁיִּתְקַדֵּשׁ הַבַּיִת בִּמְיֻדָּעָיו שֶׁל מָקוֹם, וְהָיִיתִי סָבוּר אוֹ בִּי אוֹ בְךָ, עַכְשָׁיו רוֹאֶה אֲנִי שֶׁהֵם גְּדוֹלִים מִמֶּנִּי וּמִמְּךָ (ספרא): וידם אהרן. קִבֵּל שָׂכָר עַל שְׁתִיקָתוֹ, וּמַה שָּׂכָר קִבֵּל? שֶׁנִּתְיַחֵד עִמּוֹ הַדִּבּוּר — שֶׁנֶּאֶמְרָה לוֹ לְבַדּוֹ פָּרָשַׁת שְׁתוּיֵי יַיִן (ויק"ר י"ב): בקרבי. בִּבְחִירַי: ועל פני כל העם אכבד. כְּשֶׁהַקָּבָּ"ה עוֹשֶׂה דִין בְּצַדִּיקִים מִתְיָרֵא וּמִתְעַלֶּה וּמִתְקַלֵּס, אִם כֵּן בְּאֵלּוּ, כָּל שֶׁכֵּן בָּרְשָׁעִים; וְכֵן הוּא אוֹמֵר נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ (תהלים ס"ח), אַל תִּקְרֵי מִמִּקְדָּשֶׁיךָ אֶלָּא מִמְּקֻדָּשֶׁיךָ:

the uncle of Aaron, and said unto them, Approach, carry your brethren from before the sanctuary out of the camp. 5 So they approached, and carried them in their garments out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let *the hair* of your heads not be in disorder, neither unrip your garments; lest ye die, and lest He be angry with all the assembly: but let your brethren, the whole house of Israel, weep for the burning which the Eternal hath kindled. 7 And ye shall not go out from the entrance of the appointed tent, lest ye die: for the anointing oil of the Eternal *is* upon you. And they did according to the word of Moses. 8 And the Eternal spake unto Aaron, saying, 9 Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the appointed tent, lest ye die: *it shall be* an ordinance for ever throughout your generations; 10 And that ye may make a distinction between

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BEFORE ALL THE PEOPLE I WILL BE HONOURED — When the Holy One, blessed be He, executes judgment upon the righteous He becomes feared, and exalted and praised. If *this be* so in the case of these (when He judges the righteous) how much more is it so in the case of the wicked (i. e. when He punishes the wicked)! And in a similar sense it says (Ps. LXVIII. 36) "Thou art feared, O god, ממקדשיך". Read not *here* מִמִּקְדָּשֶׁיךָ, "from out of Thy sanctuaries", but מִמְּקֻדָּשֶׁיךָ "because of Thy sanctified ones"[1]). **(4)** דד אהרן THE UNCLE OF AARON — Uzziel was Amram's brother, as it is said (Ex. VI. 18) "And the sons of Kehath were [Amram .... and Uzziel]". שאו את אחיכם וגו׳ CARRY YOUR BRETHREN etc. — as a man who says to his fellow: Remove the corpse from before the bride in order not to disturb the joy[2]). **(5)** בכתנתם IN THEIR GARMENTS — *in those* of the dead (not in their own garments)[3]). This tells us that their garments had not been destroyed by fire, but their souls *alone* (neither their clothing nor bodies showed signs of burning; they had been struck by fire inwardly): there entered into their nostrils something like two threads of fire *which burnt them to death* (Siphra; Sanh. 52a). **(6)** אל תפרעו [ראשיכם] *means,* let not your hair grow long (cf. Num. VI. 5) (Siphra). From this (from the fact that Scripture forbade these particular mourners to let their hair grow long) *it follows* that an אבל (one mourning the death of a near relative) is forbidden to cut his hair. *Moses' words therefore signified: Ordinarily an* אבל *may not cut his hair* but ye, disturb ye not the joy of the Omnipresent God *by displaying signs of mourning* (M. Kat. 14b.). ולא תמתו LEST YE DIE — Consequently if ye do *this* ye shall die (Siphra). ואחיכם כל בית ישראל BUT (LET) YOUR BRETHREN, THE WHOLE OF ISRAEL [WEEP] — From this *it follows* that for the miseries of the learned the duty devolves upon everyone (the entire community) to mourn (cf. M. Kat. 28b.). **(9)** יין ושכר [DO NOT DRINK] WINE NOR STRONG DRINK — *do not drink* wine in a manner that brings out its intoxicating force[4]) (i. e. do not drink a "log" of wine) (Siphra; Kerith. 13b). בבאכם אל אהל מועד WHEN YE GO INTO THE APPOINTED TENT — I have *in these words* only *a law that forbids this* when ye go into the Sanctuary; whence *can it be derived that it applies also* whenever they approached the *outer* altar? But there is mention here of entering into the appointed tent and there is mention, in connection with the sanctification (the washing) of the hands and feet, of entering into the appointed tent (Ex. XXX. 20). What *is the law* there? It (the Torah) made *the law regarding* approaching to the altar exactly similar to *that regarding* entering the appointed tent ("when they go into the appointed tent they shall wash with water . . . or when they come near to the altar")! Here, also, it makes approaching the altar exactly similar to entering the appointed tent (Siphra). **(10)** ולהבדיל AND TO

NOTES

For Notes 1—4 see Appendix.

דֹּ֣ד אַהֲרֹ֑ן וַיֹּ֣אמֶר אֲלֵהֶ֗ם קִ֠רְב֞וּ שְׂא֤וּ אֶת־אֲחֵיכֶם֙
מֵאֵ֣ת פְּנֵי־הַקֹּ֔דֶשׁ אֶל־מִח֖וּץ לַֽמַּחֲנֶֽה׃ ה וַֽיִּקְרְב֗וּ
וַיִּשָּׂאֻם֙ בְּכֻתֳּנֹתָ֔ם אֶל־מִח֖וּץ לַֽמַּחֲנֶ֑ה כַּאֲשֶׁ֖ר דִּבֶּ֥ר
מֹשֶֽׁה׃ ו וַיֹּ֣אמֶר מֹשֶׁ֣ה אֶֽל־אַהֲרֹ֡ן וּֽלְאֶלְעָזָר֩ וּלְאִֽיתָמָ֨ר ׀
בָּנָ֜יו רָאשֵׁיכֶ֥ם אַל־תִּפְרָ֣עוּ ׀ וּבִגְדֵיכֶ֤ם לֹֽא־תִפְרֹ֙מוּ֙
וְלֹ֣א תָמֻ֔תוּ וְעַ֥ל כָּל־הָעֵדָ֖ה יִקְצֹ֑ף וַאֲחֵיכֶם֙ כָּל־בֵּ֣ית
יִשְׂרָאֵ֔ל יִבְכּוּ֙ אֶת־הַשְּׂרֵפָ֔ה אֲשֶׁ֖ר שָׂרַ֥ף יְהוָֽה׃
ז וּמִפֶּ֩תַח֩ אֹ֨הֶל מוֹעֵ֜ד לֹ֤א תֵֽצְאוּ֙ פֶּן־תָּמֻ֔תוּ כִּי־שֶׁ֛מֶן
מִשְׁחַ֥ת יְהוָ֖ה עֲלֵיכֶ֑ם וַֽיַּעֲשׂ֖וּ כִּדְבַ֥ר מֹשֶֽׁה׃ פ
ח וַיְדַבֵּ֣ר יְהוָ֔ה אֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ ט יַ֣יִן וְשֵׁכָ֞ר אַל־
תֵּ֣שְׁתְּ ׀ אַתָּ֣ה ׀ וּבָנֶ֣יךָ אִתָּ֗ךְ בְּבֹאֲכֶ֛ם אֶל־אֹ֥הֶל מוֹעֵ֖ד
וְלֹ֣א תָמֻ֑תוּ חֻקַּ֥ת עוֹלָ֖ם לְדֹרֹתֵיכֶֽם׃ י וּֽלְהַבְדִּ֔יל בֵּ֥ין

°הקורא יטעים הגריש קודם התלישא ושניהם על הבי'

אונקלוס

לְהוֹן קְרִיבוּ טוּלוּ יָת אֲחוּכוֹן מִן קֳדָם (אַפֵּי) קוּדְשָׁא לְמִבָּרָא לְמַשְׁרִיתָא: ה וּקְרִיבוּ
וּנְטָלֻנוּן בְּכִתּוּנֵיהוֹן לְמִבָּרָא לְמַשְׁרִיתָא כְּמָא דִי מַלִּיל מֹשֶׁה: ו וַאֲמַר מֹשֶׁה לְאַהֲרֹן
וּלְאֶלְעָזָר וּלְאִיתָמָר בְּנוֹהִי רֵישֵׁיכוֹן לָא תְרַבּוֹן פְּרוּעַ וּלְבוּשֵׁיכוֹן לָא תְבַזְּעוּן וְלָא
תְמוּתוּן וְעַל כָּל כְּנִשְׁתָּא יְהֵי רוּגְזָא וַאֲחֵיכוֹן כָּל בֵּית יִשְׂרָאֵל יִבְכּוּן יָת יְקֵדְתָא דִּי
אוֹקִיד יְיָ: ז וּמִתְּרַע מַשְׁכַּן זִמְנָא לָא תִפְּקוּן דִּילְמָא תְמוּתוּן אֲרֵי מְשַׁח רְבוּתָא דַּיְיָ
עֲלֵיכוֹן וַעֲבָדוּ כְּפִתְגָּמָא דְמֹשֶׁה: ח וּמַלִּיל יְיָ לְאַהֲרֹן לְמֵימָר: ט חֲמַר וּמְרַוֵּי לָא תִשְׁתֵּי
אַתְּ וּבְנָיךְ עִמָּךְ בְּמֵעַלְכוֹן לְמַשְׁכַּן זִמְנָא וְלָא תְמוּתוּן קְיָם עָלַם לְדָרֵיכוֹן: י וּלְאַפְרָשָׁא

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(ד) דד אהרן. עֻזִּיאֵל אֲחִי עַמְרָם הָיָה שֶׁנֶּאֱמַר וּבְנֵי קְהָת וְגוֹ' (שמ' ו'): שאו את אחיכם וגו'. כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ, הַעֲבֵר אֶת הַמֵּת מִלִּפְנֵי הַכַּלָּה שֶׁלֹּא לְעַרְבֵּב אֶת הַשִּׂמְחָה: (ה) בכתנתם. שֶׁל מֵתִים: מְלַמֵּד שֶׁלֹּא נִשְׂרְפוּ בִגְדֵיהֶם אֶלָּא נִשְׁמָתָם, כְּמִין שְׁנֵי חוּטִין שֶׁל אֵשׁ נִכְנְסוּ לְתוֹךְ חוֹטְמֵיהֶם (ספרא): (ו) אל תפרעו. אַל תְּגַדְּלוּ שֵׂעָר, מִכָּאן שֶׁאָבֵל אָסוּר בְּתִסְפּוֹרֶת, אֲבָל אַתֶּם אַל תְּעַרְבְּבוּ שִׂמְחָתוֹ שֶׁל מָקוֹם (מ"ק י"ד): ולא תמתו. הָא אִם תַּעֲשׂוּ תָּמוּתוּ (ספרא): ואחיכם כל בית ישראל. מִכָּאן שֶׁצָּרָתָן שֶׁל תַּלְמִידֵי חֲכָמִים מֻטֶּלֶת עַל הַכֹּל לְהִתְאַבֵּל בָּהּ (מ"ק כ"ח): (ט) יין ושכר. יַיִן דֶּרֶךְ שִׁכְרוּתוֹ (ספרא): בבאכם אל אהל מועד. אֵין לִי אֶלָּא בְּבֹאָכֶם לַהֵיכָל, בְּגִשְׁתָּם לַמִּזְבֵּחַ מִנַּיִן? נֶאֱמַר כָּאן בִּיאַת אֹהֶל מוֹעֵד וְנֶאֱמַר בְּקִדּוּשׁ יָדַיִם וְרַגְלַיִם בִּיאַת אֹהֶל מוֹעֵד, מַה לְּהַלָּן עָשָׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד, אַף כָּאן עָשָׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד (שם): (י) ולהבדיל. כְּדֵי שֶׁתַּבְדִּילוּ

the holy and the unholy, and between the unclean and the clean; [11]And that ye may teach the children of Israel all the statutes which the Eternal hath spoken unto them by the hand of Moses. [12]And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the oblation that was left from the fire offerings of the Eternal and eat it as unleavened cakes beside the altar; for it *is* most holy. [13]And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the fire offerings of the Eternal: for so I am commanded. [14]And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they are* thy due, and thy sons' due, which are given out of the sacrifice of feast offerings of the children

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DISTINGUISH [BETWEEN THE HOLY AND THE UNHOLY] — *i.e., Observe this law* in order that ye may be able to distinguish between a holy (valid) sacrificial act and one which has become profane (invalid). Thus you may learn that if one performed a sacrificial rite *in a state of intoxication* his ministry was invalid (Siphra; Zeb. 17b). **(11)** ולהורת AND TO TEACH [THE CHILDREN OF ISRAEL] — This informs us that an intoxicated person is forbidden to pronounce religious decisions. One might *think that if he does so* he is liable to the death penalty! It, however, says: "[Do not drink wine] thou (Aaron), nor thy sons with thee ... lest ye die" — priests when they minister *in a state of intoxication are punishable* by death, but the Sages when they *thus* render decisions are not punishable by death (Siphra). **(12)** הנותרים WHO WERE LEFT from death. This teaches us that upon them, also, death had been pronounced *in punishment* for the sin of the *golden* calf. This is what is meant *by the words* (Deut. IX. 20) "And with Aaron the Lord was very angry to destroy him", for the expression "destruction" means the extirpation of offspring, as it is said (Amos II. 9) "And I destroyed its fruit above". Moses' prayer, however, made half *the sentence* of none effect, (so that only two of Aaron's four sons died) as it is said (Deut. IX. 20) "And I prayed also on behalf of Aaron at that time" (cf. Rashi on that passage). קחו את המנחה TAKE THE MEAL OFFERING, although ye are אוננים[1]) and the holy things are forbidden to an אונן. את המנחה THE MEAL-OFFERING — This was the meal-offering *prescribed* for the eighth day *of the installation ceremony* and the meal-offering of Nachshon (Num. VII. 13; cf. Siphra)[2]). ואכלוה מצות AND EAT IT AS UNLEAVENED CAKES — Why is this stated at all, *since this regulation regarding the meal-offering has been previously laid down* (cf. VI. 9)? Since, however, this (the meal-offering prescribed for the installation ceremony) was a communal meal-offering (cf. IX. 3—4) and an occasional meal-offering, and nothing similar to it *had been commanded* for future generations *and it was therefore possible that the regulations relating to meal-offerings in general did not apply*, it was necessary expressly to set forth in respect of it the law *already laid down* for other meal-offerings (Siphra). **(13)** וחק בניך AND THY SONS' PORTION — *Daughters are not mentioned as is the case in v. 14 because* daughters have no portion in *these* holy things (meal-offerings; cf. VI. 10—11). כי כן צויתי FOR SO AM I COMMANDED — that they must eat it *even* when they have the status of אוננים (Siphra; Zeb. 101a)[3]). **(14)** ואת חזה התנופה AND THE WAVE BREAST of the communal[4]) peace-offerings, תאכלו במקום טהור YE SHALL EAT IN A CLEAN PLACE — But had they eaten those that preceded this (the sin-offering and the meal-offering) in an unclean place? But *he said this* because the preceding ones being holy in the highest degree the eating of them had necessarily to take place in a holy spot (in the court of the Tabernacle), but these, however, were not required *to be eaten* "within the hangings" (i. e. in the court which was enclosed by hangings), but they were, however, required to be eaten in the camp of Israel (and not

NOTES

For Notes 1—4 see Appendix.

הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר: יא וּלְהוֹרֹת
אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה
אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ רביעי יב וַיְדַבֵּר מֹשֶׁה אֶל־
אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר | בָּנָיו הַנּוֹתָרִים
קְחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ
מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קָדָשִׁים הִוא: יג וַאֲכַלְתֶּם
אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי
יְהוָה כִּי־כֵן צֻוֵּיתִי: יד וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת | שׁוֹק
הַתְּרוּמָה תֹּאכְלוּ בְּמָקוֹם טָהוֹר אַתָּה וּבָנֶיךָ וּבְנֹתֶיךָ
אִתָּךְ כִּי־חָקְךָ וְחָק־בָּנֶיךָ נִתְּנוּ מִזִּבְחֵי שַׁלְמֵי בְּנֵי

אונקלוס

בֵּין קוּדְשָׁא וּבֵין חֻלָּא וּבֵין מְסָאֲבָא וּבֵין דַּכְיָא: יא וּלְאַלָּפָא יָת בְּנֵי יִשְׂרָאֵל יָת כָּל
קְיָמַיָּא דִּי מַלֵּיל יְיָ לְהוֹן בִּידָא דְמֹשֶׁה: יב וּמַלִּיל מֹשֶׁה עִם אַהֲרֹן וְעִם אֶלְעָזָר וְעִם
אִיתָמָר בְּנוֹהִי דְּאִשְׁתָּאֲרוּ סִיבוּ יָת מִנְחָתָא דְּאִשְׁתָּאֲרַת מִקֻּרְבָּנַיָּא דַּייָ וְאִכְלוּהָ פַּטִּיר
בִּסְטַר מַדְבְּחָא אֲרֵי קֹדֶשׁ קוּדְשִׁין הִיא: יג וְתֵיכְלוּן יָתַהּ בַּאֲתַר קַדִּישׁ אֲרֵי חֳלָקָךְ
וַחֲלַק בְּנָיךְ הִיא מִקֻּרְבָּנַיָּא דַּייָ אֲרֵי כֵן אִתְפַּקָּדִית: יד וְיָת חֶדְיָא דַּאֲרָמוּתָא וְיָת שׁוֹקָא
דְּאַפְרָשׁוּתָא תֵּיכְלוּן בַּאֲתַר דְּכֵי אַתְּ וּבְנָיךְ וּבְנָתָיךְ עִמָּךְ אֲרֵי חֳלָקָךְ וַחֲלַק בְּנָיךְ

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בֵּין עֲבוֹדָה קְדוֹשָׁה לִמְחֻלֶּלֶת, הָא לָמַדְתָּ שֶׁאִם עָבַד עֲבוֹדָתוֹ פְּסוּלָה (שם): (יא) ולהורת.
לִמֵּד שֶׁאָסוּר שִׁכּוֹר בְּהוֹרָאָה, יָכוֹל יְהֵא חַיָּב מִיתָה, תַּ"ל אַתָּה וּבָנֶיךָ אִתָּךְ, וְלֹא תָמֻתוּ, כֹּהֲנִים
בַּעֲבוֹדָתָם בְּמִיתָה, וְאֵין חֲכָמִים בְּהוֹרָאָתָן בְּמִיתָה (שם): (יב) הנותרים. מִן הַמִּיתָה, מְלַמֵּד
שֶׁאַף עֲלֵיהֶן נִקְנְסָה מִיתָה עַל עֲוֹן הָעֵגֶל, הוּא שֶׁנֶּאֱמַר (דב' ט'), וּבְאַהֲרֹן הִתְאַנַּף ה' מְאֹד
לְהַשְׁמִידוֹ, וְאֵין הַשְׁמָדָה אֶלָּא כִּלּוּי בָּנִים, שֶׁנֶּאֱמַר (עמוס ב'), וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל,
וּתְפִלָּתוֹ שֶׁל מֹשֶׁה בִּטְּלָה מֶחֱצָה, שֶׁנֶּאֱמַר (דב' ט'), וָאֶתְפַּלֵּל גַּם בְּעַד אַהֲרֹן בָּעֵת הַהִיא:
קחו את המנחה. אַף עַל פִּי שֶׁאַתֶּם אוֹנְנִין וְקָדָשִׁים אֲסוּרִים לְאוֹנֵן: את המנחה. זוֹ מִנְחַת
שְׁמִינִי וּמִנְחַת נַחְשׁוֹן (ספרא): ואכלוה מצות. מַה תַּ"ל? לְפִי שֶׁהִיא מִנְחַת צִבּוּר וּמִנְחַת
שָׁעָה וְאֵין כַּיּוֹצֵא בָהּ לְדוֹרוֹת, הֻצְרַךְ לְפָרֵשׁ בָּהּ דִּין שְׁאָר מְנָחוֹת (שם): (יג) וחק בניך.
אֵין לַבָּנוֹת חֹק בַּקֳּדָשִׁים (שם): כי כן צויתי. בַּאֲנִינוּת יֹאכְלוּהָ (שם; זבח' ק"א): (יד) ואת
חזה התנופה. שֶׁל שַׁלְמֵי צִבּוּר, תאכלו במקום טהור. וְכִי אֶת הָרִאשׁוֹנִים אָכְלוּ בְּמָקוֹם
טָמֵא? אֶלָּא הָרִאשׁוֹנִים שֶׁהֵם קָדְשֵׁי קָדָשִׁים הֻזְקְקָה אֲכִילָתָם בְּמָקוֹם קָדוֹשׁ, אֲבָל אֵלּוּ
אֵין צְרִיכִים תּוֹךְ הַקְּלָעִים אֲבָל צְרִיכִים הֵם לְאָכֹל תּוֹךְ מַחֲנֵה יִשְׂרָאֵל שֶׁהוּא טָהוֹר מִלְּבֹא
שָׁם מְצוֹרָעִים; מִכַּאן שֶׁקָּדָשִׁים קַלִּים נֶאֱכָלִין בְּכָל הָעִיר (שם נ"ה): אתה ובניך ובנתיך.
אַתָּה וּבָנֶיךָ בְּחֵלֶק אֲבָל בְּנוֹתֶיךָ לֹא בְחֵלֶק, אֶלָּא אִם תִּתְּנוּ לָהֶם מַתָּנוֹת רַשָּׁאוֹת הֵן לֶאֱכוֹל
בְּחָזֶה וָשׁוֹק, אוֹ אֵינוֹ אֶלָּא אַף הַבָּנוֹת בְּחֵלֶק? תַּלְמוּד לוֹמַר כִּי חָקְךָ וְחָק בָּנֶיךָ נִתְּנוּ — חק

of Israel. 15 The heave shoulder, and the wave breast shall they bring,
with the fire offerings of the fat, to wave *it for* a wave offering before
the Eternal; and it shall be thine, and thy sons' with thee, by a statute
for ever; as the Eternal hath commanded. 16 And Moses diligently sought
the goat of the sin offering, and, behold, it was burnt: and he was
angry with Eleazar and Ithamar, the sons of Aaron *who were* left *alive*,
saying. 17 Wherefore have ye not eaten the sin offering in the holy place,
seeing it *is* most holy, and *God* hath given it you to bear the iniquity of
the congregation, to make expiation for them before the Eternal? 18 Be-
hold, the blood of it was not brought in within the holy *place*: ye should
indeed have eaten it in the holy *place*, as I commanded. 19 And Aaron said

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beyond the confines of that camp), that being a clean place in so far as lepers were precluded from entering it. From this *we infer* that sacrifices holy in a lower degree, *being similar to the peace-offerings mentioned here*, may be eaten anywhere within the city *of Jerusalem, this area corresponding to "the camp of Israel" in the wilderness* (see Rashi on IV. 12; Zeb. 55a). אתה ובניך ובנתיך THOU AND THY SONS AND THY DAUGHTERS — Y o u and your s o n s *have a claim* to a portion, but your d a u g h t e r s have no *claim to a* portion; if, however, you give them *part of these sacrifices* as a gift they are permitted to eat of the breast and the shoulder. Or *perhaps* this is not *the meaning*, but *it means that* the daughters have also *a claim to* a portion? It, however, states *immediately afterwards:* "for as t h y due and thy sons' due are they given" there is a due to s o n s but there is no due to d a u g h t e r s (Siphra). **(15)** על אשי החלבים WITH THE FIRE OFFERINGS OF THE FAT — From this *we may learn* that the fat-portions were beneath *the others* at the time of waving (ib.). And as for the exposition of the texts *in such a manner* that they shall not contradict each other I have already explained the three of them in the section צו את אהרן (VII. 30; see Rashi thereon). **(16)** שעיר החטאת THE GOAT OF THE SIN OFFERING — This was the goat of the additonal offerings of the New Moon. Three goats for sin-offerings had been sacrificed that day: a goat of the kids *prescribed for the installation ceremony* (see IX. 3), and the goat brought by Nachshon *as a free-will offering*, and the goat for the New Moon. Of all these, this *last* alone had been burnt, and the Sages of Israel differ in their opinions regarding the matter. Some say that it was on account of some uncleanness (unclean thing) which had touched it that it was burnt, whilst others say that it had been burnt on account of the state of mourning *in which Aaron's sons were*, for it was a holy sacrifice *ordained* for all generations *and was not of an exceptional character* whilst in the case of the occasional holy sacrifices (the two other goats) they relied on Moses' *statement* when he said in respect to the *occasional* meal-offering (v. 12), "and eat it as unleavened cakes", *although you are Onanim, and they took this to apply also to those goats which were also of an occasional character* (Siphra; Zeb. 101a). דרש דרש [MOSES] DILIGENTLY ENQUIRED ABOUT — *The repetition of the word implies that he made* t w o enquiries: why has this (the goat for the New Moon) been burnt and why have these *other goats* been eaten? Thus it is stated in Torath Cohanim[1]). על אלעזר ועל איתמר [HE WAS ANGRY] WITH ELEAZAR AND ITHAMAR — Out of the respect *due* to Aaron he turned towards his sons and showed himself angry *with them instead of with Aaron* (Siphra), לאמר SAYING (i. e. that they should say or speak) — He said to them, "Give me replies to my questions" (ib.). **(17)** מדוע לא אכלתם את החטאת במקום הקדש WHEREFORE HAVE YE NOT EATEN THE SIN OFFERING IN THE HOLY PLACE? — But had they eaten it o u t s i d e the holy place? Had they not burnt it? What *then did he mean when* he said "in the holy place"? But he said to them *in effect:* Had it perhaps gone forth (been taken forth) outside the hangings *of the court* and

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1) See Appendix.

יִשְׂרָאֵל׃ טו שׁוֹק הַתְּרוּמָה וַחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי
הַחֲלָבִים יָבִיאוּ לְהָנִיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ
וּלְבָנֶיךָ אִתְּךָ לְחָק־עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה׃
חמישי טז וְאֵת ׀ שְׂעִיר הַחַטָּאת דָּרֹשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה
שֹׂרָף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן
הַנּוֹתָרִם לֵאמֹר׃ יז מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת
בִּמְקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קָדָשִׁים הִוא וְאֹתָהּ ׀ נָתַן
לָכֶם לָשֵׂאת אֶת־עֲוֺן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי
יְהוָה׃ יח הֵן לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה
אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוֵּיתִי׃ יט וַיְדַבֵּר

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אִתְיְהִיבוּ כְּנִכְסַת קוּדְשַׁיָּא דִּבְנֵי יִשְׂרָאֵל׃ ט״ שׁוֹקָא דְאַפְרָשׁוּתָא וְחֶדְיָא דַאֲרָמוּתָא
עַל קֻרְבָּנֵי תַרְבַּיָּא יַיְתוּן לַאֲרָמָא אֲרָמָא קֳדָם יְיָ וִיהֵי לָךְ וְלִבְנָיךְ עִמָּךְ לִקְיָם עָלַם כְּמָא
דִי פַּקִּיד יְיָ׃ טז וְיָת צְפִירָא דְחַטָּאתָא מִתְבַּע תְּבָעֵי מֹשֶׁה וְהָא אִתּוֹקַד וּרְגֵז עַל אֶלְעָזָר
וְעַל אִיתָמָר בְּנֵי אַהֲרֹן דְּאִשְׁתְּאָרוּ לְמֵימָר׃ יז מָדֵין לָא אֲכַלְתּוּן יָת חַטָּאתָא בַּאֲתַר
קַדִּישׁ אֲרֵי קֹדֶשׁ קוּדְשִׁין הִיא וְיָתַהּ יְהַב לְכוֹן לְסַלָּחָא עַל חוֹבֵי כְנִשְׁתָּא לְכַפָּרָא עֲלֵיהוֹן
קֳדָם יְיָ׃ יח הָא לָא מִתָּעַל יָת דְּמַהּ לְבֵית קוּדְשָׁא לְגָוָּא מֵיכַל תֵּיכְלוּן יָתַהּ בְּקוּדְשָׁא

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לַבָּנִים וְאֵין חֹק לַבָּנוֹת (ספרא)׃ (טו) על אשי החלבים. מִכָּאן שֶׁהַחֲלָבִים לְמַטָּה בִּשְׁעַת תְּנוּפָה, וְיִשּׁוּב הַמִּקְרָאוֹת שֶׁלֹּא יַכְחִישׁוּ זֶה אֶת זֶה כְּבָר פֵּרַשְׁתִּי אֶת שְׁלָשְׁתָּן בְּצַו אֶת אַהֲרֹן׃ (טז) שעיר החטאת. שְׂעִיר מוּסְפֵי רֹאשׁ חֹדֶשׁ; וּשְׁלֹשָׁה שְׂעִירֵי חַטָּאוֹת קָרְבוּ בוֹ בַּיּוֹם, שְׂעִיר עִזִּים וּשְׂעִיר נַחְשׁוֹן וּשְׂעִיר רֹאשׁ חֹדֶשׁ, וּמִכֻּלָּן לֹא נִשְׂרַף אֶלָּא זֶה; וְנֶחְלְקוּ בַּדָּבָר חַכְמֵי יִשְׂרָאֵל, יֵשׁ אוֹמְרִים מִפְּנֵי הַטֻּמְאָה שֶׁנָּגְעָה בוֹ נִשְׂרַף, וְיֵשׁ אוֹמְרִים מִפְּנֵי אֲנִינוּת נִשְׂרַף, לְפִי שֶׁהוּא קָדְשֵׁי דוֹרוֹת, אֲבָל בְּקָדְשֵׁי שָׁעָה סָמְכוּ עַל מֹשֶׁה שֶׁאָמַר לָהֶם בַּמִּנְחָה וְאִכְלוּהָ מַצּוֹת (ספרא; זבחי׳ ק״א)׃ דרש דרש. שְׁתֵּי דְרִישׁוֹת: מִפְּנֵי מָה נִשְׂרַף זֶה? וּמִפְּנֵי מָה נֶאֶכְלוּ אֵלּוּ? כָּךְ הִיא בְּתוֹרַת כֹּהֲנִים׃ על אלעזר ועל איתמר. בִּשְׁבִיל כְּבוֹדוֹ שֶׁל אַהֲרֹן הָפַךְ פָּנָיו כְּנֶגֶד הַבָּנִים וְכָעַס (ספרא)׃ לאמר. אָמַר לָהֶם הֲשִׁיבוּנִי עַל דְּבָרַי (שם)׃ (יז) מדוע לא אכלתם את החטאת במקום הקדש. וְכִי חוּץ לַקֹּדֶשׁ אֲכָלוּהָ, וַהֲלֹא שְׂרָפוּהָ, וּמַהוּ אוֹמֵר בִּמְקוֹם הַקֹּדֶשׁ? אֶלָּא אָמַר לָהֶם, שֶׁמָּא חוּץ לַקְּלָעִים יָצְאָה וְנִפְסְלָה? — כי קדש קדשים הוא וְנִפְסָלִין בְּיוֹצֵא — וְהֵם אָמְרוּ לוֹ „לָאו", אָמַר לָהֶם הוֹאִיל וּבִמְקוֹם הַקֹּדֶשׁ הָיְתָה, מַדּוּעַ לֹא אֲכַלְתֶּם אוֹתָהּ? (שם)׃ ואתה נתן לכם לשאת וגו׳. שֶׁהַכֹּהֲנִים אוֹכְלִים וּבְעָלִים מִתְכַּפְּרִים (שם)׃ לשאת את עון העדה. מִכָּאן לָמַדְנוּ שֶׁשְּׂעִיר רֹאשׁ חֹדֶשׁ הָיָה, שֶׁהוּא מְכַפֵּר עֲוֹן טֻמְאַת מִקְדָּשׁ וְקָדָשָׁיו, שֶׁחַטַּאת שְׁמִינִי וְחַטַּאת נַחְשׁוֹן לֹא לְכַפָּרָה בָּאוּ (זבחי׳ ק״א)׃ (יח) הן לא הובא וגו׳. שֶׁאִילוּ הוּבָא, הָיָה לָכֶם לְשָׂרְפָהּ, כְּמוֹ שֶׁנֶּאֱמַר (ויק׳ ו׳), וְכָל חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ וְגו׳ (פס׳ פ״ב)׃ אכל תאכלו אתה. הָיָה לָכֶם לְאָכְלָהּ אַף עַל פִּי שֶׁאַתֶּם אוֹנְנִים׃ כאשר צויתי לָכֶם בַּמִּנְחָה׃ (יט) וידבר

unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Eternal; and such things have befallen me: and *if* I had eaten the sin offering to-day, should it have been pleasing in the eyes of the Eternal? [20]And when Moses heard *that*, it was pleasing in his eyes.

11. [1]And the Eternal spake unto Moses, and to Aaron, saying unto them, [2]Speak unto the children of Israel, saying, These *are* the animals which ye may eat among all the beasts that *are* on the earth. [3]Whatsoever divideth

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so become invalid, כי קדש קדשים הוא FOR IT IS HOLY IN THE HIGHEST DEGREE, and *such sacrifices* become invalid through being taken outside *the hangings? If this was so you have done right in burning it!* But they replied to him, "No, *it has not been taken forth!*" He *thereupon* said to them, "Since it remained in the holy place (במקום הקדש), wherefore have ye not eaten it (מדוע לא אכלתם)?!" (Siphra; cf. Zeb. 101a.) ואתה נתן לכם לשאת וגו' AND HE HATH GIVEN IT TO YOU TO BEAR [THE INIQUITY] etc., — for *only if* the priests eat *it* are the owners *of the sin-offering (the entire Congregation in the case of the goat for the New Moon)* atoned for (Siphra). לשאת את עון העדה TO BEAR THE INIQUITY OF THE CONGREGATION — From this we learn that it must have been the goat for the New Moon *about which he made the enquiries*, for it was this that made atonement for iniquity involved in *causing* uncleanness to the Sanctuary and holy food (cf. Sheb. 2a), whilst the sin-offering for the eighth *day of the installation ceremony* and the sin-offering of Nachshan did not come (were not intended) for the purpose of atonement[1]) (Zeb. 101b). **(18)** הן לא הובא וגו' BEHOLD [THE BLOOD OF IT] WAS NOT

NOTES

[1]) See Appendix.

אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־חַטָּאתָם
וְאֶת־עֹלָתָם לִפְנֵי יְהוָה וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה
וְאָכַלְתִּי חַטָּאת הַיּוֹם הַיִּיטַב בְּעֵינֵי יְהוָה: כ וַיִּשְׁמַע
מֹשֶׁה וַיִּיטַב בְּעֵינָיו: פ ששי יא א וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם: ב דַּבְּרוּ אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־
הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ: ג כֹּל ׀ מַפְרֶסֶת פַּרְסָה

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כְּמָא דִי פַקֵּדִית: יט וּמַלֵּיל אַהֲרֹן עִם מֹשֶׁה הָא יוֹמָא דֵין קָרִיבוּ יָת חַטָּאתְהוֹן וְיָת
עֲלָתְהוֹן קֳדָם יְיָ וַעֲרָעָא יָתִי עָקָן כְּאִלֵּין אִלּוּ פוֹן אֲכָלִית חַטָּאתָא יוֹמָא דֵין הֲתַקִּין קֳדָם
יְיָ: כ וּשְׁמַע מֹשֶׁה וּשְׁפַר בְּעֵינוֹהִי: א וּמַלֵּיל יְיָ עִם מֹשֶׁה וּלְאַהֲרֹן לְמֵימַר לְהוֹן: ב מַלִּילוּ
עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר דָּא חַיְתָא דִי תֵיכְלוּן מִכָּל בְּעִירָא דִי עַל אַרְעָא: ג כֹּל דִי

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אהרן. אֵין לְשׁוֹן דִּבּוּר אֶלָּא לְשׁוֹן עַז, שֶׁנֶּאֱמַר וַיְדַבֵּר הָעָם וְגוֹ׳ (במ׳ כ״א), אֶפְשָׁר מֹשֶׁה קָצַף עַל אֶלְעָזָר וְעַל אִיתָמָר וְאַהֲרֹן מְדַבֵּר? הָא יָדַעְתָּ שֶׁלֹּא הָיְתָה אֶלָּא מִדֶּרֶךְ כָּבוֹד; אָמְרוּ: אֵינוֹ בַּדִּין שֶׁיְּהֵא אָבִינוּ יוֹשֵׁב וְאָנוּ מְדַבְּרִים לְפָנָיו, וְאֵינוֹ בַּדִּין שֶׁיְּהֵא תַלְמִיד מֵשִׁיב אֶת רַבּוֹ; יָכוֹל מִפְּנֵי שֶׁלֹּא הָיָה בְאֶלְעָזָר לְהָשִׁיב? ת״ל וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא וְגוֹמֵר (שם ל״א), הֲרֵי כְּשֶׁרָצָה, דִּבֵּר לִפְנֵי מֹשֶׁה וְלִפְנֵי הַנְּשִׂיאִים, זוּ מָצָאתִי בְּסִפְרֵי שֶׁל פָּנִים שֵׁנִי: הן היום הקריבו. מַהוּ אוֹמֵר? אֶלָּא אָמַר לוֹ מֹשֶׁה: שֶׁמָּא זְרַקְתֶּם דָּמָהּ אוֹנְנִין, שֶׁאוֹנֵן שֶׁעָבַד חִלֵּל?! אָמַר לוֹ אַהֲרֹן וְכִי הֵם הִקְרִיבוּ שֶׁהֵם הֶדְיוֹטוֹת? אֲנִי הִקְרַבְתִּי שֶׁאֲנִי כֹהֵן גָּדוֹל וּמַקְרִיב אוֹנֵן (זבח׳ ק״א): ותקראנה אתי כאלה. אֲפִילוּ לֹא הָיוּ הַמֵּתִים בָּנַי, אֶלָּא שְׁאָר קְרוֹבִים שֶׁאֲנִי חַיָּב לִהְיוֹת אוֹנֵן עֲלֵיהֶם כָּאֵלּוּ, כְּגוֹן כָּל הָאֲמוּרִים בְּפָרָשַׁת כֹּהֲנִים שֶׁהַכֹּהֵן מִטַּמֵּא לָהֶם (ספרא), ואכלתי חטאת. וְאִם אָכַלְתִּי הייטב וגו׳: היום. אֲבָל אֲנִינוּת לַיְלָה מֻתָּר, שֶׁאֵין אוֹנֵן אֶלָּא יוֹם קְבוּרָה (ספרא; זבח׳ ק׳): הייטב בעיני ה׳. אִם שָׁמַעְתָּ בְּקָדְשֵׁי שָׁעָה אֵין לְךָ לְהָקֵל בְּקָדְשֵׁי דוֹרוֹת: (כ) וייטב בעיניו. הוֹדָה וְלֹא בוֹשׁ לוֹמַר לֹא שָׁמַעְתִּי (זבח׳ ק״א):

יא (א) אל משה ואל אהרן. לְמֹשֶׁה אָמַר שֶׁיֹּאמַר לְאַהֲרֹן: לאמר אלהם. אָמַר שֶׁיֹּאמַר לְאֶלְעָזָר וּלְאִיתָמָר; אוֹ אֵינוֹ אֶלָּא לֵאמֹר לְיִשְׂרָאֵל? כְּשֶׁהוּא אוֹמֵר דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל הֲרֵי דִבּוּר אָמוּר לְיִשְׂרָאֵל, הָא מָה אֲנִי מְקַיֵּם לֵאמֹר אֲלֵהֶם? לְבָנִים – לְאֶלְעָזָר וּלְאִיתָמָר (ספרא): (ב) דברו אל בני ישראל. אֶת כֻּלָּם הִשְׁוָה לִהְיוֹת שְׁלוּחִים בְּדִבּוּר זֶה, לְפִי שֶׁהוּשְׁווּ בִּדְמִימָה וְקִבְּלוּ עֲלֵיהֶם גְּזֵרַת הַמָּקוֹם מֵאַהֲבָה: זאת החיה. לְשׁוֹן חַיִּים, לְפִי שֶׁיִּשְׂרָאֵל דְּבוּקִים בַּמָּקוֹם וּרְאוּיִין לִהְיוֹת חַיִּים, לְפִיכָךְ הִבְדִּילָם מִן הַטֻּמְאָה וְגָזַר עֲלֵיהֶם מִצְוֹת, וְלָאוּמוֹת לֹא אָסַר כְּלוּם, מָשָׁל לְרוֹפֵא שֶׁנִּכְנַס לְבַקֵּר אֶת הַחוֹלֶה כוּ׳ כִּדְאִיתָא בְּמִדְרַשׁ רַבִּי תַנְחוּמָא: זאת החיה. מְלַמֵּד שֶׁהָיָה מֹשֶׁה אוֹחֵז בַּחַיָּה וּמַרְאֶה אוֹתָהּ לְיִשְׂרָאֵל זֹאת תֹּאכְלוּ וְזֹאת לֹא תֹאכְלוּ! (חולי׳ מ״ב), אֶת זֶה תֹּאכְלוּ וְגוֹ׳ (פסוק ט׳), אַף בְּשִׁרְצֵי הַמַּיִם אָחַז מִכָּל מִין וָמִין וְהֶרְאָה לָהֶם, וְכֵן בָּעוֹף וְאֶת אֵלֶּה תְּשַׁקְּצוּ מִן הָעוֹף (פסוק י״ג), וְכֵן בַּשְּׁרָצִים וְזֶה לָכֶם הַטָּמֵא (פסוק כ״ט): זאת החיה... מכל הבהמה. מְלַמֵּד שֶׁהַבְּהֵמָה בִּכְלַל חַיָּה (ספרא; חולי׳ ע׳): (ג) מפרסת. כְּתַרְגּוּמוֹ סָדִיקָא: פרסה.

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also in the case of sacrifices that are obligatory o n a l l g e n e r a t i o n s, as this *goat of the New Moon is!* (Zeb. 101a). **(20)** וייטב בעיניו AND IT WAS PLEASING IN HIS EYES — He admitted *his error* and was not ashamed *to do so,* saying, *instead of admitting it,* "I have not heard *a statement from God regarding this*", *but he said, "I have heard, but I forgot it"* (Siphra; Zeb. 101b)[1]).

11. (1) אל משה ואל אהרן [AND THE LORD SPAKE] TO MOSES AND TO AARON — He spake to Moses that he should *in turn* tell Aaron (cf. Rashi on I. 1 s. v. אליו). לאמר אליהם SAYING UNTO THEM (more lit. "to say unto them") — He said *to Aaron* that he should tell it to Eleazar and Ithamar. But *perhaps this is* not *the meaning*, but *it means that* he should tell I s r a e l? When, however, it states (v. 2) "Speak unto the children of Israel", we have *the command of* speaking to Israel mentioned *t h e r e;* how then can I explain the words "to say to them?" — *to say it* to his sons, to Eleazar and Ithamar (Siphra)[2]). **(2)** דברו אל בני ישראל SPEAK TO THE CHILDREN OF ISRAEL (The word "speak" is in the plural) — He made all of them (Moses, Aaron, Eleazar and Ithamar) alike His messengers in communicating this utterance, because they were *all* alike in remaining silent and lovingly accepted the decree of the Omnipresent God *in respect to the death of Nadab and Abihu.* זאת החיה THESE ARE THE ANIMALS — *the word* חיה *is* an expression denoting life *and is purposely used here in preference to* בהמה *to express the following idea:* because Israel cleave to the Omnipresent and therefore deserve to remain in life, [זאת החיה is thus taken to mean: This, O living nation (or, nation that lives), is what ye may eat!][3]). He therefore separated them from what is unclean, and imposed commandments upon them, whilst to the *other* nations *who do not cleave to him* He prohibited nought. A parable! *It may be compared* to *the case of* a physician who goes to visit a sick person: *one who is incurable he permits to eat whatever he choses, whilst to the patient who may recover he gives directions as to what he may eat and may not eat* — as may be found in the Midrash of Rabbi Tanchuma. זאת החיה THIS IS THE ANIMAL — *This! the expression* זאת teaches *us* that Moses held *each* animal and showed it to Israel, *saying,* "T h i s ye may eat, and t h i s ye may not eat" (Siphra; Chul. 42a)[4]). *Similarly Scripture states of fish* (v. 9) את זה תאכלו וגו׳ T H I S YE MAY EAT etc. — also of the swarming creatures of the waters he held some of every species and showed them to them (to the Israelites). So, too, in the case of birds: (v. 13) "And t h e s e are they which ye shall have in abomination amongst the fowls", and similarly as regards the swarming reptiles (v. 29): "And t h e s e are unclean to you" (Siphra; cf. Men. 29a). זאת החיה .... מכל הבהמה THESE ARE THE ANIMALS (החיה) [WHICH YE MAY EAT]; AMONG ALL THE CATTLE (הבהמה) [*YE MAY EAT*] *etc.* — This teaches *us* that בהמה is included in the term חיה (Siphra; Chul. 70b)[5]). **(3)** מפרסת — *Explain this* as the Targum *does:* that is split. פרסה — plante in *O. F.; Engl. hoof.* ושסעת שסע AND HATH CLOVEN FEET — which are divided above and below into two nails (The hoof must be cloven over the entire height, so that from top to bottom they are split, and the

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For Notes 1—5 see Appendix.

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BROUGHT [IN WITHIN THE HOLY PLACE] — for if it had been brought, *then indeed* was it your duty to burn it, as it is said (VI. 23) "Any sin-offering whereof any of the blood is brought [into the appointed tent, . . . shall not be eaten; it shall be burnt in the fire]" (Pes. 82a); אכל תאכלו אתה YE SHOULD INDEED HAVE EATEN IT although you were Onanim, כאשר צויתי AS I COMMANDED you in the case of the meal-offering (vv. 12, 13). **(19)** וידבר אהרן AND AARON SAID — The term "saying" *used here* denotes a harsh utterance, as it is said (Num. XXI. 5) "And the people spake (וידבר) against Moses, etc." — Is it likely that when Moses expressed his indignation with Eleazar and with Ithamar, Aaron should reply *to him in such harsh language?* You must consequently know (conclude) that it was only by way of respect *that these remained silent.* They thought, "It would not be right that our father (Aaron) should be sitting here (be present) and that we should speak in his presence, nor would it be right that a disciple should retort on his teacher (Moses)". You might *think, however,* that Eleazar did not possess *the ability* to reply, *and that on this account he was silent. This was not so for* it is stated (Num. XXXI. 21) "And Eleazar the priest spake to the men of the army, etc." — and so you see that when he wished *to do so* he did speak in the presence of Moses and in the presence of the princes (cf. ib. v. 13)[1]. This I found in the ספרי של פנים שני (known under the name of מדרש פנים or ספרי זוטא) (see Yalk. I. 185). הן היום הקריבו BEHOLD, THIS DAY THEY HAVE OFFERED — What did he mean *by this? It does not appear to be a reply to Moses rebuke!* But Moses had said to them: "Perhaps you have sprinkled its blood whilst you were Onanim *and have on that account burnt it, since it thereby became defiled!?* — for *the rule is that* if an Onan does any sacrifical rite he *thereby* defiles *the sacrifice.* Aaron *therefore* said to him: "Did they then offer the sacrifice — *they* wo are ordinary priests? It was "I" that offered — *I* who am the High Priest and who may *therefore* offer when an Onan (Zeb. 101a). ותקראנה אתי כאלה AND IF THINGS LIKE THESE HAD BEFALLEN ME — even if those who died were not my sons but other blood relatives for whom I am bound to mourn as an Onan, even as *I am bound to mourn for* these — for instance all those mentioned in the section regarding the priests (ch. XXI) for whom the priest may of set purpose render himself unclean (Siphra), ואכלתי חטאת *then* IF[2]) I HAD EATEN THE SIN-OFFERING, הייטב וגו׳, WOULD IT HAVE BEEN PLEASING etc. היום THIS DAY (i. e. by day) — but in the case of the mourning of an Onan on the night *following the death, the eating of an offering* is permitted, for *the laws regarding* an Onan *really* (i. e. מן התורה) apply only to the day of burial *which is also the day of death* (cf. Siphra; Zeb. 100b). הייטב בעיני ה׳ WOULD IT HAVE BEEN PLEASING IN THE EYES OF THE LORD? — If you have heard (been commanded; cf. v. 13) in the case of occasional holy offerings *to which category the meal offering offered on the day of installation and that of Nachshon belonged that these may be eaten by Onanim* (cf. vv. 12 and 13) you have no right to take a lenient view *and to permit this*

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[1]) See Appendix.

[2]) Rashi points out that ואכלתי is used in the sense of ואם אכלתי.

the hoof, and *hath* cloven hoofs, *and* cheweth the cud among the beasts,
that shall ye eat. 4Nevertheless, these shall ye not eat, of them that
chew the cud, or of them that divide the hoof: the camel, because it
cheweth the cud, but divideth not the hoof; it *is* unclean unto you.
5And the coney, because it cheweth the cud, but divideth not the hoof;
it is unclean unto you. 6And the hare, because it cheweth the cud, but
divideth not the hoof; it *is* unclean unto you. 7And the swine, though
it divide the hoof, and be cloven-hoofed; yet it cheweth not the
cud: it *is* unclean to you. 8Of their flesh shall ye not eat, and their
carrion shall ye not touch: they *are* unclean to you. 9These may
ye eat, of all that *are* in the waters: whatsoever hath fins and
scales, in the waters, in the seas, and in the brooks, them may ye eat.

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hoofs are covered therefore not by one nail but by two); as the Targum *has it:* which has n a i l s (plural). For there are *animals* whose hoofs are cleft on top but are not cleft and separated e n t i r e l y, because they are joined below (cf. Rashi on v. 26). מעלת גרה WHICH CHEWETH THE CUD — which brings up and spues up the food from its entrails and returns it into its mouth to pound it small and to grind it thin. גרה THE CUD — This is its name (that of the food thus returned to the mouth); and it seems likely that it is of the same derivation as *the word we find in* (2 Sam. XIV. 14) "water which is drawn towards (הנגרים) the earth", *and it (the cud) is so called* because it is drawn towards the mouth. The translation of the Targum, however, is פשרא *which denotes* something dissolved, for through the rumination the food is dissolved and becomes pulpy (cf. B. Kam. 28b). בבהמה AMONGST (lit., in) THE BEAST — This is a redundant word *and therefore may be used* for *an Halachic* derivation — to permit the embryo found within the dam (בבהמה — w i t h i n the beast) *to be used as food without itself being slaughtered* (Siphra; Chul. 69a). אתה תאכלו T H A T YE MAY EAT, and not an unclean animal. But is not this *implied* in the prohibition *in the following verse?* But *what is here expressed in a positive form is there stated as a negative command*, so that *now*, one *who eats such food* transgresses thereby a positive a n d a negative command (because a prohibition that is not plainly expressed, but can only be drawn by inference from a positive command, is itself regarded only as a positive command (לאו הבא מכלל עשה עשה) (Siphra). **(8)** מבשרם לא תאכלו OF THEIR FLESH SHALL YE NOT EAT — I have *here only a law about* these animals *mentioned here!* Whence *can I derive that the same applies to* other unclean animals which have no sign of cleanness at all? You must admit that it is a conclusion a fortiori: How is it with these that have s o m e signs of cleanness? They are forbidden! *how much the more must this be so in the case of cattle which do not possess even one sign of cleanness!* (Siphra)[1]). מבשרם OF THEIR FLESH [SHALL YE NOT EAT] — with respect to their f l e s h one is *placed* under a prohibition *to eat*, but not in respect to the bones, sinews, horns[2]) and claws (Siphra). ובנבלתם לא תגעו AND THEIR CARRION SHALL YE NOT TOUCH — One might *think* that Israelites (i. e. non-priests) are prohibited from touching a carcass *a t a n y t i m e !* It, however, states, (XXI. 1) *in reference to uncleaness in touching a corpse:* "Speak unto the p r i e s t s etc." — p r i e s t s are prohibited (from touching it) and Israelites *in general* are not prohibited. Well, *you can draw* a conclusion a fortiori from now (i. e. consequent upon what you have now stated): How is it in the case of uncleanness caused by a corpse, which is a stringent *kind of uncleanness?* The Torah prohibits it o n l y to priests, *but ordinary Israelites may touch a corpse. Surely in the case of* uncleanness caused by a carcass which is less stringent this is all the more so! Then why does it state *here:* "[and their carrion] shall ye not touch"? *It means*

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For Notes 1—2 see Appendix.

וְשֹׁסַ֤עַת שֶׁ֙סַע֙ פְּרָסֹ֔ת מַעֲלַ֥ת גֵּרָ֖ה בַּבְּהֵמָ֑ה אֹתָ֖הּ
תֹּאכֵֽלוּ׃ ד אַ֤ךְ אֶת־זֶה֙ לֹ֣א תֹֽאכְל֔וּ מִֽמַּעֲלֵי֙ הַגֵּרָ֔ה
וּמִמַּפְרִסֵ֖י הַפַּרְסָ֑ה אֶת־הַ֠גָּמָל כִּֽי־מַעֲלֵ֨ה גֵרָ֜ה ה֗וּא
וּפַרְסָה֙ אֵינֶ֣נּוּ מַפְרִ֔יס טָמֵ֥א ה֖וּא לָכֶֽם׃ ה וְאֶת־הַשָּׁפָ֗ן
כִּֽי־מַעֲלֵ֤ה גֵרָה֙ ה֔וּא וּפַרְסָ֖ה לֹ֣א יַפְרִ֑יס טָמֵ֥א ה֖וּא
לָכֶֽם׃ ו וְאֶת־הָאַרְנֶ֗בֶת כִּֽי־מַעֲלַ֤ת גֵּרָה֙ הִ֔וא וּפַרְסָ֖ה
לֹ֣א הִפְרִ֑יסָה טְמֵאָ֥ה הִ֖וא לָכֶֽם׃ ז וְאֶת־הַ֠חֲזִיר כִּֽי־
מַפְרִ֨יס פַּרְסָ֜ה ה֗וּא וְשֹׁסַ֥ע שֶׁ֙סַע֙ פַּרְסָ֔ה וְה֖וּא גֵּרָ֣ה
לֹא־יִגָּ֑ר טָמֵ֥א ה֖וּא לָכֶֽם׃ ח מִבְּשָׂרָם֙ לֹ֣א תֹאכֵ֔לוּ
וּבְנִבְלָתָ֖ם לֹ֣א תִגָּ֑עוּ טְמֵאִ֥ים הֵ֖ם לָכֶֽם׃ ט אֶת־זֶה֙
תֹּֽאכְל֔וּ מִכֹּ֖ל אֲשֶׁ֣ר בַּמָּ֑יִם כֹּ֣ל אֲשֶׁר־לוֹ֩ סְנַפִּ֨יר
וְקַשְׂקֶ֜שֶׂת בַּמַּ֗יִם בַּיַּמִּ֛ים וּבַנְּחָלִ֖ים אֹתָ֥ם תֹּאכֵֽלוּ׃

אונקלוס

סְדִיקָן פַּרְסָתָא וּמַטִלְפָן טִלְפִין פַּרְסָתָא מַסְקָא פִשְׁרָא בִּבְעִירָא יָתַהּ תֵּיכְלוּן׃ ד בְּרַם
יָת דֵּין לָא תֵיכְלוּן מִמַּסְקֵי פִשְׁרָא וּמִמַּסְדִיקֵי פַרְסָתָא יָת גַּמְלָא אֲרֵי מַסִּיק פִּשְׁרָא הוּא
וּפַרְסָתָא לָא סְדִיקָא מְסָאַב הוּא לְכוֹן׃ ה וְיָת טַפְזָא אֲרֵי מַסִּיק פִּשְׁרָא הוּא וּפַרְסָתָא
לָא סְדִיקָא מְסָאַב הוּא לְכוֹן׃ ו וְיָת אַרְנְבָא אֲרֵי מַסְקָא פִשְׁרָא הִיא וּפַרְסָתָא לָא
סְדִיקָא מְסָאֲבָא הִיא לְכוֹן׃ ז וְיָת חֲזִירָא אֲרֵי סְדִיק פַּרְסָתָא הוּא וּמַטִלְפָן טִלְפִין
פַּרְסָתֵהּ וְהוּא פִשְׁרָא לָא פָשַׁר מְסָאַב הוּא לְכוֹן׃ ח מִבִּסְרְהוֹן לָא תֵיכְלוּן וּבִנְבִלְתְּהוֹן

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פלאנט״א בלעז: ושסעת שסע. שמבדלת מלמעלה ומלמטה בשתי צפרנין, כתרגומו ומטלפן טלפין, שיש שפרסותיו סדוקות מלמעלה ואין שסועות ומבדלות לגמרי, שמלמטה מחוברות: מעלת גרה. מעלה ומקיאה האוכל ממעיה ומחזרת אותו לתוך פיה לכתשו ולטחנו הדק: גרה. כך שמו; ויתכן להיות מגזרת מים הנגרים (ש״ב י״ד), שהוא נגרר אחר הפה; ותרגומו פשרא, שעל ידי הגרה האוכל נפשר ונמוח: בבהמה. תיבה יתרה היא לדרשה — להתיר את השליל הנמצא במעי אמו (ספרא; חולי׳ ס״ט): אתה תאכלו. ולא בהמה טמאה, והלא באזהרה היא? אלא לעבור עליה בעשה ולא תעשה (ספרא; זבחי׳ ל״ד): (ח) מבשרם לא תאכלו. אין לי אלא אלו, שאר בהמה טמאה שאין לה שום סימן טהרה מנין? אמרת קל וחומר, ומה אלו שיש בהן קצת סימני טהרה אסורות וכו׳ (ספרא): מבשרם. על בשרם באזהרה ולא על עצמות וגידין וקרנים וטלפים (שם): ובנבלתם לא תגעו. יכול יהו ישראל מוזהרים על מגע נבלה, ת״ל אמר אל הכהנים וגו׳ — כהנים מוזהרין ואין ישראל מוזהרין — קל וחומר מעתה: ומה טמאת מת חמורה לא הזהיר בה אלא כהנים, טמאת נבלה קלה לא כל שכן, ומה תלמוד לומר לא תגעו? ברגל (שם; ר״ה ט״ז): (ט) סנפיר. אלו ששט בהם (חולי׳ נ״ט):

10And all that have not fins and scales in the seas, and in the brooks, of
all the prolific creatures of the waters, and of any living thing which
is in the waters, they *shall be* an abominable thing unto you. 11They
shall be even an abominable thing unto you; ye shall not eat of their
flesh, but ye shall have their carrion in abomination. 12Whatsoever
hath no fins and scales in the waters, that *shall be* an abominable thing
unto you. 13And these *are they which* ye shall have in abomination among
the fowls; they shall not be eaten, they *are* an abominable thing; the
eagle, the ossifrage, and the ospray. 14And the vulture, and the kite,
after its kind; 15Every raven after its kind; 16And the ostrich,
and the nighthawk, and the cuckow, and the hawk after its
kind, 17And the little owl, and the cormorant, and the great
owl, 18And the tinshemeth, and the pelican, and the gier-eagle,

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on a festival *when every male Israelite was obliged to appear in the Sanctuary and should therefore be in a state of cleanness*[1]) (Siphra; R. Hash. 16b). **(9)** סנפיר — These are what it (the fish) swims with — FINS. קשקשת — These are the scales attached to it (see Chul. 59a); [as it said (1 Sam. XVII. 5) "in a scaly coat of mail (שריון קשקשים) was he clothed]. **(10)** שרץ THE PROLIFIC CREATURES — Everywhere this word denotes a low (small) being that creeps and moves along upon the ground (cf. Rashi on Gen. I. 20). **(11)** ושקץ יהיו AND THEY SHALL BE AN ABOMINABLE THING — *This statement is here repeated* to prohibit all things with which it (the (שרץ) is mixed if they contain *so much of the* שרץ as will impart *its* taste *to them* (Siphra). מבשרם OF THEIR FLESH — One is, however, not prohibited in respect to the fins and the bones (ib.). ואת נבלתם תשקצו BUT YE SHALL HAVE THEIR CARRION IN ABOMINATION — *This serves* to include *in the category of abominable things* יבחושין found in liquids which one has filtered. יבחושין are moucherons in O. F., Engl., gnats[2]). **(12)** כל אשר אין לו וגו׳ WHATEVER HATH NO [FINS] etc. — For what purpose is this repeated? Because I might *think that in verse 9* I have only *the law* that permits *the eating of a fish* which brings up its signs of cleanness (i. e. fins and scales) to d r y l a n d. Whence, *however, could I learn that* if it sheds them *whilst it is* in the waters *such is also permitted as food?* Therefore it states *here:* whatever hath no fins and scales in the w a t e r , [that shall be an abomination to you]". Thus, if it did have them *whilst it was* in the water, even though it shed them when it came up *on dry land*, it is permissible *as food!* (Siphra). **(13)** לא יאכלו THEY (the fowls to be mentioned) SHALL NOT BE EATEN — *The prohibition is put in this form and not in the words "Ye shall not eat them" (v. 42)* to declare liable to punishment those who give them as food to minors, *the latter themselves not being liable*, for the following is what it implies: They shall not be eaten through any act of yours. But *perhaps this is* not *the meaning*, but *the words are intended* to prohibit any benificial use to be made of them?![3]) It says, however, *in reference to a similar case (v. 42)* "Ye shall not eat them"[4]) — for eating they are forbidden, for any other use they are permitted! *And the same is the case here* (cf. Siphra; Zeb. 114a). — In reference to every fowl of which it is stated למינהו, למינו, למינה, "after its kind", there are in that species some that are not alike one to the other either in their colour or in the names they bear, and *yet* they are all one species. **(16)** הנץ — Espervier *in O. F., Engl. sparrow-hawk.* **(17)** שלך — Our Rabbis explained that this is *a bird* that draws up (שלך = שלה) fish out of the sea (Chul. 63a) and that is why Onkelos translates it by ושלי נונא "and that which draws up fishes" (a common heron; according to others a kind of pelican). כוס וינשוף — These are chouettes in *O. F.* that shriek at night (kinds of owl), and have their cheek-bones[5]) *formed* like *those of* a human being; and there is another *bird*

NOTES

For Notes 1—5 see Appendix.

י וְכֹל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּיַּמִּים וּבַנְּחָלִים
מִכֹּל שֶׁרֶץ הַמַּיִם וּמִכֹּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמָּיִם
שֶׁקֶץ הֵם לָכֶם: יא וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא
תֹאכֵלוּ וְאֶת־נִבְלָתָם תְּשַׁקֵּצוּ: יב כֹּל אֲשֶׁר אֵין־לוֹ
סְנַפִּיר וְקַשְׂקֶשֶׂת בַּמָּיִם שֶׁקֶץ הוּא לָכֶם: יג וְאֶת־
אֵלֶּה תְּשַׁקְּצוּ מִן־הָעוֹף לֹא יֵאָכְלוּ שֶׁקֶץ הֵם אֶת־
הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֵת הָעָזְנִיָּה: יד וְאֶת־הַדָּאָה
וְאֶת־הָאַיָּה לְמִינָהּ: טו אֵת כָּל־עֹרֵב לְמִינוֹ: טז וְאֵת
בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־הַשָּׁחַף וְאֶת־הַנֵּץ
לְמִינֵהוּ: יז וְאֶת־הַכּוֹס וְאֶת־הַשָּׁלָךְ וְאֶת־הַיַּנְשׁוּף:
יח וְאֶת־הַתִּנְשֶׁמֶת וְאֶת־הַקָּאָת וְאֶת־הָרָחָם: יט וְאֵת

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לא תקרבון מסאבין אנון לכון: ט ית דין תיכלון מכל די במיא כל די לה ציצין
וקלפין במיא בימיא ובנחליא יתהון תיכלון: י וכל די לית לה ציצין וקלפין בימיא
ובנחליא מכל רחשא דמיא ומכל נפשתא חיתא די במיא שקצא אנון לכון:
יא ושקצא יהון לכון מבסרהון לא תיכלון וית נבלתהון תשקצון: יב כל די לית לה
ציצין וקלפין במיא שקצא הוא לכון: יג וית אלין תשקצון מן עופא לא יתאכלון
שקצא אנון נשרא וער ועזיא: יד ודיתא וטרפיתא לזנה: טו ית כל עורבא לזנה:
טז וית בת נעמיתא וציצא וצפר שחפא ונצא לזנוהי: יז וקדיא (וקריא) ושלי נונא
וקפופא: יח ובותא וקאתא וירקרקא: יט וחוריתא ואבו לזנה ונגר טורא

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קשקשת. אלו קליפין הקבועים בו (כמו שנאמר (ש"א י"ז), ושריון קשקשים הוא לבוש): (י) שרץ. בכל מקום משמעו דבר נמוך שרוחש ונד על הארץ: (יא) ושקץ יהיו. לאסור את עירוביהן אם יש בהם בנותן טעם (ספרא): מבשרם. אינו מוזהר על הסנפירים ועל העצמות (שם): ואת נבלתם תשקצו. לרבות יבחושין שסננן; יבחושין מושיירונ"ש בלעז (חולי' ס"ז): (יב) כל אשר אין לו וגו'. מה ת"ל? שיכול אין לי שיהא מותר אלא המעלה סימנין שלו ליבשה, השירן במים מנין? ת"ל כל אשר אין לו סנפיר וקשקשת במים, הא אם היו לו במים אף על פי שהשירן בעליתו מותר (ספרא): (יג) לא יאכלו. לחייב את המאכילן לקטנים, שכך משמעו לא יהיו נאכלין על ידך, או אינו אלא לאסרן בהנאה? ת"ל לא תאכלום — באכילה אסורין בהנאה מותרין; כל עוף שנאמר בו למינה, למינו, למינהו, יש באותו המין שאין דומין זה לזה לא במראיהם ולא בשמותם וכלן מין אחד: (טז) הנץ. אישפרוי"ר: (יז) שלך. פרשו רבותינו זה השולה דגים מן הים, וזה שתרגם אונקלוס ושלי נונא (חולי' ס"ג): כוס וינשוף. הם צואי"טש הצועקים בלילה, ויש להם לסתות כאדם, ועוד אחר דומה לו שקורין יי"בו: (יח) תנשמת. היא קלב"א ש"וריץ, ודומה לעכבר הפורחת בלילה, ותנשמת האמורה בשרצים היא דומה לה ואין

[19]And the stork, the heron after its kind, and the lapwing, and the bat.
[20]All prolific creatures among fowl, going upon *all* four, *shall be* an
abominable thing unto you. [21]Yet these may ye eat, of every prolific
creature among fowl that goeth upon *all* four, which have legs above
their feet, to leap withal upon the earth; [22]*Even* these of them ye may
eat; the locust after its kind, and the sallom after its kind, and the
chargol after its kind, and the grass-hopper after its kind. [23]But all
other prolific creatures among fowl, which have four feet *shall be*
an abominable thing unto you. [24]And for these ye shall be unclean;
whosoever toucheth the carrion of them shall be unclean until the
even. [25]And whosoever beareth *ought* of the carrion of them
shall wash his clothes, and be unclean until the even. [26]In ge-
neral every beast which divideth the hoof, and *is* not cloven-hoofed,

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similar to it which is called hibou in O. F. **(18)** תנשמת — This is the chauve-souris *in O. F.:* it is similar to a mouse which flies about at night (a "bat"). The תנשמת mentioned among the creeping things (v. 30) is somewhat like it but it has no eyes, and it is called "talpa", *Engl. mole* (cf. Chul. 63a). **(19)** החסידה — This is the white stork, cigogne *in O. F.* And why is it called חסידה? Because it deals kindly (חסד)[1]) with its fellows in respect to food. האנפה — This is the hot-tempered דיה, and it seems to me that it is *what is* called heron. הדוכיפת — the wild cock which has a double comb (כרבלת). In O. F., herupé; *Engl. hoopoe.* And why is its name called דוכיפת? Because its ornament (הודו) is tied together (כפות): this refers to its comb (which being doubled, appears to be tied up). It is also called נגר טורא, mountain-splitter, because of its doings, just as our Rabbis explained in Treatise Gittin, in the chapter *commencing* מי שאחזו (68b). **(20)** שרץ העוף PROLIFIC CREATURES AMONGST FOWL — These are the thin, lowly creatures which move upon the ground, such as flies and hornets and gnats and grasshoppers (cf. Rashi on Gen. I. 20). **(21)** על ארבע *means* UPON FOUR legs. ממעל לרגליו ABOVE ITS FEET — Quite close to its neck it has something like two feet, in addition to its *real* feet; when it wants to fly and to spring off the ground it presses itself strongly *on the ground* with those two knees and *so it* flies. There are many *of these*, such as those which we call longouste (sea-locusts), but we are not expert in regard to them, — *as to which we are not permitted as food,* — because four characteristic marks of cleanness are mentioned *by our Rabbis* in respect to them, *viz.*, four feet, four wings, and קרסולים, i. e. the כרעים mentioned here, and that their wings cover the greater part of them. All these characteristics are present in these which are found amongst us, but there are some of them which have a long head and there are some which have no tail, *matters which do not affect the question of cleanness.* It is, however, necessary *in order that they shall belong to the clean species* that they should bear the name חגב, and in this respect we do not know how to distinguish one from another (i. e. we have no tradition as regards to these locusts whether they belong to the species which was in olden (Talmudic) times called חגב or not, and consequently in spite of the other four marks of cleanness we cannot distinguish them from unclean locusts which also show the same marks but are unclean because they do not bear the name חגב) (Chul. 59a)[2]). **(23)** וכל שרץ העוף וגו׳ BUT ALL PROLIFIC CREATURES AMONG FOWL etc. — *This repetition of the statement already made in verse 20* is intended to teach that if it has five feet it is clean (Siphra)[3]). **(24)** ולאלה AND TO THESE which are to be mentioned further[4]) on in the section, תטמאו YE CAN BECOME UNCLEAN — that is, by touching them there is uncleanness. ((25) וכל הנשא מנבלתם AND WHOSOEVER BEARETH OUGHT OF THE CARRION OF THEM [SHALL BE UNCLEAN UNTIL THE EVEN] — In every passage

NOTES

For Notes 1—4 see Appendix.

הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֶת־הַדּוּכִיפַת וְאֶת־הָעֲטַלֵּף׃
כ כֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם׃
כא אַךְ אֶת־זֶה תֹּאכְלוּ מִכֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־
אַרְבַּע אֲשֶׁר־לֹא כְרָעַיִם מִמַּעַל לְרַגְלָיו לְנַתֵּר בָּהֵן
עַל־הָאָרֶץ׃ כב אֶת־אֵלֶּה מֵהֶם תֹּאכֵלוּ אֶת־הָאַרְבֶּה
לְמִינוֹ וְאֶת־הַסָּלְעָם לְמִינֵהוּ וְאֶת־הַחַרְגֹּל לְמִינֵהוּ
וְאֶת־הֶחָגָב לְמִינֵהוּ׃ כג וְכֹל שֶׁרֶץ הָעוֹף אֲשֶׁר־לוֹ
אַרְבַּע רַגְלָיִם שֶׁקֶץ הוּא לָכֶם׃ כד וּלְאֵלֶּה תִּטַּמָּאוּ
כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב׃ כה וְכָל־הַנֹּשֵׂא
מִנִּבְלָתָם יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב׃ כו לְכָל־
הַבְּהֵמָה אֲשֶׁר הִוא מַפְרֶסֶת פַּרְסָה וְשֶׁסַע ׀ אֵינֶנָּה

לו ק׳

אונקלוס

וַעֲטַלֵּפָא: כ כֹּל רִחֲשָׁא דְעוֹפָא דִמְהַלֵּךְ עַל אַרְבַּע שִׁקְצָא הוּא לְכוֹן: כא בְּרַם יָת דֵּין תֵּיכְלוּן מִכֹּל רִחֲשָׁא דְעוֹפָא דִמְהַלֵּךְ עַל אַרְבַּע דִּי לֵהּ קַרְצוּלִין מֵעִלָּוֵי רַגְלוֹהִי לְקַפָּצָא בְהוֹן עַל אַרְעָא: כב יָת אִלֵּין מִנְּהוֹן תֵּיכְלוּן יָת גּוֹבָא לִזְנֵהּ וְיָת רָשׁוֹנָא לִזְנוֹהִי וְיָת חַרְגּוֹלָא לִזְנוֹהִי וְיָת חֲגָבָה לִזְנוֹהִי: כג וְכֹל רִחֲשָׁא דְעוֹפָא דִּי לֵהּ אַרְבַּע רַגְלִין שִׁקְצָא הוּא לְכוֹן: כד וּלְאִלֵּין תִּסְתָּאֲבוּן כָּל דְּיִקְרַב בִּנְבִלְתְּהוֹן יְהֵי מְסָאַב עַד רַמְשָׁא: כה וְכָל דְּיִטּוֹל מִנְּבִלְתְּהוֹן יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאַב עַד רַמְשָׁא: כו לְכָל בְּעִירָא דִּי הִיא

רש״י

לָהּ עֵינַיִם, וְקוֹרִין לָהּ טלפ״א: (יט) החסידה. זוֹ דַּיָּה לְבָנָה, ציגוני״א, וְלָמָּה נִקְרָא שְׁמָהּ חֲסִידָה? שֶׁעוֹשָׂה חֲסִידוּת עִם חַבְרוֹתֶיהָ בִּמְזוֹנוֹת (שם): האנפה. הִיא דַּיָּה רַגְזָנִית, וְנִרְאֶה לִי שֶׁקּוֹרִין אוֹתוֹ הי״רון: הדוכיפת. תַּרְנְגוֹל הַבָּר, וְכַרְבָּלְתּוֹ כְּפוּלָה, וּבְלַעַז הרופ״א, וְלָמָּה נִקְרָא שְׁמוֹ דּוּכִיפַת? שֶׁ„הוֹדוֹ כָּפוּת" וְזוֹ הִיא כַרְבָּלְתּוֹ, וְנַגַּר טוּרָא נִקְרָא עַל שֵׁם מַעֲשָׂיו, כְּמוֹ שֶׁפֵּרְשׁוּ רַבּוֹתֵינוּ בְּמַסֶּכֶת גִּטִּין בְּפֶרֶק מִי שֶׁאֲחָזוֹ (דף ס״ח): (כ) שרץ העוף. הֵם הַדַּקִּים הַנְּמוּכִים הָרוֹחֲשִׁין עַל הָאָרֶץ, כְּגוֹן זְבוּבִים וּצְרָעִין וְיַתּוּשִׁין וַחֲגָבִים: (כא) על ארבע. עַל אַרְבַּע רַגְלַיִם: ממעל לרגליו. סָמוּךְ לְצַוָּארוֹ יֵשׁ לוֹ כְּמִין שְׁתֵּי רַגְלַיִם לְבַד אַרְבַּע רַגְלָיו, וּכְשֶׁרוֹצֶה לָעוּף וְלִקְפּוֹץ מִן הָאָרֶץ מִתְחַזֵּק בְּאוֹתָן שְׁנֵי כְּרָעַיִם וּפוֹרֵחַ, וְיֵשׁ הַרְבֵּה — כְּאוֹתָן שֶׁקּוֹרִין לנגו״שטא — אֲבָל אֵין אָנוּ בְקִיאִין בָּהֶן, שֶׁאַרְבָּעָה סִימָנֵי טָהֳרָה נֶאֶמְרוּ בָהֶם אַרְבַּע רַגְלַיִם וְאַרְבַּע כְּנָפַיִם וְקַרְסוּלִין — אֵלּוּ כְּרָעַיִם הַכְּתוּבִים כָּאן — וּכְנָפָיו חוֹפִין אֶת רֻבּוֹ, וְכָל סִימָנִין הַלָּלוּ מְצוּיִים בְּאוֹתָן שֶׁבֵּינוֹתֵינוּ, אֲבָל יֵשׁ שֶׁרֹאשָׁן אָרוֹךְ וְיֵשׁ שֶׁאֵין לָהֶם זָנָב, וְצָרִיךְ שֶׁיְּהֵא שְׁמוֹ חָגָב. וּבָזֶה אֵין אָנוּ יוֹדְעִים לְהַבְדִּיל בֵּינֵיהֶן: (כג) וכל שרץ העוף וגו׳. בָּא וְלִמֵּד שֶׁאִם יֵשׁ לוֹ חָמֵשׁ טָהוֹר (ספרא): (כד) ולאלה. הָעֲתִידִין לֵאָמֵר בָּעִנְיָן לְמַטָּה, תטמאו. כְּלוֹמַר בִּנְגִיעָתָם יֵשׁ טֻמְאָה: (כה) וכל הנשא מנבלתם. כָּל מָקוֹם שֶׁנֶּאֶמְרָה טֻמְאַת מַשָּׂא, חֲמוּרָה מִטֻּמְאַת מַגָּע, שֶׁהִיא טְעוּנָה כִבּוּס בְּגָדִים (ספרא): (כו) מפרסת פרסה ושסע איננה שסעת. כְּגוֹן גָּמָל, שֶׁפַּרְסָתוֹ סְדוּקָה לְמַעְלָה אֲבָל לְמַטָּה הִיא מְחֻבֶּרֶת. כָּאן לִמֶּדְךָ שֶׁנִּבְלַת בְּהֵמָה טְמֵאָה מְטַמְּאָה, וּבָעִנְיָן שֶׁבְּסוֹף הַפָּרָשָׁה פֵּרַשׁ

nor cheweth the cud, *is* unclean unto you: every one that toucheth them
shall be unclean.
27And whatsoever goeth upon its paws, among all
manner of animals that go on *all* four, those *are* unclean unto you:
whoso toucheth their carrion shall be unclean until the even.
28And
he that beareth the carrion of them shall wash his garments, and be
unclean until the even: they *are* unclean unto you.
29These also *shall be*
unclean unto you among the prolific creatures that bring forth abun-
dantly upon the earth; the choled, and the mouse, and the lizard after
its kind,
30And the anakah, and te chameleon, and the letaah, and the
snail, and the tinshemeth.
31These *are* unclean to you among all prolific
creatures: whosoever doth touch them, when they are dead, shall be
unclean until the even.
32And upon whatsoever *any* of them, when they
are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood,
or garment, or skin, or sack, whatsoever vessel *it be*, wherein any work is
done, it must be put into water, and it shall be unclean until the even;
and then it *shall be* clean.
33And every earthen vessel, whereinto *any*

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where there is mentioned uncleanness consequent upon the bearing *of anything unclean* it is more stringent than uncleanness which is the result of contact, inasmuch as the former requires *also* the washing of the clothing *one happens to wear whilst carrying the unclean thing* (Siphra). **(26)** מפרסת פרסה ושסע איננה שסעת WHICH DIVIDETH THE HOOF AND IS NOT CLOVEN FOOTED, such as the camel, the hoof of which is split on top but is attached below (see Rashi on v. 3); here it tells you that the carcass of an unclean animal causes uncleanness and in the paragraph which is at the end of this section (vv. 39—40) it sets forth *the law* concerning *the carcass of* a clean animal. **(27)** על כפיו UPON ITS PAWS — such as a dog, bear and cat *which have no hoofs*, טמאים הם לכם ARE UNCLEAN UNTO YOU, in respect to *any* contact *with them*. **(29)** וזה לכם הטמא THESE ALSO SHALL BE UNCLEAN TO YOU — All these *statements regarding* uncleanness *that follow* are not *intended* as a prohibition against eating them (not as טמא, טמאה in vv. 4—7 in the beginning of this section which is the result of eating the animals mentioned) but refers to actual uncleanness, — that one becomes unclean by contact with them and is *thereby* forbidden to eat the heave-offering and the holy sacrifices, and to enter the Sanctuary. החלד — moustille *in O. F.; Engl. weasel.* והצב — bot *in O. F.; Engl. toad,* which is like a frog. **(30)** אנקה *hérisson in O. F.; Engl.* hedgehog. הלטאה — lizard *in O. F.; Engl. lizard.* חמט — limace *in O. F.; Engl. snail.* תנשמת — talpa *in O. F.; Engl. mole.* **(32)** במים יובא IT MUST BE PUT INTO WATER — but even after it has been immersed, טמא IT IS UNCLEAN in respect to *using it to hold* the heave-offering, עד הערב UNTIL THE EVENING, וטהר AND afterwards at the setting of the sun

שֹׁסַעַת וְגֵרָה אֵינֶנָּה מַעֲלָה טְמֵאִים הֵם לָכֶם כָּל־
הַנֹּגֵעַ בָּהֶם יִטְמָא: כז וְכֹל ׀ הוֹלֵךְ עַל־כַּפָּיו בְּכָל־
הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם כָּל־
הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: כח וְהַנֹּשֵׂא אֶת־
נִבְלָתָם יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב טְמֵאִים הֵמָּה
לָכֶם: ס כט וְזֶה לָכֶם הַטָּמֵא בַּשֶּׁרֶץ הַשֹּׁרֵץ עַל־
הָאָרֶץ הַחֹלֶד וְהָעַכְבָּר וְהַצָּב לְמִינֵהוּ: ל וְהָאֲנָקָה
וְהַכֹּחַ וְהַלְּטָאָה וְהַחֹמֶט וְהַתִּנְשָׁמֶת: לא אֵלֶּה
הַטְּמֵאִים לָכֶם בְּכָל־הַשָּׁרֶץ כָּל־הַנֹּגֵעַ בָּהֶם בְּמֹתָם
יִטְמָא עַד־הָעָרֶב: לב וְכֹל אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם ׀
בְּמֹתָם יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־עוֹר אוֹ שָׂק
כָּל־כְּלִי אֲשֶׁר־יֵעָשֶׂה מְלָאכָה בָּהֶם בַּמַּיִם יוּבָא
וְטָמֵא עַד־הָעֶרֶב וְטָהֵר: שביעי לג וְכָל־כְּלִי־חֶרֶשׂ אֲשֶׁר־

אונקלוס

סְדִיקָא פַּרְסָתָא וְטַלְפִין לֵיתָהָא מַטִלְפָא וּפִשְׁרָא לֵיתָהָא מַסְקָא מְסַאֲבִין אִנּוּן לְכוֹן
כָּל דְּיִקְרַב בְּהוֹן יְהֵא מְסָאָב: כז וְכֹל דִּמְהַלֵּךְ עַל יְדוֹהִי בְּכָל חַיְתָא דִּמְהַלְּכָא עַל אַרְבַּע
מְסַאֲבִין אִנּוּן לְכוֹן כָּל דְּיִקְרַב בִּנְבִלְתְּהוֹן יְהֵי מְסָאָב עַד רַמְשָׁא: כח וּדְיִטּוֹל יָת נִבִלְתְּהוֹן
יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאָב עַד רַמְשָׁא מְסַאֲבִין אִנּוּן לְכוֹן: כט וְדֵין לְכוֹן מְסָאֲבָא
בִּרְחֲשָׁא דְּרָחֵשׁ עַל אַרְעָא חֻלְדָּא וְעַכְבְּרָא וְצָבָא לִזְנוֹהִי: ל וְיַלָּא וְכֹחָא וְחֻלְטֵיתָא
וְחֻמְטָא וְאָשׁוּתָא: לא אִלֵּין דִּמְסַאֲבִין לְכוֹן בְּכָל רִחֲשָׁא כָּל דְּיִקְרַב בְּהוֹן בְּמוֹתְהוֹן
יְהֵי מְסָאָב עַד רַמְשָׁא: לב וְכֹל דִּי יִפֵּל עֲלוֹהִי מִנְּהוֹן בְּמוֹתְהוֹן יְהֵי מְסָאָב מִכָּל מָאן
דְּאָע אוֹ לְבוּשׁ אוֹ מְשַׁךְ אוֹ שַׂק כָּל מָאן דִּי תִתְעֲבֵד עֲבִידְתָּא בְּהוֹן בְּמַיָּא יִתָּעַל וִיהֵי
מְסָאָב עַד רַמְשָׁא וְיִדְכֵּי: לג וְכָל מָאן דַּחֲסַף דִּי יִפֵּל מִנְּהוֹן לְגַוֵּהּ כֹּל דִּי בְגַוֵּהּ יִסְתָּאַב

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עַל בְּהֵמָה טְהוֹרָה: (כז) על כפיו. כְּגוֹן כֶּלֶב וְדוֹב וְחָתוּל, טמאים הם לכם. לְמַגָּע: (כט) וזה לכם הטמא. כָּל טֻמְאוֹת הַלָּלוּ אֵינָן לְאִסּוּר אֲכִילָה אֶלָּא לְטֻמְאָה מַמָּשׁ—לִהְיוֹת טָמֵא בְּמַגָּעָן, וְנֶאֱסָר לֶאֱכוֹל תְּרוּמָה וְקָדָשִׁים וְלִכָּנֵס בַּמִּקְדָּשׁ: החלד. מוש"טילה: והצב. פויי"ט שֶׁדּוֹמֶה לִצְפַרְדֵּעַ: (ל) אנקה. הרי"ון: הלטאה. לייש"רדה: חמט. לימצ"ה: תנשמת. טל"פא: (לב) במים יובא. וְאַף לְאַחַר טְבִילָתוֹ טָמֵא הוּא לִתְרוּמָה עד הערב וְאַחַ"כּ

of them falleth, whatsoever *is* in it shall be unclean; and it shall ye
break. 34Of all the food which may be eaten, *that* on which water
cometh shall be unclean: and all drink that may be drunk in every
vessel shall be unclean. 35And every *thing* whereupon *any part* of their
carrion falleth shall be unclean: *whether it be* oven, or ranges for
pots, they shall be pulled down: *for* they *are* unclean, and shall be
unclean unto you. 36Nevertheless a fountain or pit, *wherein there is* a
gathering of water, shall be clean: but that which toucheth their carrion
shall be unclean. 37And if *any part* of their carrion fall upon any sowing
seed which is to be sown, it shall be clean. 38But if *any* water be put upon

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IT BECOMETH CLEAN (cf. Zeb. 75a)[1]. **(33)** אל תוכו [AND EVERY EARTHEN VESSEL] WHEREINTO [ANY OF THEM FALLETH SHALL BE UNCLEAN] — An earthen vessel does not become unclean except through the medium of its interior (i. e. only if something unclean is i n s i d e it[2]) but not by something unclean touching its exterior) (cf. Chul. 24b). כל אשר בתוכו יטמא WHATSOEVER IS INSIDE IT SHALL BE UNCLEAN — the vessel, in turn, renders anything inside it unclean. ואתו תשברו AND IT SHALL YE BREAK — This teaches that there is no purification for it *by immersion* in a ritual bath. (cf. Siphra). **(34)** מכל האכל אשר יאכל OF ALL THE FOOD WHICH MAY BE EATEN — This is to be connected with the preceding verse (consequently the words ואתו תשברו v. 33 are a parenthesis): "whatsoever is in it shall be unclean"; *viz.*, anything of all food which may be eaten upon which water has *once* come, if it is in an earthen vessel which is unclean, *itself* becomes unclean. [And similarly all drink that may be drunk in any vessel, if it is in an earthen vessel that is unclean, *itself* becomes unclean]. From this we learn several things: we learn that food is not fitted and liable to become unclean until water has once come upon it, and after water has once come on it it can any time after become unclean, and even after it has become dry; that wine and oil and anything which is termed משקה, liquid, (besides the three mentioned, also blood, milk, dew and honey of bees; cf. Mishna Machshirin VI. 4) makes vegetation fitted to become unclean even as water does, for thus must the verse be expounded: *any food* upon which there cometh water or any liquid which may be drunk out of any vessel, that food shall become unclean. Further our Rabbis derive from here *the law* that a "s e c o n d a r y uncleanness" (ולד הטומאה) cannot render "vessels" (a term used to denote anything except food and animate beings) unclean. For thus we read in a Boraitha (Pes. 20a): One might *think, since Scripture states v. 33: anything that is inside it shall be unclean*, that all "vessels" *that are*

NOTES

1) Rashi wishes to make clear the strange expression במים יובא וטמא וגו׳. The vessels do not of course become u n c l e a n through immersion, but clean! He therefore adds the word "ואף": even after it has been immersed it is still טמא until the evening and only afterwards it becomes clean. He mentions תרומה only, because for מעשר immersion without הערב שמש is sufficient. (Cf. Note on XII. 4).

2) It is not even necessary that the unclean object should come into contact with the inside wall of an earthen vessel in order that the latter should become unclean. Even if such an object is suspended within it, defilement is communicated.

יִפֹּ֥ל מֵהֶ֖ם אֶל־תּוֹכ֑וֹ כֹּ֣ל אֲשֶׁ֧ר בְּתוֹכ֛וֹ יִטְמָ֖א וְאֹת֥וֹ
תִשְׁבֹּֽרוּ׃ לד מִכָּל־הָאֹ֜כֶל אֲשֶׁ֣ר יֵֽאָכֵ֗ל אֲשֶׁ֨ר יָב֥וֹא עָלָ֛יו
מַ֖יִם יִטְמָ֑א וְכָל־מַשְׁקֶה֙ אֲשֶׁ֣ר יִשָּׁתֶ֔ה בְּכָל־כְּלִ֖י
יִטְמָֽא׃ לה וְכֹל֩ אֲשֶׁר־יִפֹּ֨ל מִנִּבְלָתָ֜ם ׀ עָלָיו֮ יִטְמָא֒
תַּנּ֧וּר וְכִירַ֛יִם יֻתָּ֖ץ טְמֵאִ֣ים הֵ֑ם וּטְמֵאִ֖ים יִהְי֥וּ לָכֶֽם׃
לו אַ֣ךְ מַעְיָ֥ן וּב֛וֹר מִקְוֵה־מַ֖יִם יִהְיֶ֣ה טָה֑וֹר וְנֹגֵ֥עַ
בְּנִבְלָתָ֖ם יִטְמָֽא׃ לז וְכִ֤י יִפֹּל֙ מִנִּבְלָתָ֔ם עַל־כָּל־זֶ֥רַע
זֵר֖וּעַ אֲשֶׁ֣ר יִזָּרֵ֑עַ טָה֖וֹר הֽוּא׃ לח וְכִ֤י יֻתַּן־מַ֙יִם֙ עַל־

אונקלוס

וְיָתֵהּ תְּתַבְּרוּן: לד מִכָּל מֵיכְלָא דְּמִתְאֲכֵל דְּיֵעוֹל עֲלוֹהִי מַיָּא יְהֵי מְסָאָב וְכָל מַשְׁקֵה
דִּי יִשְׁתְּתֵי בְּכָל מָאן יְהֵי מְסָאָב: לה וְכֹל דִּי יִפֵּל מִנְּבִלְתְּהוֹן עֲלוֹהִי יְהֵי מְסָאָב תַּנּוּר
וְכִירַיִם יִתְּרְעוּן מְסָאֲבִין אִנּוּן וּמְסָאֲבִין יְהוֹן לְכוֹן: לו בְּרַם מַעְיָן וְגוּב בֵּית כְּנִישׁוּת מַיָּא
יְהֵי דְכֵי וּדְיִקְרַב בִּנְבִלְתְּהוֹן יְהֵי מְסָאָב: לז וַאֲרֵי יִפֵּל מִנְּבִלְתְּהוֹן עַל כָּל (בַּר) זְרַע זֵרוּעַ

רש״י

וּטהר בְּהַעֲרֵב הַשֶּׁמֶשׁ (לג) אל תוכו. אֵין כְּלִי חֶרֶס מְטַמֵּא אֶלָּא מֵאֲוִירוֹ (חולי׳ כ״ד): כל אשר בתוכו יטמא. הַכְּלִי חוֹזֵר וּמְטַמֵּא מַה שֶּׁבַּאֲוִירוֹ: ואתו תשברו. לִמֵּד שֶׁאֵין לוֹ טָהֳרָה בְּמִקְוֶה: (לד) מכל האכל אשר יאכל. מוּסָב עַל מִקְרָא הָעֶלְיוֹן: „כל אשר בתוכו יטמא מִכָּל הָאֹכֶל אֲשֶׁר יֵאָכֵל" אֲשֶׁר בָּאוּ עָלָיו מַיִם וְהוּא בְּתוֹךְ כְּלִי חֶרֶס הַטָּמֵא יִטְמָא (וְכֵן כָּל מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל כְּלִי וְהוּא בְּתוֹךְ כְּלִי חֶרֶס הַטָּמֵא יִטְמָא). לָמַדְנוּ מִכַּאן דְּבָרִים הַרְבֵּה, לָמַדְנוּ שֶׁאֵין אוֹכֶל מֻכְשָׁר וּמְתֻקָּן לְקַבֵּל טֻמְאָה עַד שֶׁיָּבֹאוּ עָלָיו מַיִם פַּעַם אַחַת, וּמִשֶּׁבָּאוּ עָלָיו מַיִם פַּעַם אַחַת מְקַבֵּל טֻמְאָה לְעוֹלָם וַאֲפִילוּ נָגוּב, וְהַיַּיִן וְהַשֶּׁמֶן וְכָל הַנִּקְרָא מַשְׁקֶה מַכְשִׁיר זְרָעִים לְטֻמְאָה כַּמַּיִם, שֶׁכָּךְ יֵשׁ לִדְרוֹשׁ הַמִּקְרָא: אֲשֶׁר יָבֹא עָלָיו מַיִם אוֹ כָל מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל כְּלִי, יִטְמָא הָאוֹכֶל, וְעוֹד לָמְדוּ רַבּוֹתֵינוּ מִכַּאן שֶׁאֵין וְלַד הַטֻּמְאָה מְטַמֵּא כֵלִים שֶׁכָּךְ שָׁנִינוּ (פס׳ כ׳), יָכוֹל יְהוּ כָל הַכֵּלִים מִטַּמְּאִין מֵאֲוִיר כְּלִי חֶרֶס תַּ״ל כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא מִכָּל הָאֹכֶל — אוֹכֶל (וּמַשְׁקֶה) מִטַּמֵּא מֵאֲוִיר כְּלִי חֶרֶס וְאֵין כָּל הַכֵּלִים מִטַּמְּאִין מֵאֲוִיר כְּלִי חֶרֶס — לְפִי שֶׁהַשֶּׁרֶץ אַב הַטֻּמְאָה וְהַכְּלִי שֶׁנִּטְמָא מִמֶּנּוּ וְלַד הַטֻּמְאָה, לְפִיכָךְ אֵינוֹ חוֹזֵר וּמְטַמֵּא כֵלִים שֶׁבְּתוֹכוֹ, וְלָמַדְנוּ עוֹד שֶׁהַשֶּׁרֶץ שֶׁנָּפַל לַאֲוִיר הַתַּנּוּר וְהַפַּת בְּתוֹכוֹ וְלֹא נָגַע הַשֶּׁרֶץ בַּפַּת, הַתַּנּוּר רִאשׁוֹן וְהַפַּת שְׁנִיָּה, וְלֹא נֹאמַר רוֹאִין אֶת הַתַּנּוּר כְּאִלּוּ מָלֵא טֻמְאָה וּתְהֵא הַפַּת תְּחִלָּה, שֶׁאִם אַתָּה אוֹמֵר כֵּן, לֹא נִתְמַעֲטוּ כָל הַכֵּלִים מִלִּטַּמֵּא מֵאֲוִיר כְּלִי חֶרֶס, שֶׁהֲרֵי טֻמְאָה עַצְמָהּ נָגְעָה בָהֶן מִגַּבָּן, וְלָמַדְנוּ עוֹד עַל בִּיאַת מַיִם שֶׁאֵינָהּ מַכְשֶׁרֶת זְרָעִים אֶלָּא אִם כֵּן נָפְלוּ עֲלֵיהֶן מִשֶּׁנִּתְלְשׁוּ, שֶׁאִם אַתָּה אוֹמֵר מְקַבְּלִין הֶכְשֵׁר בִּמְחֻבָּר, אֵין לְךָ שֶׁלֹּא בָאוּ עָלָיו מַיִם, וּמַהוּ אוֹמֵר אֲשֶׁר יָבוֹא עָלָיו מַיִם? וְלָמַדְנוּ עוֹד שֶׁאֵין אוֹכֶל מְטַמֵּא אֲחֵרִים אֶלָּא אִם כֵּן יֵשׁ בּוֹ כְּבֵיצָה, שֶׁנֶּאֱמַר אֲשֶׁר „יֵאָכֵל" — אוֹכֶל הַנֶּאֱכָל בְּבַת אַחַת, וְשִׁעֲרוּ חֲכָמִים אֵין בֵּית הַבְּלִיעָה מַחֲזִיק יוֹתֵר מִבֵּיצַת תַּרְנְגוֹלֶת (ספרא; יומא פ׳): (לה) תנור וכירים. כֵּלִים הַמִּטַּלְטְלִין הֵם, וְהֵן שֶׁל חֶרֶס וְיֵשׁ לָהֶן תּוֹךְ, וְשׁוֹפֵת עַל נֶקֶב הֶחָלָל אֶת הַקְּדֵרָה, וּשְׁנֵיהֶם פִּיהֶם לְמַעְלָה: יתץ. שֶׁאֵין לִכְלִי חֶרֶס טָהֳרָה בִּטְבִילָה: וטמאים יהיו לכם. שֶׁלֹּא תֹאמַר מְצֻוֶּה אֲנִי לְנָתְצָם, תַּלְמוּד לוֹמַר וּטְמֵאִים יִהְיוּ לָכֶם — אִם רָצָה לְקַיְּמָן בְּטֻמְאָתָן רַשַּׁאי: (לו) אך מעין ובור מקוה מים הַמְחֻבָּרִים לְקַרְקַע אֵין מְקַבְּלִין טֻמְאָה, וְעוֹד יֵשׁ לְךָ לִלְמוֹד, יהיה טהור הַטּוֹבֵל בָּהֶם מִטֻּמְאָתוֹ: ונגע בנבלתם יטמא. אֲפִילוּ הוּא בְּתוֹךְ מַעְיָן וּבוֹר וְנוֹגֵעַ בְּטֻמְאָתָם יִטְמָא; שֶׁלֹּא תֹאמַר קַל וָחוֹמֶר: אִם מְטַהֵר אֶת הַטְּמֵאִים מִטֻּמְאָתָם קַל וָחוֹמֶר שֶׁיַּצִּיל אֶת הַטָּהוֹר

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m a y b e e a t e n", *i. e.* food which may be eaten at one time, and our Rabbis calculated that the gullet does not hold more than a hen's egg (Siphra; cf. also Joma 80a). **(35)** תנור וכרים OVEN OR RANGES FOR POTS — These are movable objects, and they are of earthenware, they have an interior and one places the pot over the opening of the hollow space (the cavity); both have their openings on top. יתץ SHALL BE BROKEN DOWN — because for an earthenware article there can be no purification by immersion *in water.* וטמאים יהיו לכם AND THEY SHALL BE UNCLEAN TO YOU — In order that you should not say, "I am under a c o m m a n d to break it down", it therefore states וטמאים יהיו לכם — *i. e.* if one wishes to let them remain in their state of uncleanness (when they may still be used for חולין) one has the right to do so (Siphra) (יתץ therefore means: "should be broken down", and the following words signify: "but though they are unclean (וטמאים) they may remain with you" (יהיו לכם). **(36)** אך מעין ובור מקוה מים NEVERTHELESS A FOUNTAIN OR A PIT WHERE THERE IS A GATHERING OF WATERS which are attached to the ground are not receptive of uncleanness (not being included in וכל משקה וגו׳ בכל כלי mentioned in v. 34, since it states here יהיה טהור, it shall remain clean). But you may also give it the meaning: יהיה טהור, h e shall be clean *i. e.* he who immerses himself in them *to free himself from his uncleanness*[1]). ונגע בנבלתם יטמא BUT THAT WHICH TOUCHES THEIR CARRION SHALL BE UNCLEAN — even if one is in the fountain or pit and comes in contact with their uncleanness (their carcasses) he shall be unclean. *This is specifically stated* in order that you should not argue à fortiori *as follows:* since it cleanses the unclean from their uncleanness, it follows à fortiori that it will save the clean from becoming unclean, — it states therefore, "but whoever touches their

NOTES

[1]) From the note on v. 34 it is obvious that Rashi adopted the view of R. Eliezer that אין טומאה למשקין מן התורה, that according to Biblical law liquids cannot in any circumstances become unclean, for he co-ordinates משקה to מים and translates thus: any food upon which water or any other liquid which is in a vessel fell etc. Here Rashi explains that the verse excludes certain water from the possibility of becoming unclean. But such a statement is unnecessary if we adopt R. Eliezer's view since n o water can become unclean. Rashi gave this explanation because it is in accordance with the Halacha. But he feels that he must point out that the verse can be brought into agreement with R. Eliezer's view which he adopted in v. 34 because it was nearer to the פשט. This he does by stating that another interpretation may be given to this verse: that יהיה טהור, refers not to the מעין or בור or מקוה מים remaining clean (i. e. being incapable of becoming unclean) but that it means that an unclean p e r s o n who bathes in this water becomes clean. Note the force of Rashi's expressions here: יש לך ללמוד and there: שכך יש לדרוש. T h e r e, having given his explanation of the verse he shows how it may be d e r i v e d from the phraseology — שכך יש לדרוש; h e r e having given an explanation opposed to that he states that you can, however, bring the statement made here in agreement with that which he had before made — ועוד יש לך ללמוד!

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placed inside an earthen vessel become unclean through the medium of the interior of an earthen vessel (i. e. because they are in contact with the earthen vessel which has itself become unclean through something unclean having been inside it)! It, however, says: all that is within it shall become unclean . . . of any food etc., — i. e., food [and liquids] may become unclean through the medium of the interior of an *unclean* earthen vessel, but no "vessels" can become unclean through the medium of the interior of an *unclean* earthen vessel. *Now* since a dead שרץ, "reptile" (which causes the uncleanness to the earthen vessel) is a primary source of uncleanness (אב הטומאה)[1] and the object which has been rendered unclean by it (in this case the כלי חרס) is a secondary uncleanness (ולד הטומאה), consequently *we have the rule that* the latter — *a secondary uncleanness* — cannot in turn render unclean "vessels" which are in it. And we further learn from this (Pes. 20a) that if a *dead* reptile (שרץ) falls into the interior of an earthen oven in which there is bread, but the reptile does not come in contact with the bread, the oven becomes a *secondary source of uncleanness of the* first degree (ראשון לטומאה) and the bread *one of* the second degree (because the bread only becomes unclean through having come in contact with the oven which is only a secondary source of uncleanness of the first degree, and not a primary source): and we do not say that we regard the oven *which contains the primary source* as though it were full of uncleanness, *and is itself a primary source*, so that the bread should be a secondary uncleanness of the first degree (תחלה), *as though it had itself touched the primary source;* for if you argue so, then any article which is *in an earthen vessel* is not excluded from becoming unclean through the medium of its interior (whilst we have just stated that "vessels" are excluded — that in such a case they do not become unclean), because you see, *if we assume that the whole interior is full of a primary source of uncleanness, it would be as though* this uncleanness *itself* has touched them (the objects) on their outside[2]) (and then the objects would indeed have become unclean: we, however, have stated that in such a case they do not become unclean; therefore we do not assume that the primary source of uncleanness fills the whole interior: the bread therefore receives the uncleanness not from the carcass but from the oven and is thus a secondary uncleanness of the second degree which does not further transfer its uncleanness to things which have no sacred character). — And we further learn (Chul. 118b; cf. Siphra) in regard to the "coming of water", that this does not render vegetation fitted *to become unclean* unless it falls upon them after they have been plucked; because if you say that they (the vegetation) can acquire this fitness whilst still attached *to the soil, then the law has no significance at all, for* you have no *growing* vegetation upon which water does not fall *at some time or other*, and what, *then*, is *the sense of* Scripture saying, "upon which water cometh"? — And we further learn (Joma 80a) that articles of food *which are unclean* do not render other *food* unclean unless the former contains *at least a volume* equal to that of an egg, for it says: "[food] which

NOTES

For Notes 1—2 see Appendix.

the seed, and *any part* of their carrion fall thereon, it *shall be* unclean
unto you. [39]And if any beast, of which ye may eat, die; he that toucheth
the carrion thereof shall be unclean until the even. [40]And he that eateth
of the carcass of it shall wash his garments, and be unclean until the
even: he also that beareth the carrion of it shall wash his garments, and
be unclean until the even. [41]And every prolific creature that bringeth
forth abundantly upon the earth *shall be* an abominable thing; it shall
not be eaten. [42]Whatsoever goeth upon the belly, and whatsoever goeth
upon *all* four, and whatsoever hath many feet among all prolific crea-
tures that bring forth abundantly upon the earth, them ye shall not
eat; for they *are* an abominable thing. [43]Ye shall not make your souls

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carrion shall be unclean" (Siphra; Ned. 75b). **(37)** זרע זרוע *means* seed of any kind of seed-plant. The word זרוע is a noun (not a passive participle, when it would be punctuated זָרוּעַ), like (Dan. I. 12) "and let them give us of pulse (זֵרֹעִים)". טהור הוא HE SHALL BE CLEAN — Scripture *by means of this and the following verse* teaches you that it does not become fitted and proper to be termed food and therefore to be receptive of uncleanness, until water comes upon it. **(38)** וכי יתן מים על זרע BUT IF ANY WATER BE PUT ON THE SEED, after it has been plucked, . . . *it shall be unclean;* for if you assert that there can be fitness *to receive uncleanness* whilst it is still attached *to the soil*, you will never have any seed which has not become thus fitted (Chul. 118b; cf. Siphra and Rashi on v. 34). מים על זרע WATER ON SEED — whether it be water or any other liquids, whether t h e s e are on the seed or the s e e d falls into t h e m — all this is derived in Torath Cohanim *from the wording*[1]). ונפל מנבלתם עליו AND ANY PART OF THEIR CARRION FALL THEREON, even after it has become dry from the water, because the Torah is particular only that the name "food" should be *applicable* to it[2]). Consequently as soon as the fitness to receive uncleanness has once fallen upon it, it can never again be

NOTES

[1]) See Appendix.

[2]) Since the first time water is mentioned as effecting uncleanness it is brought in relation to אכל, "food" (v. 33), it must be assumed that the Torah insists only that it must be food, and whether this has become dry or not is quite immaterial.

זֶרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא הוּא לָכֶם׃ ס
לט וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לְאָכְלָה
הַנֹּגֵעַ בְּנִבְלָתָהּ יִטְמָא עַד־הָעָרֶב׃ מ וְהָאֹכֵל מִנִּבְלָתָהּ
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב׃ מא וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ
עַל־הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכֵל׃ מב כֹּל הוֹלֵךְ עַל־
גָּחוֹן וְכֹל ׀ הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־מַרְבֵּה רַגְלַיִם
לְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקֶץ
הֵם׃ מג אַל־תְּשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ

סו׳ רבתי וחצי התורה באותיות

אונקלוס

דִּי יִזְדְּרַע דְּכֵי הוּא: לח וַאֲרֵי יִתְיְהֵבוּן מַיָּא עַל (בַּר) זַרְעָא וְיִפֵּל מִנִּבְלְתְהוֹן עֲלוֹהִי מְסָאַב
הוּא לְכוֹן: לט וַאֲרֵי יְמוּת מִן בְּעִירָא דִּי הִיא לְכוֹן לְמֵיכַל דְּיִקְרַב בִּנְבִלְתַּהּ יְהֵי מְסָאַב
עַד רַמְשָׁא: מ וּדְיֵיכוּל מִנִּבְלְתַּהּ יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאַב עַד רַמְשָׁא וּדְיִטּוֹל יָת
נִבְלְתַּהּ יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאַב עַד רַמְשָׁא: מא וְכָל רִחְשָׁא דְּרָחֵשׁ עַל אַרְעָא
שִׁקְצָא הוּא לָא יִתְאֲכֵל: מב כֹּל דִּמְהַלֵּךְ עַל מְעוֹהִי וְכֹל דִּמְהַלֵּךְ עַל אַרְבַּע עַד כָּל
סְגִיאוּת רַגְלָאִין לְכָל רִחְשָׁא דְּרָחֵשׁ עַל אַרְעָא לָא תֵיכְלֻנּוּן אֲרֵי שִׁקְצָא אִנּוּן: מג לָא

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מִלְּטַמֵּא! לְכָךְ נֶאֱמַר וְנֹגֵעַ בְּנִבְלָתָם יִטְמָא (נד׳ ע״ה): (לז) זרע זרוע. זְרִיעָה שֶׁל מִינֵי זֵרְעוֹנִין; זֵרוּעַ שֵׁם דָּבָר הוּא, כְּמוֹ וְיִתְּנוּ לָנוּ מִן הַזֵּרֹעִים (דניאל א): טהור הוא. לִמֶּדְךָ הַכָּתוּב שֶׁלֹּא הָכְשַׁר וְנִתְקַן לִקְרוֹת אוֹכֶל לְקַבֵּל טֻמְאָה עַד שֶׁיָּבֹאוּ עָלָיו מָיִם: (לח) וכי יתן מים על זרע. לְאַחַר שֶׁנִּתְלַשׁ, שֶׁאִם תֹּאמַר יֵשׁ הֶכְשֵׁר בִּמְחֻבָּר, אֵין לְךָ זֶרַע שֶׁלֹּא הָכְשַׁר (חול׳ קי״ח): מים על זרע. בֵּין מַיִם בֵּין שְׁאָר מַשְׁקִין, בֵּין הֵם עַל הַזֶּרַע בֵּין זֶרַע נוֹפֵל לְתוֹכָן, הַכֹּל נִדְרָשׁ בְּתוֹרַת כֹּהֲנִים: ונפל מנבלתם עליו. אַף מִשֶּׁנִּגַּב מִן הַמַּיִם, שֶׁלֹּא הִקְפִּידָה תוֹרָה אֶלָּא לִהְיוֹת עָלָיו שֵׁם אוֹכֶל, וּמִשֶּׁיָּרַד לוֹ הֶכְשֵׁר קַבָּלַת טֻמְאָה פַּעַם אַחַת, שׁוּב אֵינוֹ נֶעֱקָר הֵימֶנּוּ (ב״מ כ״ב): (לט) בנבלתה. וְלֹא בַעֲצָמוֹת וְגִידִין וְלֹא בַקַּרְנַיִם וּטְלָפַיִם וְלֹא בָעוֹר (ספרא): (מ) והנשא את נבלתה. חֲמוּרָה טֻמְאַת מַשָּׂא מִטֻּמְאַת מַגָּע, שֶׁהַנּוֹשֵׂא מְטַמֵּא בְגָדִים, וְהַנּוֹגֵעַ אֵין בְּגָדָיו טְמֵאִין, שֶׁלֹּא נֶאֱמַר בּוֹ יְכַבֵּס בְּגָדָיו: והאכל מנבלתה. יָכוֹל תְּטַמְּאֶנּוּ אֲכִילָתוֹ? כְּשֶׁהוּא אוֹמֵר בְּנִבְלַת עוֹף טָהוֹר (ויק׳ כ״ב) „נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה בָהּ", בָּהּ — אוֹתָהּ מְטַמֵּא בְגָדִים בַּאֲכִילָתָהּ וְאֵין נִבְלַת בְּהֵמָה מְטַמֵּא בְגָדִים בַּאֲכִילָתָהּ בְּלֹא מַשָּׂא, כְּגוֹן אִם תְּחָבָהּ לוֹ חֲבֵרוֹ בְּבֵית הַבְּלִיעָה, אִם כֵּן מַה תַּ״ל הָאֹכֵל? לִתֵּן שִׁיעוּר לַנּוֹשֵׂא וְלַנּוֹגֵעַ כְּדֵי אֲכִילָה, וְהוּא כְּזַיִת (ספרא; נדה מ״ב): וטמא עד הערב. אַף עַל פִּי שֶׁטָּבַל צָרִיךְ הַעֲרֵב שֶׁמֶשׁ: (מא) השרץ על הארץ. לְהוֹצִיא אֶת הַיַּתּוּשִׁין שֶׁבִּכְלִיסִין וְשֶׁבַּפּוֹלִין, וְאֶת הַזִּיזִין שֶׁבַּעֲדָשִׁים, שֶׁהֲרֵי לֹא שָׁרְצוּ עַל הָאָרֶץ אֶלָּא בְּתוֹךְ הָאוֹכֶל, אֲבָל מִשֶּׁיָּצְאוּ לָאֲוִיר וְשָׁרְצוּ הֲרֵי נֶאֱסָרוּ (ספרא; חולי ס״ז): לא יאכל. לְחַיֵּב עַל הַמַּאֲכִיל כָּאוֹכֵל; וְאֵין קָרוּי שֶׁרֶץ אֶלָּא דָּבָר נָמוּךְ, קְצַר רַגְלַיִם, שֶׁאֵינוֹ נִרְאֶה אֶלָּא כְּרוֹחֵשׁ וְנָד: (מב) הולך על גחון. זֶה נָחָשׁ, וּלְשׁוֹן גָּחוֹן שְׁחִיָּה, שֶׁהוֹלֵךְ שָׁח וְנוֹפֵל עַל מֵעָיו: כל הולך. לְהָבִיא הַשִּׁלְשׁוּלִין וְאֶת הַדּוֹמֶה לְדוֹמֶה: הולך על ארבע. זֶה עַקְרָב: כל. לְהָבִיא אֶת הַחִפּוּשִׁית, אשקר״בוט בְּלַעַז, וְאֶת הַדּוֹמֶה לְדוֹמֶה: מרבה רגלים. זֶה

abominable with any prolific creature that bringeth fort abundantly, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. [44]For I *am* the Eternal your God; ye shall therefore sanctify yourselves, for I *am* holy; neither shall ye defile your souls with any prolific creature that creepeth upon the earth. [45]For I *am* the Eternal that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy. [46]This *is* the law of the beasts, and of the fowl, and of the life of every animal that moveth in the waters, and of every soul that bringeth forth abundantly upon the earth; [47]To make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

12. [1]And the Eternal spake unto Moses saying, [2]Speak unto the children of Israel, saying, If a woman have conceived seed,

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removed from it *even if it becomes dry again* (cf. B. Mets. 22a). **(39)** בנבלתה [HE THAT TOUCHETH] THE CARRION THEREOF [SHALL BE UNCLEAN] — but not *if he touches* the bones and sinews, nor the horns and claws, and not the hide *after these have been removed from the body* (Siphra; Chul. 117b). **(40)** והנשא את נבלתה HE ALSO THAT BEARETH THE CARRION OF IT [SHALL BE UNCLEAN] — The uncleanness resulting from bearing *the carrion* is more stringent than the uncleanness resulting from contact *with it;* for he who bears it *thereby* renders his garments unclean, whilst as for him who touches it his garments do not *thereby* become unclean, since it does not state regarding him *in the preceding verse:* "he shall wash his garments"[1]) (cf. Rashi on v. 25). והאכל מנבלתה AND HE THAT EATETH OF ITS CARRION [... SHALL BE UNCLEAN] — One might *think from this statement* that the act of eating therefrom makes him unclean! *But this is not so because* when it states of the carcass of a clean fowl (XXII. 8) "that which dies of itself (נבלה) or that which is torn he shall not eat to defile himself therewith", *we may learn from it:* בה "therewith" — only that (the carcass of a clean fowl) makes *a person's* clothes unclean by the very act of eating therefrom, but the carcass of cattle does not make *a person's* clothes unclean by the very act of eating therefrom if there is no carrying *involved*, e. g., if another person inserts it into

NOTES

[1]) The reason why Rashi explains והנשא מנבלתה before והאכל מנבלתה which actually precedes it is because he first wishes to contrast the law of the נושא with that of the נוגע which has been mentioned immediately before.

הַשֶּׁרֶץ וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם׃ מד כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ
אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הָרֹמֵשׂ
עַל־הָאָרֶץ׃ מפטיר מה כִּי ׀ אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיֹת לָכֶם לֵאלֹהִים וִהְיִיתֶם קְדֹשִׁים
כִּי קָדוֹשׁ אָנִי׃ מו זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל
נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת
עַל־הָאָרֶץ׃ מז לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין
הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃ פ פ פ

ומפטירין ויוסף עוד דוד. בשמואל ב׳ בסימן ו׳: לי״א עבדי״ס סימן.

יב א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ ב דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ

אונקלוס

תְשַׁקְצוּ יָת נַפְשָׁתֵיכוֹן בְּכָל רִחְשָׁא דְּרָחֵשׁ וְלָא תִסְתַּאֲבוּן בְּהוֹן וְתִסְתַּאֲבוּן פּוּן בְּהוֹן׃
מד אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן וְתִתְקַדְּשׁוּן וּתְהוֹן קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא וְלָא תְסַאֲבוּן יָת
נַפְשָׁתֵיכוֹן בְּכָל רִחְשָׁא דְּרָחֵשׁ עַל אַרְעָא׃ מה אֲרֵי אֲנָא יְיָ דְּאַסֵּק יָתְכוֹן מֵאַרְעָא
דְמִצְרַיִם לְמֶהֱוֵי לְכוֹן לֶאֱלָהּ וּתְהוֹן קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא׃ מו דָּא אוֹרַיְתָא דִבְעִירָא
וּדְעוֹפָא וּדְכֹל נַפְשָׁתָא חַיְתָא דְּרָחֲשָׁא בְּמַיָּא וּלְכָל נַפְשָׁא דְּרָחֲשָׁא עַל אַרְעָא׃
מז לְאַפְרָשָׁא בֵּין מְסָאֲבָא וּבֵין דַּכְיָא וּבֵין חַיְתָא דְּמִתְאַכְלָא וּבֵין חַיְתָא דִּי לָא מִתְאַכְלָא׃
א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר אִתְּתָא אֲרֵי תְעַדֵּי וּתְלִיד

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גָּדֵל, שֶׁרֶץ שֶׁיֵּשׁ לוֹ רַגְלַיִם מֵרֹאשׁוֹ וְעַד זְנָבוֹ לְכָאן וּלְכָאן, וְקוֹרִין צינטפי״דש (ספרא)׃ (מג) אל תשקצו. בַּאֲכִילָתָן, שֶׁהֲרֵי כְּתִיב נַפְשֹׁתֵיכֶם, וְאֵין שִׁקּוּץ נֶפֶשׁ בְּמַגָּע, וְכֵן וְלֹא תִטַּמְּאוּ בַּאֲכִילָתָם׃ ונטמתם בם. אִם אַתֶּם מִטַּמְּאִין בָּהֶם בָּאָרֶץ, אַף אֲנִי מְטַמֵּא אֶתְכֶם בָּעוֹלָם הַבָּא וּבִישִׁיבַת מַעְלָה (יומא ל״ט)׃ (מד) כי אני ה׳ אלהיכם. כְּשֵׁם שֶׁאֲנִי קָדוֹשׁ שֶׁאֲנִי ה׳ אֱלֹהֵיכֶם, כָּךְ וְהִתְקַדִּשְׁתֶּם — קַדְּשׁוּ עַצְמְכֶם לְמַטָּה׃ והייתם קדשים. לְפִי שֶׁאֲנִי אֲקַדֵּשׁ אֶתְכֶם לְמַעְלָה וּבָעוֹלָם הַבָּא׃ ולא תטמאו וגו׳. לַעֲבוֹר עֲלֵיהֶם בְּלָאוִין הַרְבֵּה, וְכָל לָאו מַלְקוּת, וְזֶהוּ שֶׁאָמְרוּ בַּתַּלְמוּד (מכות ט״ז), אָכַל פּוּטִיתָא לוֹקֶה אַרְבַּע, נְמָלָה לוֹקֶה חָמֵשׁ, צִרְעָה לוֹקֶה שֵׁשׁ׃ (מה) כי אני ה׳ המעלה אתכם. עַל מְנָת שֶׁתְּקַבְּלוּ מִצְוֹתַי הֶעֱלֵיתִי אֶתְכֶם׃ דָּבָר אַחֵר כִּי אֲנִי ה׳ הַמַּעֲלֶה אֶתְכֶם׃ בְּכֻלָּן כְּתִיב „הוֹצֵאתִי" וְכָאן כְּתִיב „הַמַּעֲלֶה", תָּנָא דְבֵי רַ׳ יִשְׁמָעֵאל אִלְמָלֵי לֹא הֶעֱלֵיתִי אֶת יִשְׂרָאֵל מִמִּצְרַיִם אֶלָּא בִּשְׁבִיל שֶׁאֵין מִטַּמְּאִין בִּשְׁרָצִים כִּשְׁאָר אֻמּוֹת דַּיָּם, וּמַעֲלְיוּתָא הִיא גַּבַּיְהוּ, וְזֶהוּ לְשׁוֹן מַעֲלֶה׃ (מז) להבדיל. לֹא בִּלְבַד הַשּׁוֹנֶה, אֶלָּא שֶׁתְּהֵא יוֹדֵעַ וּמַכִּיר וּבָקִי בָהֶן (ספרא)׃ בין הטמא ובין הטהר. צָרִיךְ לוֹמַר בֵּין חֲמוֹר לְפָרָה, וַהֲלֹא כְּבָר מְפֹרָשִׁים הֵם?! אֶלָּא בֵּין טְמֵאָה לְךָ לִטְהוֹרָה לְךָ — בֵּין נִשְׁחַט חֶצְיוֹ שֶׁל קָנֶה לְנִשְׁחַט רֻבּוֹ׃ ובין החיה הנאכלת. צָרִיךְ לוֹמַר בֵּין צְבִי לְעָרוֹד וַהֲלֹא כְּבָר מְפֹרָשִׁים הֵם?! אֶלָּא בֵּין שֶׁנּוֹלְדוּ בָהּ סִימָנֵי טְרֵפָה כְּשֵׁרָה לְנוֹלְדוּ בָהּ סִימָנֵי טְרֵפָה פְּסוּלָה (ספרא)׃

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LORD YOUR GOD — Just as I am holy, I, Who am the Lord your God, similarly והתקדשתם MAKE YOURSELVES HOLY below *on earth* (Siphra), והייתם קדשים AND YE WILL BE HOLY, because I will then treat you as holy, above and in the world-to-come. ולא תטמאו NEITHER SHALL YE DEFILE [YOUR SOULS] etc. — *This is repeated* in order to bring it about that a person transgresses m a n y negative commands *when he eats such abominable things:* and every single negative commandment *involves for its transgression the punishment of* lashes. This is *the meaning of* what they said in the Talmud (Macc. 16b): if one has eaten a Putisa (a shell fish or water reptile), he receives floggings (39 lashes) four times, (because four of the different prohibitions referring to שרצים apply to such a water reptile); if he has eaten an ant, he receives five *such* floggings; a hornet, six *such* floggings. **(45)** כי אני ה׳ המעלה אתכם FOR I AM THE LORD THAT BRINGETH YOU UP [OUT OF THE LAND OF EGYPT] — On condition that you should accept My commandments did I bring you up. [Another explanation of: FOR I AM THE LORD THAT BRINGETH YOU UP — In all other places it is written, "I brought (you) f o r t h", and here it is written "that bringeth (you) u p" — in reference to this it was taught in the school of R. Ishmael: If I had brought up Israel from Egypt only to effect this one thing — that they do not defile themselves by reptiles as do the other peoples, that should be sufficient for them (B. Mets. 61b), and it should be regarded by them as an e l e v a t i o n for themselves — this is *what is implied in* the expression *used here:* מעלה (I r a i s e d you above the people of the land of Egypt). **(47)** להבדיל TO MAKE A DISTINCTION — Not that one should only l e a r n *the laws*, but *it is a command* that you should know and recognize *the differences* and be expert in them (Siphra). בין הטמא ובין הטהור BETWEEN THE UNCLEAN AND THE CLEAN — Is it necessary to say *that one should understand to distinguish* between the ass and the cow? Have they not already been closely defined *as to their distinguishing characteristics?* But *the meaning is: that you should thoroughly understand to distinguish* between what is unclean for y o u and what is clean for y o u (i. e. between what is forbidden and what is permitted to you) — between the *case of an* animal only h a l f of whose wind-pipe has been cut through *by the knife*, and *the case* when the g r e a t e r p a r t has been cut through (in the former case the animal is forbidden, in the latter it is permitted as food). ובין החיה הנאכלת AND BETWEEN AN ANIMAL THAT MAY BE EATEN — Is it necessary to say *that one should learn to distinguish* between a stag and a wild ass? Have not these already been closely defined *as to their distinguishing characteristics?* But *the meaning is: that you should thoroughly understand to distinguish* between the case when there have arisen in it (in the animal) signs *by which one might regard it* as forbidden (טרפה) *and yet it is* permitted *as food* (כשרה), and the case when there have arisen in it signs *by which one might regard it* as forbidden and because of which it is *a c t u a l l y* unfitted *to be* eaten (Siphra)[1].

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[1]) See Appendix.

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his gullet (for one is not regarded as c a r r y i n g something which is i n s i d e his body). But if *this be* so, why is it *here* stated "he that e a t e t h"? In order to prescribe *as a minimum* for *making unclean* him who bears or touches *such carrion* a quantity as much as can be called "eating" viz., *a piece as large* as an olive[1]) (Siphra; Nidda 42b). וטמא עד הערב AND HE SHALL BE UNCLEAN UNTO THE EVEN — although he may have immersed himself *in water* he must await sunset before he becomes clean[2]). **(41)** השרץ על הארץ THAT CREEPETH ON THE EARTH — *the law is worded thus* in order to exclude the insects in peas and in beans and the mites in lentils, for, you see, these do not move about o n t h e g r o u n d but inside the food, but so soon as they have emerged into the air and have moved about they become prohibited to be eaten (Siphra; Chul. 67b). לא יאכל IT SHALL NOT BE EATEN — *This passive form: it shall not become the object of eating, is used* to make the liability *to punishment* fall upon the one who g i v e s *these abominable things* to others (to minors) to eat just the same as upon him who himself eats them (cf. Rashi on v. 13). — Only that is called שרץ which is low and has short feet and which seems only to progress by a creeping movement. **(42)** הולך על גחון THAT GOETH ON THE BELLY — This is the serpent (Siphra; Chul. 67b), and the expression גחון denotes bending low, *so that the phrase means:* that which walks bent down and fallen upon its belly. כל הולך EVERYTHING THAT GOETH — *The word "e v e r y t h i n g"* is *employed* to include worms and whatever is similar to anything similar *to it.* הולך על ארבע THAT GOETH UPON ALL FOUR — This is the scorpion. כל E V E R Y T H I N G [THAT GOETH UPON ALL FOUR] — *The word "e v e r y t h i n g" is intended* to include the beetle, — escarbot in O. F. — and whatever is similar to anything similar *to it.* מרבה רגלים [AND] WHAT HATH MANY FEET — This is the centipede — an insect which has feet from its head to its tail on both sides *of its body,* and it is called centpies in *O. F.* **(43)** אל תשקצו YE SHALL NOT MAKE [YOUR SOULS] ABOMINABLE, by e a t i n g these: *this must be the meaning,* because you see it is written "[ye shall not make] y o u r s o u l s [abominable]" and no soiling of the s o u l arises from t o u c h i n g *these creatures.* And similarly the words (v. 44) "neither shall ye defile [your s o u l s]" *mean:* by e a t i n g them. ונטמתם בם THAT YE SHOULD BE DEFILED THEREBY — If you become defiled thereby on earth I will treat you as defiled in the world-to-come and in the heavenly spheres (cf. Joma 39a)[3]). **(44)** כי אני ה׳ אלהיכם FOR I AM THE

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[1]) See Appendix.

[2]) Cf. our Note on v. 32.

[3]) Rashi's use of the words בישיבת מעלה is strange, for, as it stands, it can only bear the meaning of heavenly spheres or something similar, synonymous with עולם הבא. But he is not accustomed to employ poetical phrases to emphasise a previous one. Mizrachi does not seem to have had these words in his edition of Rashi. In all probability they are an addition of someone who took אני מטמא אתכם in the sense of "I will d e c l a r e you unclean" and therefore continued with the phrase "in the heavenly c o u r t".

and born a male, then she shall be unclean seven days; as in the days
of the separation for her infirmity shall she be unclean. [3]And in the
eighth day his foreskin shall be circumcised. [4]And she shall then abide
in the blood of her purifying three and thirty days: she shall touch
nothing of holiness, nor come into the sanctuary, until the days of her
purifying be fulfilled. [5]But if she bear a female, then she shall be un-
clean two weeks, as in her separation: and she shall abide in the blood
of her purifying threescore and six days. [6]And when the days of her
purifying are fulfilled, for a son, or for a daughter, she shall bring a
lamb of a year old for a burnt offering, and a young pigeon, or a turtle
dove, for a sin offering, unto the entrance of the appointed tent, unto
the priest; [7]And he shall offer it before the Eternal, and make an expiation
for her, and she shall be cleansed from the issue of her blood. This *is* the
law for her that hath born a male or a female. [8]And if she be not able to
bring one of the flock, then she shall take two turtles, or two young pigeons;

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12. **(1)** אשה כי תזריע IF A WOMAN HAVE CONCEIVED SEED — R. Simlai said: Even as the formation of man *took place* after that of every cattle, beast and fowl when the world was created, so, too, the law regarding him is set forth after the law regarding cattle, beast and fowl (contained in the previous chapter) (Lev. R. 14). כי תזריע — *These words are superfluous,* כי ילדה *would suffice — they mean literally, "if she bringeth forth seed" and are employed* to include *the case* that if she gave birth to him (the male child) as a pulpy mass which had dissolved, having become liquified like seed, even then its mother becomes unclean as *though it were* a normal birth (Nid. 27b). כימי נדת דותה תטמא AS IN THE DAYS OF THE SEPARATION FOR HER IMPURITY SHALL SHE BECOME UNCLEAN — According to the regulation of every uncleanness which is mentioned in the case of a נדה does she become unclean in respect to the uncleanness resulting from child-birth — even though the womb opened without *any issue of* blood (cf. Nid. 21a)[1]). דותה — This is an expression for anything which flows from her body (דו = זב, "flowing"), *and the translation is: "as in the days of separation due to her flux"*. Another explanation is: it has the same meaning as מדוה (root דוה), malady and sickness, *and this is termed* דותה, *"her sickness"*, because no woman sees *an issue of* blood *from herself* except that, *as a result of it*, she becomes unwell and her head and limbs feel heavy (cf. Nid. 9a). תשב — The word תשב signifies *here* "remaining", just as *in* (Deut. I. 46) "And ye stayed (ותשבו) at Kadesh", and (Gen. XIII. 18) "and he stayed (וישב) in the Plain of Mamre" בדמי טהרה IN THE BLOOD OF PURIFICATION — Even though she see *an issue of blood* she is *nevertheless* clean. בדמי טהרה — There is no Mappik in the *last* ה׳ of טהרה (as there is in the last word of this verse): it (the word) is an *uninflected* noun similar in meaning to טֹהַר (being a feminine form of it). ימי טהרה — the ה׳ *here* has a Mappik *and the meaning is:* the days of her טהר, her purification. בכל קדש [SHE SHALL NOT TOUCH] ANYTHING THAT IS HOLY — *not anything: this serves* to include the heave-offering (Macc. 14b; Jeb. 75a). *The Torah prescribes this* because such *a woman must be regarded as* one who has taken the immersion on a *very* long day (טבולת יום ארוך)[2]), because she immersed herself at the end of *the first* seven *days* whilst her sun does not set to bring about her purification until sunset of the fortieth day since *it is only* on the morrow that she has to bring the atonement offering in connection with her purification, *as it is stated in v. 6.* לא תגע SHE SHALL NOT TOUCH — *This is* a prohibition *addressed* to anyone who would

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For Notes 1—2 see Appendix.

וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֺתָהּ
תִּטְמָא׃ ג וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ׃
ד וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָה
בְּכָל־קֹדֶשׁ לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־
מְלֹאת יְמֵי טָהֳרָהּ׃ ה וְאִם־נְקֵבָה תֵלֵד וְטָמְאָה
שְׁבֻעַיִם כְּנִדָּתָהּ וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים תֵּשֵׁב עַל־
דְּמֵי טָהֳרָה׃ ו וּבִמְלֹאת ׀ יְמֵי טָהֳרָהּ לְבֵן אוֹ לְבַת
תָּבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֹר
לְחַטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן׃ ז וְהִקְרִיבוֹ
לִפְנֵי יְהוָה וְכִפֶּר עָלֶיהָ וְטָהֲרָה מִמְּקֹר דָּמֶיהָ זֹאת
תּוֹרַת הַיֹּלֶדֶת לַזָּכָר אוֹ לַנְּקֵבָה׃ ח וְאִם־לֹא תִמְצָא
יָדָהּ דֵּי שֶׂה וְלָקְחָה שְׁתֵּי־תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה

אונקלוס

דְּכַר וּתְהֵי מְסָאֲבָא שַׁבְעָא יוֹמִין כְּיוֹמֵי רִחוּק סוֹבְתַהּ תְּהֵי מְסָאֲבָא׃ ג וּבְיוֹמָא תְמִינָאָה יִגְזַר בִּסְרָא דְעָרְלְתֵהּ׃ ד וּתְלָתִין וּתְלָתָא יוֹמִין תֵּיתֵב בְּדַם דְּכוּ בְּכָל קוּדְשָׁא לָא תִקְרַב וּלְמַקְדְּשָׁא לָא תֵעוֹל עַד מִשְׁלַם יוֹמֵי דְכוּתַהּ׃ ה וְאִם נְקוּבְתָא תְלִיד וּתְהֵי מְסָאֲבָא אַרְבְּעָה עֲסַר כְּרִחוּקַהּ וְשִׁתִּין וְשִׁתָּא יוֹמִין תֵּיתֵב עַל דַּם דְּכֵי׃ ו וּבְמִשְׁלַם יוֹמֵי דְכוּתַהּ לִבְרָא אוֹ לִבְרַתָּא תַּיְתֵי אִמַּר בַּר שַׁתֵּהּ לַעֲלָתָא וּבַר יוֹנָה אוֹ שַׁפְנִינָא לְחַטָּאתָא לִתְרַע מַשְׁכַּן זִמְנָא לְוָת כַּהֲנָא׃ ז וִיקָרְבִנֵּהּ קֳדָם יְיָ וִיכַפַּר עֲלַהּ וְתִדְכֵּי מִסּוֹאֲבַת דְּמָהָא דָּא אוֹרַיְתָא דְיָלְדְתָא לִדְכַר אוֹ לְנוּקְבָא׃ ח וְאִם לָא תַשְׁכַּח יְדַהּ כְּמִסַּת אִמְּרָא וְתִסַּב

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יב (ב) אשה כי תזריע. אָ"ר שִׂמְלַאי: כְּשֵׁם שֶׁיְּצִירָתוֹ שֶׁל אָדָם אַחַר כָּל בְּהֵמָה חַיָּה וָעוֹף בְּמַעֲשֵׂה בְרֵאשִׁית, כָּךְ תּוֹרָתוֹ נִתְפָּרְשָׁה אַחַר תּוֹרַת בְּהֵמָה חַיָּה וָעוֹף (ויק"ר י"ד)׃ כי תזריע. לְרַבּוֹת שֶׁאֲפִלּוּ יְלָדַתּוּ מָחוּי – שֶׁנִּמְחָה וְנַעֲשָׂה כְּעֵין זֶרַע – אִמּוֹ טְמֵאָה לֵידָה (נדה כ"ז)׃ כימי נדת דותה תטמא. כְּסֵדֶר כָּל טֻמְאָה הָאֲמוּרָה בְּנִדָּה מְטַמְּאָה בְּטֻמְאַת לֵידָה, וַאֲפִלּוּ נִפְתַּח הַקֶּבֶר בְּלֹא דָם (שם כ"א)׃ דותה. לְשׁוֹן דָּבָר הַזָּב מִגּוּפָהּ; לָשׁוֹן אַחֵר לְשׁוֹן מַדְוֶה וְחוֹלִי, שֶׁאֵין אִשָּׁה רוֹאָה דָם שֶׁלֹּא תֶּחֱלֶה וְרֹאשָׁהּ וְאֵבָרֶיהָ כְּבֵדִין עָלֶיהָ (שם ט')׃ (ד) תשב. אֵין תֵּשֵׁב אֶלָּא לְשׁוֹן עַכָּבָה, כְּמוֹ וַתֵּשְׁבוּ בְקָדֵשׁ (דב' א'), וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא (בר' י"ג)׃ בדמי טהרה. אַעַ"פִּי שֶׁרוֹאָה טְהוֹרָה׃ בדמי טהרה. לֹא מַפִּיק הֵ"א, וְהוּא שֵׁם דָּבָר כְּמוֹ טֹהַר. ימי טהרה. מַפִּיק הֵ"א – יְמֵי טֹהַר שֶׁלָּהּ׃ בכל קדש. לְרַבּוֹת אֶת הַתְּרוּמָה, לְפִי שֶׁזּוֹ טְבוּלַת יוֹם אָרוּךְ, שֶׁטָּבְלָה לְסוֹף שִׁבְעָה וְאֵין שִׁמְשָׁהּ מַעֲרִיב לְטָהֳרָהּ עַד שְׁקִיעַת הַחַמָּה שֶׁל יוֹם אַרְבָּעִים שֶׁלְּמָחָר תָּבִיא אֶת כַּפָּרַת טָהֳרָתָהּ׃ לא תגע. אַזְהָרָה לְאוֹכֵל וְכוּ' כְּמוֹ שֶׁשְּׁנוּיָה בִיבָמוֹת (דף ע"ה)׃ (ז) והקריבו. לִמֶּדְךָ שֶׁאֵין מְעַכַּבְתָּהּ לֶאֱכוֹל בְּקָדָשִׁים אֶלָּא אֶחָד מֵהֶם, וְאֵי זֶה הוּא? זֶה חַטָּאת, שֶׁנֶּאֱמַר וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהֵרָה, מִי שֶׁהוּא בָא לְכַפֵּר, בּוֹ

the one for a burnt offering, and the other for a sin offering: and the
priest shall make an expiation for her, and she shall be clean.
13. [1]And the Eternal spake unto Moses and Aaron, saying, [2]When a
man shall have in the skin of his flesh a rising, a scab, a bright spot,
and it be in the skin of his flesh *like* the affliction of leprosy; then he
shall brought unto Aaron the priest, or unto one of his sons the priests:
[3]And the priest shall look on the plague in the skin of the flesh; and
when the hair in the plague is turned white, and the plague in sight *be*
deeper than the skin of his flesh, it *is* an affliction of leprosy: and the
priest shall see him, and pronounce him unclean. [4]If the bright spot *be*
white in the skin of his flesh, and in sight *be* not deeper than the skin,
and the hair thereof be not turned white; then the priest shall shut up
him that hath the affliction seven days: [5]And the priest shall see him
the seventh day: and, behold, *if* the affliction in his sight be at a stay,
and the affliction extend not in the skin, the priest shall shut him up
seven days more: [6]And the priest shall see him a second time the seventh

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eat *holy things in a state of uncleanness*, as it is stated in a Boraitha in Jebamoth (75a)[1]). **(7)** והקריבו AND HE SHALL OFFER IT — *Two offerings have been mentioned, a lamb and a bird, but it states here ,,and he shall offer it and so make an atonement for her"* — this teaches you that only the *omission to sacrifice a particular* one of these *two* precludes her from eating the sacrificial food. And which is this? It is the sin-offering, because it is stated *immediately afterwards:* "he shall make expiation for her and she shall be clean" — that which is intended as expiation (i. e. the sin-offering), upon it does the purification depend (Siphra). **(8)** וטהרה AND SHE SHALL BE CLEAN — it follows, therefore, that until now (until she has brought the atonement offering) she is termed "unclean" (i. e. she is regarded as טמאה although she is actually טהרה)[2]). אחד לעלה ואחד לחטאת THE ONE FOR A BURNT-OFFERING AND THE OTHER FOR A SIN-OFFERING — Scripture puts it (the עולה) first only by way of mention, but so far as offering it is concerned the sin-offering precedes the burnt-offering; thus do we learn in the *Treatise* "The slaughtering *of holy sacrifices*", in the chapter commencing כל התדיר (90a)[3]).

13. (2) שאת או ספחת וגו׳ — *These are* the names of leprous plagues — A RISING, A SCAB etc., — and they are the one whiter than the other (cf. Sheb. 5b; Siphra)[4]). בהרת *means* SPOTS, taie in O. F. — Similar is (Job XXXVII. 21) "It is a spot (בהיר) in the skies". אל אהרן וגו׳ [HE SHALL BE BROUGHT] TO AARON etc. — It is an enactment of Scripture that the uncleanness and purification of leprous plagues are *pronounced* only by the mouth of a priest (Siphra). **(3)** הפך לבן [THE HAIR ...] IS TURNED WHITE — *This means that* at first it was dark, and it turned white within the plague. The smallest number of hairs *implied by the term* שער is two[5]) (Siphra). עמק מעור בשרו [THE PLAGUE] IS DEEPER THAN THE SKIN OF HIS FLESH — Every white colour is deep (in contrast to a dark colour surrounding it) just as the colour of *anything illuminated by* the sun is deeper than the shadow (Siphra; Sheb. 6b). וטמא אתו HE SHALL PRONOUNCE HIM UNCLEAN — He (the priest) shall say to him. "Thou art unclean" — for it is an enactment of Scripture that hair *that has become* white is a symptom of uncleanness. **(4)** ועמק אין מראה AND ITS APPEARANCE BE NOT DEEPER [THAN THE SKIN] — I do not know the meaning of this[6]). והסגיר HE SHALL SHUT [HIM UP] — He shall shut him up in one[7]) house and shall not see *him again* until the end of the week.

NOTES

For Notes 1—7 see Appendix.

אֶחָד לְעֹלָה וְאֶחָד לְחַטָּאת וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהֵרָה׃
פ יג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵּאמֹר׃
ב אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שְׂאֵת אוֹ־סַפַּחַת אוֹ
בַהֶרֶת וְהָיָה בְעוֹר־בְּשָׂרוֹ לְנֶגַע צָרָעַת וְהוּבָא אֶל־
אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אַחַד מִבָּנָיו הַכֹּהֲנִים׃ ג וְרָאָה
הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשֵׂעָר בַּנֶּגַע הָפַךְ׀
לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת
הוּא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ׃ ד וְאִם־בַּהֶרֶת לְבָנָה
הִוא בְּעוֹר בְּשָׂרוֹ וְעָמֹק אֵין־מַרְאֶהָ מִן־הָעוֹר וּשְׂעָרָה
לֹא־הָפַךְ לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים׃
ה וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עָמַד
בְּעֵינָיו לֹא־פָשָׂה הַנֶּגַע בָּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת
יָמִים שֵׁנִית׃ שני ו וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שֵׁנִית

אונקלוס

תַּרְתֵּין שַׁפְנִינִין אוֹ תְּרֵין בְּנֵי יוֹנָה חַד לַעֲלָתָא וְחַד לְחַטָּאתָא וִיכַפַּר עֲלַהּ כַּהֲנָא וְתִדְכֵּי׃
א וּמַלִּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר׃ ב אֱנָשׁ אֲרֵי יְהֵי בִמְשַׁךְ בִּסְרֵהּ עֲמְקָא אוֹ
עַדְיָא אוֹ בַהֲרָא וִיהֵי בִמְשַׁךְ בִּסְרֵהּ לְמַכְתַּשׁ סְגִירוּ וְיִתֵּתֵי לְוָת אַהֲרֹן כַּהֲנָא אוֹ לְוָת
חַד מִבְּנוֹהִי כָּהֲנַיָּא׃ ג וְיֶחֱזֵי כַהֲנָא יָת מַכְתָּשָׁא בִמְשַׁךְ בִּסְרָא וְשַׂעַר בְּמַכְתָּשָׁא
אִתְהֲפִיךְ לְמִיחַוַּר וּמֶחֱזֵי מַכְתָּשָׁא עַמִּיק בִּמְשַׁךְ בִּסְרֵהּ מַכְתַּשׁ סְגִירוּתָא הוּא וְיֶחֱזֵנֵּהּ
כַּהֲנָא וִיסָאֵב יָתֵהּ׃ ד וְאִם בַּהֲרָא חִוְּרָא הִיא בִּמְשַׁךְ בִּסְרֵהּ וַעֲמִיק לֵית מֶחֱזָהָא מִן
מַשְׁכָּא וּשְׂעָרַהּ לָא אִתְהֲפִיךְ מִיחַוַּר וְיַסְגַּר כַּהֲנָא יָת מַכְתָּשָׁא שִׁבְעַת יוֹמִין׃ ה וְיֶחֱזֵנֵּהּ
כַּהֲנָא בְּיוֹמָא שְׁבִיעָאָה וְהָא מַכְתָּשָׁא קָם כַּד הֲוָה לָא אוֹסִיפַת מַכְתָּשָׁא בְּמַשְׁכָּא

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הַטָּהֳרָה תְּלוּיָה׃ וטהרה. מִכְּלָל שֶׁעַד כָּאן קְרוּיָה טְמֵאָה׃ (ח) אחד לעלה ואחד לחטאת. לֹא הִקְדִּימָהּ הַכָּתוּב אֶלָּא לְמִקְרָאָהּ, אֲבָל לְהַקְרָבָה חַטָּאת קוֹדֶם לְעוֹלָה, כָּךְ שָׁנִינוּ בִּזְבָחִים בְּפֶרֶק כָּל הַתָּדִיר (דף צ׳)׃

יג (ב) שאת או ספחת וגו׳. שְׁמוֹת נְגָעִים הֵם וּלְבָנוֹת זוֹ מִזּוֹ׃ בהרת. חֲבַרְבּוּרוֹת, טיי״א בְּלַעַז, וְכֵן בָּהִיר הוּא בַּשְּׁחָקִים (איוב ל״ז)׃ אל אהרן וגו׳. גְּזֵרַת הַכָּתוּב הִיא שֶׁאֵין טֻמְאַת נְגָעִים וְטָהֳרָתָן אֶלָּא עַל פִּי כֹהֵן (ספרא)׃ (ג) הפך לבן. מִתְּחִלָּה שָׁחוֹר וְהָפַךְ לְלָבָן בְּתוֹךְ הַנֶּגַע; וּמִעוּט שֵׂעָר שְׁנַיִם׃ עמק מעור בשרו. כָּל מַרְאֵה לָבָן עָמוֹק הוּא, כְּמַרְאֵה חַמָּה עֲמוּקָּה מִן הַצֵּל׃ וטמא אתו. יֹאמַר לוֹ טָמֵא אַתָּה, שֶׁשֵּׂעָר לָבָן סִימַן טוּמְאָה הוּא גְּזֵרַת הַכָּתוּב׃ (ד) ועמק אין מראה. לֹא יָדַעְתִּי פֵּרוּשׁוֹ׃ והסגיר. יַסְגִּירֶנּוּ בְּבַיִת אֶחָד וְלֹא יֵרָאֶה עַד סוֹף הַשָּׁבוּעַ וְיוֹכִיחוּ סִימָנִים עָלָיו׃ (ה) בעיניו. בְּמַרְאֵהוּ וּבְשִׁיעוּרוֹ הָרִאשׁוֹן׃ והסגירו... שנית. הָא

day; and, behold, *if* the plague *be* dim, *and* the affliction extend not in
the skin, the priest shall pronounce him clean; it *is but* a scab: and he
shall wash his garments, and be clean. [7]But if the scab extend much
abroad in the skin, after that he hath been seen by the priest after his
being pronounced clean, he shall be seen by the priest a second time:
[8]And *if* the priest see that, behold, the scab extendeth in the skin, then
the priest shall pronounce him unclean: it *is* a leprosy. [9]When the afflic-
tion of leprosy is in a man, then he shall he brought unto the priest; [10]And
the priest shall see *him*: and, behold, *if* a white rising *be* in the skin, and it
have turned the hair white, and *there be* quick raw flesh in the rising; [11]It
is a leprosy of old standing in the skin of his flesh; and the priest shall
pronounce him unclean, and shall not shut him up: for he *is* unclean.
[12]And if a leprosy break out abroad in the skin, and the leprosy cover
all the skin of *him that hath* the affliction from his head even to his
foot, wheresoever the priest looketh; [13]Then the priest shall see: and, be-
hold, *if* the leprosy have covered all his flesh, he shall pronounce *him*

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Then the symptoms *that show themselves* shall decide regarding him *whether he is unclean or not.* **(5)** בעיניו *means* in its original colour and size. והסגירו . . . שנית HE SHALL SHUT HIM UP ... A SECOND TIME — Consequently if it h a s spread during the first week, he is decidedly unclean, *and no further quarantine is required.* **(6)** כֵּהָה *means* it has become paler[1]) than its *former* colour — consequently if it remains in its colour or[2]) if it has spread he is unclean. מספחת — This is the name of a c l e a n leprous disease. וכבס בגדיו וטהר AND HE SHALL WASH HIS GARMENTS AND BE CLEAN — Since he required shutting up he was termed (was regarded as coming under the term) "unclean" (although it now transpires that he was clean), and he must undergo immersion *in a ritual bath.* **(8)** וטמאו הכהן AND THE PRIEST SHALL PRONOUNCE HIM UNCLEAN — and as soon as he has pronounced him unclean he is a decided *leper* and he is obliged *when he recovers from his leprosy* to *bring two* birds (as a means of his purification) and to shave *his flesh* and to bring the offering which is mentioned in the section beginning זאת החיה (ch. XIV.) (cf. Meg. 8b). צרעת הוא IT IS A LEPROSY — t h i s מספחת *is a leprosy* (whilst the מספחת mentioned in v. 6 is a c l e a n scab). The word צרעת is feminine; נגע is masculine[3]). **(10)** ומחית A QUICK [RAW FLESH] — sainement in O. F., *Engl. healing; — it means* that the part of the white within the "higher-lying white spot" (השאת) has turned to a flesh-colour; this, too[4]), is a symptom of uncleanness; — white hair w i t h o u t healthy flesh, and healthy flesh without white hair (cf. Siphra; Neg. IV. 6). Although healthy flesh is mentioned only in connection with a spot of higher-lying colour, in the case of all *pure white* colours (snow-white and wool-white) and their shades (lit., derivations) it is also a symptom of uncleanness. **(11)** צרעת נשנת הוא IT IS AN OLD LEPROSY — *i. e.,* it is an old l e p r o u s malady beneath the sound flesh, and this wound a p p e a r s healthy above, but underneath it is full of moisture (pus), *therefore the priest shall pronounce it unclean. Scripture states this* in order that you should not say: since healthy flesh has come over it I shall pronounce it clean. **(12)** מראשו FROM THE HEAD of the man ועד רגליו AND UNTO HIS FEET. לכל מראה עיני הכהן WHERESOEVER THE PRIEST LOOKETH (lit., to the whole sight of the priest's eyes) — This excludes a priest the sight of whose

NOTES

1) Rashi points out that כָּהָה is a verb: "if it has b e c o m e pale", and not an adjective: "if the plague i s pale"; for since נגע is masculine the adjective would be כֵּהָה.

For Notes 2—4 see Appendix.

וְהִנֵּה כֵּהָה הַנֶּגַע וְלֹא־פָשָׂה הַנֶּגַע בָּעוֹר וְטִהֲרוֹ
הַכֹּהֵן מִסְפַּחַת הִוא וְכִבֶּס בְּגָדָיו וְטָהֵר: ז וְאִם־פָּשֹׂה
תִפְשֶׂה הַמִּסְפַּחַת בָּעוֹר אַחֲרֵי הֵרָאֹתוֹ אֶל־הַכֹּהֵן
לְטָהֳרָתוֹ וְנִרְאָה שֵׁנִית אֶל־הַכֹּהֵן: ח וְרָאָה הַכֹּהֵן
וְהִנֵּה פָּשְׂתָה הַמִּסְפַּחַת בָּעוֹר וְטִמְּאוֹ הַכֹּהֵן צָרַעַת
הִוא: פ ט נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא
אֶל־הַכֹּהֵן: י וְרָאָה הַכֹּהֵן וְהִנֵּה שְׂאֵת־לְבָנָה בָּעוֹר
וְהִיא הָפְכָה שֵׂעָר לָבָן וּמִחְיַת בָּשָׂר חַי בַּשְׂאֵת:
יא צָרַעַת נוֹשֶׁנֶת הִוא בְּעוֹר בְּשָׂרוֹ וְטִמְּאוֹ הַכֹּהֵן
לֹא יַסְגִּרֶנּוּ כִּי טָמֵא הוּא: יב וְאִם־פָּרוֹחַ תִּפְרַח
הַצָּרַעַת בָּעוֹר וְכִסְּתָה הַצָּרַעַת אֵת כָּל־עוֹר הַנֶּגַע
מֵרֹאשׁוֹ וְעַד־רַגְלָיו לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן: יג וְרָאָה
הַכֹּהֵן וְהִנֵּה כִסְּתָה הַצָּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטִהַר

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וְיַסְגְּרִנֵּהּ כַּהֲנָא שִׁבְעָא יוֹמִין תִּנְיָנוּת: ו וְיֶחֱזֵי כַהֲנָא יָתֵהּ בְּיוֹמָא שְׁבִיעָאָה תִּנְיָנוּת
וְהָא עֲמְיָא מַכְתָּשָׁא וְלָא אוֹסֵיפַת מַכְתָּשָׁא בְּמַשְׁכָּא וִידַכְּנֵהּ כַּהֲנָא עֲדִיתָא הִיא וִיצַבַּע
לְבוּשׁוֹהִי וְיִדְכֵּי: ז וְאִם אוֹסָפָא תוֹסֵף עֲדִיתָא בְּמַשְׁכָּא בָּתַר דְּאִתַּחְזִי לְכַהֲנָא לְדַכְיוּתֵהּ
וְיִתַּחֲזֵי תִּנְיָנוּת לְכַהֲנָא: ח וְיֶחֱזֵי כַהֲנָא וְהָא אוֹסֵפַת עֲדִיתָא בְּמַשְׁכָּא וִיסָאֵבִנֵּהּ כַּהֲנָא
סְגִירוּתָא הִיא: ט מַכְתַּשׁ סְגִירוּתָא אֲרֵי תְהֵי בַּאֲנָשָׁא וְיִתֵּתֵי לְוָת כַּהֲנָא: י וְיֶחֱזֵי כַהֲנָא
וְהָא עֲמְקָא חִוָּרָא בְּמַשְׁכָּא וְהִיא הֲפָכַת שְׂעַר לְחִוָּר וְרֹשֶׁם בִּסְרָא חַיְתָא בְּעַמִּקְתָּא:
יא סְגִירוּת עַתִּיקָא הִיא בִּמְשַׁךְ בִּסְרֵהּ וִיסָאֵבִנֵּהּ כַּהֲנָא לָא יַסְגְּרִנֵּהּ אֲרֵי מְסָאָב הוּא:
יב וְאִם אַסְגָאָה תִסְגֵּי סְגִירוּתָא בְּמַשְׁכָּא וְתַחֲפֵי סְגִירוּתָא יָת כָּל מְשַׁךְ מַכְתָּשָׁא מֵרֵישֵׁהּ

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אם פָּשָׂה בְּשָׁבוּעַ רִאשׁוֹן, טָמֵא מֻחְלָט: (ו) כהה. הָכְהָה מִמַּרְאִיתוֹ, הָא אִם עָמַד בְּמַרְאִיתוֹ
או פָּשָׂה טָמֵא: מספחת. שֵׁם נֶגַע טָהוֹר: וכבס בגדיו וטהר. הוֹאִיל וְנִזְקַק לְהֶסְגֵּר נִקְרָא
טָמֵא וְצָרִיךְ טְבִילָה: (ח) וטמאו הכהן. וּמִשֶּׁטִּמְּאוֹ הֲרֵי הוּא מֻחְלָט, וְזָקוּק לְצִפֳּרִים וּלְתִגְלַחַת
ולְקָרְבָּן הָאָמוּר בְּפָרָשַׁת זאת תִּהְיֶה: צרעת הוא. הַמִּסְפַּחַת הַזֹּאת: צרעת לָשׁוֹן נְקֵבָה.
נגע לָשׁוֹן זָכָר: (י) ומחית. שׁינמי"נט בְּלַעַ"ז, שֶׁנֶּהְפַּךְ מִקְצָת הַלּוֹבֶן שֶׁבְּתוֹךְ הַשְּׂאֵת לְמַרְאֵה
בָּשָׂר, אַף הִיא סִימָן טֻמְאָה, – שֵׂעָר לָבָן בְּלֹא מִחְיָה וּמִחְיָה בְּלֹא שֵׂעָר לָבָן – וְאַף עַל פִּי
שֶׁלֹּא נֶאֶמְרָה מִחְיָה אֶלָּא בִּשְׂאֵת, אַף בְּכָל הַמַּרְאוֹת וְתוֹלְדוֹתֵיהֶן הוּא סִימָן טֻמְאָה:
(יא) צרעת נושנת הוא. מַכָּה יְשָׁנָה הִיא תַּחַת הַמִּחְיָה, וַחֲבוּרָה זוֹ נִרְאֵית בְּרִיאָה לְמַעְלָה
וְתַחְתֶּיהָ מְלֵאָה לֵחָה – שֶׁלֹּא תֹּאמַר הוֹאִיל וְעָלְתָה מִחְיָה אֲטַהֲרֶנָּה: (יב) מראשו. שֶׁל
אָדָם ועד רגליו: לכל מראה עיני הכהן. פְּרָט לְכֹהֵן שֶׁחָשַׁךְ מְאוֹרוֹ (ספרא): (יד) וביום

clean *that hath* the affliction: it is all turned white: he *is* clean. [14]But
when raw flesh appeareth in him, he shall be unclean. [15]And the priest
shall see the raw flesh, and pronounce him to be unclean; for the raw
flesh *is* unclean: it *is* a leprosy. [16]Or if the raw flesh turn again, and
be changed unto white, he shall come unto the priest; [17]And the priest
shall see him: and, behold, *if* the affection be turned into white, then
the priest shall pronounce *him* clean *that hath* the affliction: he *is* clean.
[18]The flesh also, in which, *even* in the skin thereof, was an inflammation,
and is healed; [19]And in the place of the inflammation there be a white
rising, or a bright spot, white, *or* dark-red, and it be shewed to the
priest; [20]And if, when the priest seeth it, behold, it *be* in sight lower
than the skin, and the hair thereof be turned white; the priest shall
pronounce him unclean: it *is* an affliction of leprosy broken out of the
inflammation. [21]But if the priest see it, and, behold, *there be* no white
hairs therein, and *if* it *be* not lower than the skin, but *be* dim,
then the priest shall shut him up seven days. [22]And if it extend

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eyes is darkened (whose sight is imperfect) (Siphra). **(14)** וביום הראות בו בשר חי BUT ON THE DAY WHEN RAW FLESH APPEARETH IN HIM [HE SHALL BE UNCLEAN] — If *this means that* a healthy spot sprang up *in it and that on this account it is unclean,* surely, however, it has already been stated that the healthy spot is a symptom of uncleanness! *Why repeat it here?* But it is the following case: that the plague was on one of the "twenty-four tips of the limbs" *that project from the body* (cf. Rashi on Ex. XXI. 26), — which cannot become unclean (i. e. be declared unclean) because it has healthy flesh since the leprous plague as a whole cannot be seen at one time, (as is required by Scripture stating: לכל מראה עיני הכהן cf. Kidd. 25a), because they (the two sides of the affected limb) slope in different directions (Neg. VI. 7; Kidd. 25a) — and the tip of the limb altered, so that its sloping side became visible through fat, as e. g., if it (the tip of the limb) became thick and broadened (so that the sloping sides flattened out to form one surface with the limb) and the healthy flesh *thus* becomes visible in it, Scripture informs us that it (such healthy flesh) makes it unclean *on the day when it is seen in it* (ביום הראות בו). וביום — Why is this word used (it might have said ובהראות)? To inform us that there are days when you may see (examine) *the plague* and there are days when you may not examine. On this account they (the Rabbis) said: A bridegroom is given *a respite of* all the seven days of the marriage festivities — to him, and to his clothing and his house (i. e. whether he himself or his clothing, cf. v. 17, or his house, cf. XIV. 33 ff., has been affected by a leprous disease), and similarly on a festival he (everyone) is given a respite all the days of that festival — *and during these periods the priest may not come to examine him or his clothing or his house* (Neg. III. 2; M. Kat. 7b; cf. Bech. 43b). צרעת הוא IT IS A LEPROSY — that f l e s h *is a leprosy;* בשר is masc., *and therefore the pronoun* הוא *is used as its copula.* **(18)** שחין A BOIL — The word expresses the idea of heat. *It is so called* because the flesh has become inflamed by an injury which came about as the result of a blow and not as the result of fire (the latter case being mentioned in v. 24 and being termed a מכוה) (Chul. 8a). ונרפא AND IT BECAME HEALED — the b o i l (not the flesh also mentioned in this verse) became healed and in its place it produced another plague (the שאת mentioned in the next verse). **(19)** או בהרת לבנה אדמדמת OR A BRIGHT SPOT REDDISH-WHITE — *It means* that the plague is not evenly white but it is compounded and intermingled with two colours — white and red[1]). **(20)** מראה שפל IT BE IN SIGHT LOWER [THAN THE SKIN] — it *itself* is not deeper, but on account

NOTES

[1]) אדמדמת is not a different colour from לבנה, but qualifies it: it is reddish-white.

אֶת־הַנֶּגַע כֻּלּוֹ הָפַךְ לָבָן טָהוֹר הוּא׃ יד וּבְיוֹם
הֵרָאוֹת בּוֹ בָּשָׂר חַי יִטְמָא׃ טו וְרָאָה הַכֹּהֵן אֶת־
הַבָּשָׂר הַחַי וְטִמְּאוֹ הַבָּשָׂר הַחַי טָמֵא הוּא צָרַעַת
הוּא׃ טז אוֹ כִי יָשׁוּב הַבָּשָׂר הַחַי וְנֶהְפַּךְ לְלָבָן וּבָא
אֶל־הַכֹּהֵן׃ יז וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ הַנֶּגַע לְלָבָן
וְטִהַר הַכֹּהֵן אֶת־הַנֶּגַע טָהוֹר הוּא׃ פ שלישי יח וּבָשָׂר
כִּי־יִהְיֶה בוֹ־בְעֹרוֹ שְׁחִין וְנִרְפָּא׃ יט וְהָיָה בִּמְקוֹם
הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַהֶרֶת לְבָנָה אֲדַמְדָּמֶת
וְנִרְאָה אֶל־הַכֹּהֵן׃ כ וְרָאָה הַכֹּהֵן וְהִנֵּה מַרְאֶהָ שָׁפָל
מִן־הָעוֹר וּשְׂעָרָהּ הָפַךְ לָבָן וְטִמְּאוֹ הַכֹּהֵן נֶגַע־צָרַעַת
הִוא בַּשְּׁחִין פָּרָחָה׃ כא וְאִם ׀ יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה
אֵין־בָּהּ שֵׂעָר לָבָן וּשְׁפָלָה אֵינֶנָּה מִן־הָעוֹר וְהִיא
כֵהָה וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים׃ כב וְאִם־פָּשֹׂה

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וַעַד רַגְלוֹהִי לְכָל חֵיזוּ עֵינֵי כָהֲנָא׃ יג וְיֶחֱזֵי כָהֲנָא וְהָא חֲפַת סְגִירוּתָא יָת כָּל בִּסְרֵהּ וִידַכֵּי יָת מַכְתָּשָׁא כֻּלֵּהּ אִתְהֲפִיךְ לְמֶחֱוַר דְּכֵי הוּא׃ יד וּבְיוֹמָא דְּאִתַּחֲזֵי בֵהּ בִּסְרָא חַיָּא יְהֵי מְסָאַב׃ טו וְיֶחֱזֵי כָהֲנָא יָת בִּסְרָא חַיָּא וִיסָאֲבִנֵּהּ בִּסְרָא חַיָּא מְסָאַב הוּא סְגִירוּת הוּא׃ טז אוֹ אֲרֵי יְתוּב בִּסְרָא חַיָּא וְיִתְהֲפִיךְ לְמֶחֱוַר וְיֵיתֵי לְוָת כָּהֲנָא׃ יז וְיֶחֱזְנֵהּ כָּהֲנָא וְהָא אִתְהֲפִיךְ מַכְתָּשָׁא לְמֶחֱוַר וִידַכֵּי כָהֲנָא יָת מַכְתָּשָׁא דְּכֵי הוּא׃ יח וּבִסְרָא אֲרֵי יְהֵי בֵהּ בְּמַשְׁכֵּהּ שִׁחֲנָא וְיִתַּסֵּי׃ יט וִיהֵי בַּאֲתַר שִׁחֲנָא עַמְקָא חִוָּרָא אוֹ בַהֲרָא חִוָּרָא סָמְקָא וְיִתַּחֲזֵי לְכַהֲנָא׃ כ וְיֶחֱזֵי כַהֲנָא וְהָא מֶחֱזָהָא מַכִּיךְ מִן מַשְׁכָּא וּשְׂעָרַהּ אִתְהֲפִיךְ לְמֶחֱוַר וִיסָאֲבִנֵּהּ כַּהֲנָא מַכְתַּשׁ סְגִירוּתָא הִיא בְּשִׁחֲנָא סְגִיאַת׃ כא וְאִם

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הראות בו בשר חי. אִם צִמְחָה בוֹ מִחְיָה הֲרֵי כְבָר פֵּרֵשׁ שֶׁהַמִּחְיָה סִימַן טֻמְאָה!? אֶלָּא הֲרֵי שֶׁהָיָה הַנֶּגַע בְּאֶחָד מֵעֶשְׂרִים וְאַרְבָּעָה רָאשֵׁי אֵבָרִים שֶׁאֵין מְטַמְּאִין מִשּׁוּם מִחְיָה — לְפִי שֶׁאֵין נִרְאֶה הַנֶּגַע כֻּלּוֹ כְּאֶחָד, שֶׁשּׁוֹפְעִין אֵילָךְ וְאֵילָךְ (נג׳ פ״ו; קיד׳ כ״ה) — וְחָזַר רֹאשׁ הָאֵבֶר וְנִתְגַּלָּה שֶׁפָּשׂוּ עַל יְדֵי שׁוּמָן, כְּגוֹן שֶׁהִבְרִיא וְנַעֲשָׂה רָחָב וְנִרְאֵית בּוֹ הַמִּחְיָה, לִמְּדָנוּ הַכָּתוּב שֶׁתְּטַמֵּא (ספרא)׃ וביום. מַה תַּ״לִ? לְלַמֵּד יֵשׁ יוֹם שֶׁאַתָּה רוֹאֶה בוֹ וְיֵשׁ יוֹם שֶׁאֵין אַתָּה רוֹאֶה בוֹ, מִכָּאן אָמְרוּ: חָתָן נוֹתְנִין לוֹ כָּל שִׁבְעַת יְמֵי הַמִּשְׁתֶּה, לוֹ וְלִכְסוּתוֹ וּלְבֵיתוֹ, וְכֵן בָּרֶגֶל נוֹתְנִין לוֹ כָּל יְמֵי הָרֶגֶל (נג׳ פ״ג, מ״ק ז׳)׃ (טו) צרעת הוא הַבָּשָׂר הַהוּא; בָּשָׂר לְשׁוֹן זָכָר׃ (יח) שחין. לְשׁוֹן חִמּוּם, — שֶׁנִּתְחַמֵּם הַבָּשָׂר בְּלִקּוּי הַבָּא לוֹ מֵחֲמַת מַכָּה שֶׁלֹּא מֵחֲמַת הָאוּר (חול׳ ח׳)׃ ונרפא. הַשְּׁחִין הָעֲלָה אֲרוּכָה וּבִמְקוֹמוֹ הֶעֱלָה נֶגַע אַחֵר׃ (יט) או בהרת לבנה אדמדמת. שֶׁאֵין הַנֶּגַע לָבָן חָלָק, אֶלָּא פָּתוּךְ וּמְעֹרָב בִּשְׁתֵּי מַרְאוֹת — לוֹבֶן וְאוֹדֶם׃ (כ) מראה שפל. וְאֵין מַמָּשָׁהּ שָׁפָל, אֶלָּא מִתּוֹךְ לַבְנוּנִיתוֹ הוּא נִרְאֶה שָׁפָל וְעָמוֹק, כְּמַרְאֵה

much abroad in the skin, then the priest shall pronounce him unclean: it *is* the affliction. [23]But if the bright spot stay in his place, *and* extend not, it *is* the burning inflammation; and the priest shall pronounce him clean. [24]Or if there be *any* flesh, in the skin, wherein *there is* a part burnt by fire, and the quick *flesh* of the burnt part have a white bright spot, dark-red or white, [25]Then the priest shall see it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burnt part: wherefore the priest shall pronounce him unclean: it *is* the affliction of leprosy. [26]But if the priest see it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* dim, then the priest shall shut him up seven days: [27]And the priest shall see him the seventh day; *and* if it have extended much abroad in the skin, then the priest shall pronounce him unclean: it *is* the affliction of leprosy. [28]And if the bright spot stay in its place, *and* extend not in the skin, but it *be* dim, it *is* a rising of the burnt part, and the priest shall pronounce him clean;

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of its whiteness it a p p e a r s lower and deeper (מראה שפל), just as the colour of *anything illuminated by* the sun is deeper than the shadow (see Rashi v. 3). **(22)** נגע הִוא IT IS A PLAGUE — this r i s i n g or b r i g h t s p o t is a plague (שאת and בהרת are fem., hence the fem. adj. הִיא). **(23)** תחתיה *means* IN ITS PLACE (and not "beneath it"). צרבת השחין [IT IS] A BURNING BOIL — *Understand this* as the Targum *does:* רשם שחנא — *i. e.* it is only a mark (a scar) of the inflammation, discernible in the flesh. Wherever צרבת occurs it denotes the contraction of skin which has become shrivelled through inflammation. Similar is. (Ezek. XXI. 3) "and every face shall become shrivelled (ונצרבו)" *through the heat mentioned in the verse*, retrecir in O. F., *to contract.* צרבת is retrecissement in O. F., *Engl., contraction.* **(24)** מחית המכוה HEALED FLESH OF THE BURNT PART — sainement *in O. F. The text means that* when the burnt part was healed it t u r n e d into a bright spot variegated or evenly white (i. e. והיתה וכו׳ denotes "and the healed flesh b e c a m e a white bright spot etc."). The symptoms *of cleanness or uncleanness* of a burn and the symptoms of a boil are exactly similar[1]). Why, then, has Scripture mentioned them separately (in two paragraphs, instead of saying ואדם כי יהיה בעור בשרו שחין ומכוה)? To tell us that they cannot be combined one with the other *to make up the minimum size of a spot which is a symptom of leprosy* — if, *e. g.*, there develops *a leprous spot the size of* a half of a גרים (a גרים is a half-bean; חצי גרים is a half of this),

NOTES

1) See Appendix.

תפשה בעור וטמא הכהן אתו נגע הוא: כג ואם־
תחתיה תעמד הבהרת לא פשתה צרבת השחין
הוא וטהרו הכהן: ס רביעי (שני כשהן מחוברין): כד או
בשר כי־יהיה בערו מכות־אש והיתה מחית
המכוה בהרת לבנה אדמדמת או לבנה: כה וראה
אתה הכהן והנה נהפך שער לבן בבהרת ומראה
עמק מן־העור צרעת הוא במכוה פרחה וטמא
אתו הכהן נגע צרעת הוא: כו ואם ׀ יראנה
הכהן והנה אין־בבהרת שער לבן ושפלה
איננה מן־העור והוא כהה והסגירו הכהן
שבעת ימים: כז וראהו הכהן ביום השביעי אם־
פשה תפשה בעור וטמא הכהן אתו נגע צרעת
הוא: כח ואם־תחתיה תעמד הבהרת לא־פשתה
בעור והוא כהה שאת המכוה הוא וטהרו הכהן

אונקלוס

יחזנה כהנא והא לית בה שער חור ומכיכא ליתהא מן משכא והיא עמיא ויסגרנה
כהנא שבעה יומין: כב ואם אוספא תוסף במשכא ויסאב כהנא יתה מכתשא היא:
כג ואם באתרהא קמת בהרתא לא אוספת רשם שחנא היא וידכנה כהנא: כד או
בסרא ארי יהי במשכה כואה דנור ותהי רשם כואה בהרא חורא סמקא או חורא:
כה ויחזי יתה כהנא והא אתהפיך שער חור בבהרתא ומחזוהא עמיק מן משכא
סגירותא היא בכואה סגיאה ויסאב יתה כהנא מכתש סגירותא היא: כו ואם יחזנה
כהנא והא לית בבהרתא שער חור ומכיכא ליתהא מן משכא והיא עמיא ויסגרנה
כהנא שבעה יומין: כז ויחזנה כהנא ביומא שביעאה אם אוספא תוסף במשכא
ויסאב כהנא יתה מכתש סגירותא היא: כח ואם באתרהא קמת בהרתא לא אוספת

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חמה עמוקה מן הצל: (כב) נגע הוא. השאת הזאת או הבהרת: (כג) תחתיה. במקומה: צרבת השחין. כתרגומו רשם שחנא; — אינו אלא רושם החמום הנכר בבשר; כל צרבת לשון רגיעת עור הנרגע מחמת חמום, כמו ונצרבו בה כל פנים (יח׳ כ״א), רייטרו״ר בלעז: צרבת רייטרי״שמנט בלעז: (כד) מחית המכוה. שנימני״ט; כשחיתה המכוה הפכה לבהרת פתוכה או לבנה חלקה; וסימני מכוה וסימני שחין שוים הם, ולמה חלקן הכתוב? לומר שאין מצטרפין זה עם זה — נולד חצי גרים בשחין וחצי גרים

for it *is* the burning of the burnt part. 29If a man or woman hath an
affliction upon the head or the beard, 30Then the priest shall see the
plague: and, behold, if it *be* in sight deeper than the skin, and *there be*
in it a gold-coloured thin hair, then the priest shall pronounce him un-
clean: it *is* a scall, *even* a leprosy upon the head or beard. 31And if the
priest see the plague of the scall, and, behold, it *be* not in sight deeper
than the skin, and *that there is* no black hair in it, then the priest shall
shut up *him that hath* the affliction of the scall seven days: 32And in
the seventh day the priest shall see the plague; and, behold, *if* the scall
extend not, and there be in it no gold-colored hair, and the scall *be*
not in sight deeper than the skin, 33He shall clip his hair, but the hair
round the scall shall he not clip; and the priest shall shut up *him that*
hath the scall seven days a second time: 34And in the seventh day the priest
shall see the scall; and, behold, *if* the scall be not extended in the skin,
nor *be* in sight deeper than the skin, then the priest shall pronounce him
clean; and he shall wash his garments, and be clean. 35But if the scall

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in a boil (שחין), and one *of the size* of a half גריס in a burn (מכוה), they do not come under the law of a full גריס (the minimum size for an unclean spot) (Chul. 8a). **(29)** בראש או בזקן UPON THE HEAD OR UPON THE BEARD — Scripture intends to make a difference between a plague which is on a place where hair grows and a plague which is on a place where flesh is (already mentioned v. 38) — that *as regards* this (that on the flesh) its symptom *of uncleanness* consists in white hair, and *as regards* the other its symptom consists in gold-coloured hair (Siphra). **(30)** ובו שער צהוב AND THERE BE IN IT A GOLD-COLOURED HAIR — *This means* that the black hair that was in it has turned into gold-coloured (cf. Rashi on v. 3). נתק הוא — this (נתק) is the name of a plague which is on the spot where hair grows. **(31)** ושער שחור אין בו AND THERE IS NO BLACK HAIR IN IT [THE PRIEST SHALL SHUT HIM UP] — Consequently, if there is black hair in it[1]), he is clean, and does not require to be shut up — for black hair is a characteristic of cleanness in cases of נתקים, as it is stated, (v. 37) "if there is black hair grown up in it . . . [he is clean]" (Siphra). **(32)** והנה לא פשה וגו׳ AND BEHOLD IF [THE SCAB] SPREAD NOT etc. — Consequently, if it spreads or there is in it gold-coloured hair it is unclean. **(33)** והתגלח AND HE SHALL CUT HIS HAIR around the scall, ואת הנתק לא יגלח BUT THE SCALL ITSELF HE SHALL NOT CUT THE HAIR OF — *this means that* he leaves *a row of* two hairs quite close to

NOTES

1) See Appendix.

כי־צרבת המכוה הוא׃ פ חמישי כט ואיש או אשה כי־
יהיה בו נגע בראש או בזקן׃ ל וראה הכהן את־
הנגע והנה מראהו עמק מן־העור ובו שער צהב
דק וטמא אתו הכהן נתק הוא צרעת הראש או
הזקן הוא׃ לא וכי־יראה הכהן את־נגע הנתק והנה
אין־מראהו עמק מן־העור ושער שחר אין בו
והסגיר הכהן את־נגע הנתק שבעת ימים׃
לב וראה הכהן את־הנגע ביום השביעי והנה לא־
פשה הנתק ולא־היה בו שער צהב ומראה הנתק
אין עמק מן־העור׃ לג והתגלח ואת־הנתק לא
יגלח והסגיר הכהן את־הנתק שבעת ימים שנית׃
לד וראה הכהן את־הנתק ביום השביעי והנה לא־
פשה הנתק בעור ומראהו איננו עמק מן־העור
וטהר אתו הכהן וכבס בגדיו וטהר׃ לה ואם־פשה

סג׳ רבתי

אונקלוס

בְּמַשְׁכָּא וְהִיא עֲמְיָא עֲמִיק כְּוָאָה הִיא וִידַכְּנֵהּ כַּהֲנָא אֲרֵי רשֶׁם כְּוָאָה הִיא׃ כט וּגְבַר או אִתְּתָא אֲרֵי יְהֵא בֵהּ מַכְתָּשָׁא בְּרֵישָׁא או בְדִקְן׃ ל וְיֶחֱזֵי כַהֲנָא יָת מַכְתָּשָׁא וְהָא מֶחֱזוֹהִי עֲמִיק מִן מַשְׁכָּא וּבֵהּ שֵׂעָר סֻמָּק דַּעְדַּק וִיסָאֵב יָתֵהּ כַּהֲנָא נִתְקָא הוּא סְגִירוּת רֵישָׁא או דִקְנָא הוּא׃ לא וַאֲרֵי יֶחֱזֵי כַהֲנָא יָת מַכְתַּשׁ נִתְקָא וְהָא לֵית מֶחֱזוֹהִי עֲמִיק מִן מַשְׁכָּא וְשֵׂעַר אֻכָּם לֵית בֵּהּ וְיַסְגַּר כַּהֲנָא יָת מַכְתַּשׁ נִתְקָא שִׁבְעַת יוֹמִין׃ לב וְיֶחֱזֵי כַהֲנָא יָת מַכְתָּשָׁא בְּיוֹמָא שְׁבִיעָאָה וְהָא לָא אוֹסֵף נִתְקָא וְלָא הֲוָא בֵהּ שֵׂעָר סֻמָּק וּמֶחֱזֵי נִתְקָא לֵית עֲמִיק מִן מַשְׁכָּא׃ לג וִיגַלַּח סַחֲרָנֵי נִתְקָא וּדְעִם נִתְקָא לָא יְגַלַּח וְיַסְגַּר כַּהֲנָא יָת נִתְקָא שִׁבְעָה יוֹמִין תִּנְיָנוּת׃ לד וְיֶחֱזֵי כַהֲנָא יָת נִתְקָא בְּיוֹמָא שְׁבִיעָאָה וְהָא לָא אוֹסֵף נִתְקָא בְּמַשְׁכָּא וּמֶחֱזוֹהִי לֵיתוֹהִי עֲמִיק מִן מַשְׁכָּא וִידַכֵּי יָתֵהּ כַּהֲנָא

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בְּמִכְוָה, לֹא יָדוּנוּ כִגְרִים (חולי׳ ח׳)׃ (כט) בראש או בזקן. בָּא הַכָּתוּב לַחֲלֹק בֵּין נֶגַע שֶׁבִּמְקוֹם שֵׂעָר לְנֶגַע שֶׁבִּמְקוֹם בָּשָׂר, שֶׁזֶּה סִימָנוֹ בְּשֵׂעָר לָבָן וְזֶה סִימָנוֹ בְּשֵׂעָר צָהוֹב׃ (ל) ובו שער צהב. שֶׁנֶּהְפַּךְ שֵׂעָר שָׁחוֹר שֶׁבּוֹ לְצָהוֹב׃ נתק הוא. כָּךְ שְׁמוֹ שֶׁל נֶגַע שֶׁבִּמְקוֹם שֵׂעָר׃ (לא) ושער שחר אין בו. הָא אִם הָיָה בוֹ שֵׂעָר שָׁחוֹר טָהוֹר וְאֵין צָרִיךְ לְהַסְגֵּר, שֶׁהַשֵּׂעָר שָׁחוֹר סִימָן טָהֳרָה הוּא בִנְתָקִים, כְּמוֹ שֶׁנֶּאֱמַר (פסוק ל״ז), וְשֵׂעָר שָׁחֹר צָמַח בּוֹ וְגוֹ׳׃ (לב) והנה לא פשה וגו׳. הָא אִם פָּשָׂה אוֹ הָיָה בוֹ שֵׂעָר צָהוֹב טָמֵא׃ (לג) והתגלח. סְבִיבוֹת הַנֶּתֶק, ואת הנתק לא יגלח. מַנִּיחַ שְׁתֵּי שְׂעָרוֹת סָמוּךְ לוֹ סָבִיב, כְּדֵי שֶׁיְּהֵא נִכָּר

extend much in the skin after his being pronounced clean,
36 Then the
priest shall see him: and, behold, if the scall be extended in the skin,
the priest shall not search for gold-colored hair; he is unclean.
37 But
if the scall be in his eyes at a stay, and *that* there is black hair grown
up therein, the scall is healed, he *is* clean; and the priest shall pronounce
him clean.
38 If a man also or a woman have in the skin of their flesh,
bright spots, *even* white bright spots,
39 Then the priest shall see: and,
behold, *if* the bright spots in the skin of their flesh *be* dimly white, it *is*
the bohak *that* groweth in the skin; he *is* clean.
40 And the man whose
hair is fallen off his head, he *is* bald; *yet is* he clean.
41 And he that hath
his hair fallen off from the corner of his head towards his face, he *is*
forehead bald; *yet is* he clean.
42 And if there be in the bald head, or
bald forehad, a white or dark-red sore; it is a leprosy sprung up in
his bald head, or his bald forehead:
43 Then the priest shall see it:

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it around it[1]) in order that it may become discernible if it (the scall) spreads, for if it spreads it passes the hair and will extend to the spot where the hair has been cut off (Neg. X. 5; Siphra). **(35)** אחרי טהרתו [AND IF THE SCALL SPREADS AT ALL ...] AFTER HIS BEING PRONOUNCED CLEAN — — I have here only *the statement* that *he is unclean if* it spreads after he has been freed *from the quarantine;* whence *do I know that the same applies if it has spread* by the end of the first week and or by the end of the second week? Because it states *here:* "if it spreads a t a l l" (Siphra). **(37)** ושער שחור AND [THERE BE] BLACK HAIR — Whence *do I know that this applies* also *to* yellow or reddish *hair* which *also, like black hair here mentioned,* are not gold-coloured? Because it states ושער "a n d h a i r" (whatever its colour may be) (Siphra). The expression צָהֹב denotes *anything* like the appearance of gold[2]), and צהוב is equivalent to זהוב, orpàle in O. F., *Engl. pale gold.* טהור הוא וטהרו הכהן HE IS CLEAN AND THE PRIEST SHALL PRONOUNCE HIM CLEAN — Consequently a person who is *really* u n c l e a n whom the priest pronounces clean is n o t clean (it is true that the declaration is left to the priest — as pointed out by Rashi on v. 2 — but if he erred or wilfully pronounced the unclean person clean it is of no effect for Scripture states: he i s clean and the priest then — and then only — shall pronounce him clean). **(38)** בהרות are SPOTS. **(39)** כהות לבנות DULL WHITE — *It means* that their whiteness is not intense but a dull white. בהק A BRIGHTNESS — just like the white which shows itself in the flesh of a ruddy man, who is termed rouge *in O. F.,* between his red spots: this is called בהק, "brightness" — like a man who is covered with lentil-like spots, when between one lentil-like spot and another the flesh shows b r i g h t with a pure brightness. **(40)** קרח הוא טהור הוא HE IS BALD, HE IS CLEAN — clean from the uncleanness of נתק (a scall in a hairy spot), for he is not subject to the law about the symptoms of the head or the beard, which are places where hair grows, but to that about the symptoms of a plague on the skin of the flesh — [white hair][3]), healthy flesh or the spreading *of the plague.* **(41)** ואם מפאת פניו AND IF FROM THE CORNER OF HIS FACE [THERE FALLS OFF THE HAIR OF HIS HEAD] — *The area* from the slope of one's skull in the direction of the face is called גבחת (and that explains why the man suffering from such a malady is here called גבח) — and the temples on both sides are also included; and *the area* from the slope of one's skull in the direction of the back *of his head* is termed קרחת (hence the term קרח in v. 40). **(42)** נגע לבן אדמדם A RISING OF THE SORE REDDISH-WHITE — variegated (the term לבנה, אדמדמת does not signify white and red each separately, but mingled: reddish-white). Whence *may we learn that the plague is unclean too if it has* the other colours (not variegated, but plain white shades of white which

NOTES

For Notes 1—3 see Appendix.

יִפְשֶׂה הַנֶּתֶק בָּעוֹר אַחֲרֵי טָהֳרָתוֹ: לו וְרָאָהוּ הַכֹּהֵן
וְהִנֵּה פָּשָׂה הַנֶּתֶק בָּעוֹר לֹא־יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר
הַצָּהֹב טָמֵא הוּא: לז וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשֵׂעָר
שָׁחֹר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטִהֲרוֹ
הַכֹּהֵן: ס לח וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בְעוֹר־בְּשָׂרָם
בֶּהָרֹת בֶּהָרֹת לְבָנֹת: לט וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־
בְּשָׂרָם בֶּהָרֹת כֵּהוֹת לְבָנֹת בֹּהַק הוּא פָּרַח בָּעוֹר
טָהוֹר הוּא: ס ששי (שלישי כשהן מחוברין): מ וְאִישׁ כִּי יִמָּרֵט
רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא: מא וְאִם מִפְּאַת פָּנָיו
יִמָּרֵט רֹאשׁוֹ גִּבֵּחַ הוּא טָהוֹר הוּא: מב וְכִי־יִהְיֶה
בַקָּרַחַת אוֹ בַגַּבַּחַת נֶגַע לָבָן אֲדַמְדָּם צָרַעַת פֹּרַחַת
הִוא בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ: מג וְרָאָה אֹתוֹ הַכֹּהֵן

אונקלוס

וִיצַבַּע לְבוּשׁוֹהִי וְיִדְכֵּי: לה וְאִם אוֹסָפָא אוֹסֵף נִתְקָא בְּמַשְׁכָּא בָּתַר דְּכוּתֵהּ: לו וְיִחְזְנֵהּ כַּהֲנָא וְהָא אוֹסֵף נִתְקָא בְּמַשְׁכָּא לָא יְבַקַּר כַּהֲנָא לְשַׂעַר סְמָק מְסָאַב הוּא: לז וְאִם בְּעֵינוֹהִי קָם נִתְקָא וְשַׂעַר אֻכָּם צְמַח בֵּהּ אִתַּסִּי נִתְקָא דְּכֵי הוּא וִידַכִּנֵּהּ כַּהֲנָא: לח וּגְבַר אוֹ אִתְּתָא אֲרֵי יְהֵי בִמְשַׁךְ בִּסְרְהוֹן בַּהֲרָן בַּהֲרָן חַוְּרָן: לט וְיֶחֱזֵי כַּהֲנָא וְהָא בִמְשַׁךְ בִּסְרְהוֹן בַּהֲרָן עָמְיָן חַוְּרָן בַּהַקָא הוּא סְגֵי בְּמַשְׁכָּא דְּכֵי הוּא: מ וּגְבַר אֲרֵי יִתַּר שְׂעַר רֵישֵׁהּ קְרַח הוּא דְּכֵי הוּא: מא וְאִם מִלְּקֳבֵל אַפּוֹהִי יִתַּר שְׂעַר רֵישֵׁהּ גְּלוֹשׁ הוּא דְּכֵי הוּא: מב וַאֲרֵי יְהֵי בְקָרְחוּתֵהּ אוֹ בִגְלוֹשׁוּתֵהּ מַכְתַּשׁ חִוַּר סָמוֹק סְגִירוּת סָגְיָא הִיא

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אִם פָּשָׂה, שֶׁאִם יִפְשֶׂה יַעֲבוֹר הַשְּׂעָרוֹת וְיֵצֵא לִמְקוֹם הַגִּלּוּחַ (נגי פ"י, ספרא): (לה) אחרי טהרתו. אֵין לִי אֶלָּא פּוֹשֶׂה לְאַחַר הַפְּטוּר, מִנַּיִן אַף בְּסוֹף שָׁבוּעַ רִאשׁוֹן וּבְסוֹף שָׁבוּעַ שֵׁנִי? תַּלְמוּד לוֹמַר פָּשֹׂה יִפְשֶׂה (ספרא): (לז) ושער שחר. מִנַּיִן אַף הַיָּרוֹק וְהָאָדוֹם, שֶׁאֵינוֹ צָהוֹב? תַּלְמוּד לוֹמַר "וְשֵׂעָר"; וּלְשׁוֹן צָהוֹב דּוֹמֶה לְתַבְנִית הַזָּהָב — צָהוֹב כְּמוֹ זָהוֹב, אור"פלא בְּלַעַז: טהור הוא וטהרו הכהן: הָא טָמֵא שֶׁטִּהֲרוֹ הַכֹּהֵן לֹא טָהוֹר: (לח) בהרת. חֲבַרְבּוּרוֹת: (לט) כהות לבנת. שֶׁאֵין לוֹבֶן שֶׁלָּהֶן עַז אֶלָּא כּוֹהֶה: בהק. כְּמוֹ לוֹבֶן הַנִּרְאֶה בִּבְשַׂר אָדָם אָדוֹם, שֶׁקּוֹרִין רוש"ו, בֵּין חֲבַרְבּוּרוֹת אַדְמִימוּתוֹ, קָרוּי בֹּהַק, כְּאִישׁ עַדְשָׁן שֶׁבֵּין עֲדָשָׁה לַעֲדָשָׁה מַבְהִיק הַבָּשָׂר בְּלוֹבֶן צַח: (מ) קרח הוא טהור הוא. טָהוֹר מִטֻּמְאַת נְתָקִין, שֶׁאֵינוֹ נִדּוֹן בְּסִימָנֵי רֹאשׁ וְזָקָן שֶׁהֵם מְקוֹם שֵׂעָר, אֶלָּא בְּסִימָנֵי נֶגַע עוֹר בָּשָׂר — (בְּשֵׂעָר לָבָן) וּמִחְיָה וּפִשְׂיוֹן (נגי פ"י): (מא) ואם מפאת פניו. מִשִּׁפּוּעַ קָדְקֹד כְּלַפֵּי פָּנָיו קָרוּי גַּבַּחַת — וְאַף הַצְּדָעִין שֶׁמִּכָּאן וּמִכָּאן בִּכְלָל —, וּמִשִּׁפּוּעַ קָדְקֹד כְּלַפֵּי אֲחוֹרָיו קָרוּי קָרַחַת: (מב) נגע לבן אדמדם. פָּתוּךְ; מִנַּיִן שְׁאָר הַמַּרְאוֹת? תַּלְמוּד לוֹמַר נֶגַע: (מג) כמראה צרעת עור בשר. כְּמַרְאֵה הַצָּרַעַת הָאָמוּר בְּפָרָשַׁת "עוֹר בָּשָׂר" — אָדָם כִּי יִהְיֶה בְעוֹר בְּשָׂרוֹ, וּמַה אָמוּר בּוֹ? שֶׁמִּטַּמֵּא בְּאַרְבַּע מַרְאוֹת, וְנִדּוֹן בִּשְׁנֵי שָׁבוּעוֹת; וְלֹא כְמַרְאֵה צָרַעַת הָאָמוּר בִּשְׁחִין וּמִכְוָה

and, behold, *if* the rising of the sore *be* white *or* dark-red in the bald
head, or in his bald forehead, as the leprosy appeareth in the skin of
the flesh, 44He is a leprous man, he *is* unclean: the priest shall pronounce
him utterly unclean; his affliction *is* in his head. 45And the leper in
whom the affliction *is*, his garments shall be unripped, and *the hair of*
his head shall grow wild, and he shall wrap up his lip, and shall call out,
Unclean, unclean. 46All the days wherein the affliction *shall be* in him
he shall be defiled; he *is* unclean: he shall abide solitary; without the
camp *shall* his habitation be. 47The garment also that the affliction of
leprosy is in, *whether it be* in a garment of wool or in a garment of
flax. 48Whether *it be* in the warp or woof, of flax, or of wool; whether
in a skin, or in anything made of skin; 49And if the affiction be dark-
green or dark-red in the garment, or in the skin, either in the warp
or in the woof, or in any vessel of skin; it *is* an affliction of leprosy,
and shall be shewed unto the priest: 50And the priest shall see
the plague, and shut up *it that hath* the affliction seven days:

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are the distinguishing characteristics of the plagues)? Because it states *here:* נגע, a plague (it describes it as a "plague" and therefore all colours applicable to a "plague" apply to it, also)[1]). **(43)** כמראה צרעת עור בשר AS THE COLOUR OF LEPROSY IN THE SKIN OF THE FLESH — it is like the colour of the leprosy which is mentioned in the section dealing with the plague on the skin of the flesh (v. 2): "When a man hath in the skin of his flesh . . .". What is stated about that? That it makes one unclean by reason of four shades of white, and that it is subject to the law of *quarantine during* two weeks. And *it is* not *to be treated* like the colour of the leprosy mentioned in the case of the boil (v. 18) or burn (v. 24) which *though also unclean by reason of four shades of white* are, however, subject to the law of *quarantine for* o n e week only, (i. e. if at the end of the week there is neither white hair, nor has it spread the priest at once declares him clean); nor *must it be treated* as the colour of נתקין *on a spot* where hair grows — which do not make a person unclean by cause of f o u r colours: a שאת and its subspecies, and that of a בהרת and its subspecies[2]). **(44)** בראשו נגעו HIS PLAGUE IS ON HIS HEAD — I have only *a statement that the following laws apply to the case of* נתקין, plagues on hairy places! Whence *may we learn* that there are included the sufferers from *all* other *kinds of* leprous plagues? Because it states טמא יטמאנו, "he shall in a n y c a s e proclaim him unclean" — thus including a l l of these: regarding all of these it says: "his garments shall be rent etc." (Siphra). **(45)** פרומים signifies TORN. פרוע *means his head shall be* over-grown with hair. ועל שפם יעטה AND HE SHALL COVER HIS LIPS as one who mourns for the dead (Siphra; cf. Onkelos). שפם *denotes* the hair on the lips; grenon in O. F., *Engl., moustache.* וטמא טמא יקרא AND HE SHALL CALL OUT, UNCLEAN, UNCLEAN — he must proclaim aloud that he is unclean, so that people may keep away from him (Siphra; M. Kat. 5a). **(46)** בדד ישב HE SHALL ABIDE SOLITARY — *This means* that people who are unclean *from other causes than that of leprosy* shall not abide with him (Pes. 67a; cf. Siphra). Our Rabbis said: Why is he (the leper) treated differently from other unclean persons that he should abide solitary? *They replied:* Because he, by slanderous statements, (cf. Num. XII. 10) parted man and wife, or a man from his friend, he must be parted *from everybody* (Arach. 16b). מחוץ למחנה WITHOUT THE CAMP — outside the t h r e e camps (see Rashi on IV. 12; cf. Siphra and Pes. 67a). **(48)** לפשתים ולצמר *means* OF FLAX OR OF WOOL[3]). או בעור WHETHER IN A SKIN — this is a skin which has n o t been manufactured (of which no article has been made). או במלאכת עור OR IN ANYTHING MADE

NOTES

For Notes 1—3 see Appendix.

וְהִנֵּ֤ה שְׂאֵֽת־הַנֶּ֙גַע֙ לְבָנָ֣ה אֲדַמְדֶּ֔מֶת בְּקָרַחְתּ֖וֹ א֣וֹ
בְגַבַּחְתּ֑וֹ כְּמַרְאֵ֥ה צָרַ֖עַת ע֥וֹר בָּשָֽׂר׃ מד אִישׁ־צָר֥וּעַ
ה֖וּא טָמֵ֣א ה֑וּא טַמֵּ֧א יְטַמְּאֶ֛נּוּ הַכֹּהֵ֖ן בְּרֹאשׁ֥וֹ נִגְעֽוֹ׃
מה וְהַצָּר֜וּעַ אֲשֶׁר־בּ֣וֹ הַנֶּ֗גַע בְּגָדָ֞יו יִהְי֤וּ פְרֻמִים֙ וְרֹאשׁוֹ֙
יִהְיֶ֣ה פָר֔וּעַ וְעַל־שָׂפָ֖ם יַעְטֶ֑ה וְטָמֵ֥א ׀ טָמֵ֖א יִקְרָֽא׃
מו כָּל־יְמֵ֞י אֲשֶׁ֨ר הַנֶּ֥גַע בּ֛וֹ יִטְמָ֖א טָמֵ֣א ה֑וּא בָּדָ֣ד
יֵשֵׁ֔ב מִח֥וּץ לַֽמַּחֲנֶ֖ה מוֹשָׁבֽוֹ׃ ס מז וְהַבֶּ֕גֶד כִּֽי־
יִהְיֶ֥ה ב֖וֹ נֶ֣גַע צָרָ֑עַת בְּבֶ֣גֶד צֶ֔מֶר א֖וֹ בְּבֶ֥גֶד פִּשְׁתִּֽים׃
מח א֤וֹ בִשְׁתִי֙ א֣וֹ בְעֵ֔רֶב לַפִּשְׁתִּ֖ים וְלַצָּ֑מֶר א֣וֹ בְע֔וֹר
א֖וֹ בְּכָל־מְלֶ֥אכֶת עֽוֹר׃ מט וְהָיָ֨ה הַנֶּ֜גַע יְרַקְרַ֣ק ׀ א֣וֹ
אֲדַמְדָּ֗ם בַּ֠בֶּגֶד א֨וֹ בָע֜וֹר אֽוֹ־בַשְּׁתִ֤י אֽוֹ־בָעֵ֙רֶב֙ א֣וֹ
בְכָל־כְּלִי־ע֔וֹר נֶ֥גַע צָרַ֖עַת ה֑וּא וְהָרְאָ֖ה אֶת־הַכֹּהֵֽן׃
נ וְרָאָ֥ה הַכֹּהֵ֖ן אֶת־הַנָּ֑גַע וְהִסְגִּ֥יר אֶת־הַנֶּ֖גַע שִׁבְעַ֥ת

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בְּקָרְחוּתֵהּ או בִגְלוֹשׁוּתֵהּ: מג וְיֶחֱזֵי יָתֵהּ כַּהֲנָא וְהָא עֲמִיק מַכְתָּשָׁא חֲוָרָא סַמְקָא
בְּקָרְחוּתֵהּ או בִגְלוֹשׁוּתֵהּ כְּמֶחֱזֵי סְגִירוּתָא מְשַׁךְ בִּסְרָא: מד גְּבַר סְגִיר הוּא מְסָאָב
הוּא סָאָבָא יְסָאֲבִנֵּהּ כַּהֲנָא בְּרֵישֵׁהּ מַכְתָּשֵׁהּ: מה וּסְגִירָא דִּי בֵהּ מַכְתָּשָׁא לְבוּשׁוֹהִי
יְהוֹן מְבַזְּעִין וְרֵישֵׁהּ יְהֵי פְּרִיעַ וְעַל שָׂפָם כַּאֲבֵלָא יִתְעַטָּף וְלָא תִסְתַּאֲבוּן וְלָא תִסְתַּאֲבוּן
יִקְרֵי: מו כָּל יוֹמֵי דִּי מַכְתָּשָׁא בֵהּ יְהֵי מְסָאָב מְסָאָב הוּא בִּלְחוֹדוֹהִי יְתֵב מִבָּרָא
לְמַשְׁרִיתָא מוֹתְבֵהּ: מז וּלְבוּשָׁא אֲרֵי יְהֵי בֵהּ מַכְתַּשׁ סְגִירוּ בִּלְבוּשׁ עֲמַר או בִּלְבוּשׁ
כִּתָּן: מח או בְשִׁתְיָא או בְעַרְבָא לְכִתָּנָא וּלְעַמְרָא או בְמַשְׁכָּא או בְּכָל עֲבִידַת מְשַׁךְ:
מט וִיהֵי מַכְתָּשָׁא יָרוֹק או סָמוֹק בִּלְבוּשָׁא או בְמַשְׁכָּא או בְשִׁתְיָא או בְעַרְבָא או בְּכָל

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שֶׁהוּא נָדוֹן בְּשָׁבוּעַ אֶחָד, וְלֹא כְּמַרְאֵה נְתָקִין שֶׁל מְקוֹם שֵׂעָר, שֶׁאֵין מְטַמְּאִין בְּאַרְבַּע מַרְאוֹת — שְׂאֵת וְתוֹלַדְתָּהּ, בַּהֶרֶת וְתוֹלַדְתָּהּ: (מד) בראשו נגעו. אֵין לִי אֶלָּא נְתָקִין, מִנַּיִן לְרַבּוֹת שְׁאָר הַמְנֻגָּעִים? תַּ"ל טַמֵּא יְטַמְּאֶנּוּ, לְרַבּוֹת אֶת כֻּלָּן — עַל כֻּלָּן הוּא אוֹמֵר בְּגָדָיו יִהְיוּ פְרֻמִים וְגוֹמֵר: (מה) פרמים. קְרוּעִים: פרוע. מְגֻדַּל שֵׂעָר: ועל שפם יעטה. כְּאָבֵל: שפם. שְׂעַר הַשְּׂפָתַיִם, גרנו"ן בְּלַעַ"ז: וטמא טמא יקרא. מַשְׁמִיעַ שֶׁהוּא טָמֵא וְיִפְרְשׁוּ מִמֶּנּוּ (ספרא, מ"ק ה'): (מו) בדד ישב. שֶׁלֹּא יִהְיוּ טְמֵאִים יוֹשְׁבִין עִמּוֹ; וְאָמְרוּ רַבּוֹתֵינוּ מַה נִּשְׁתַּנָּה מִשְּׁאָר טְמֵאִים לֵישֵׁב בָּדָד? הוֹאִיל וְהוּא הִבְדִּיל בִּלְשׁוֹן הָרָע בֵּין אִישׁ לְאִשְׁתּוֹ וּבֵין אִישׁ לְרֵעֵהוּ, אַף הוּא יִבָּדֵל (ערכי' ט"ז): מחוץ למחנה. חוּץ לְשָׁלֹשׁ מַחֲנוֹת: (מח) לפשתים ולצמר. שֶׁל פִּשְׁתִּים אוֹ שֶׁל צֶמֶר: או בעור. זֶה עוֹר שֶׁלֹּא נַעֲשָׂה בוֹ מְלָאכָה: או בכל מלאכת עור. זֶה עוֹר שֶׁנַּעֲשָׂה בוֹ מְלָאכָה: (מט) ירקרק. יָרוֹק שֶׁבִּירוּקִין: ארמדם. אָדוֹם

[51]And he shall see the plague on the seventh day: if the affliction have
extended in the garment, either in the warp or in the woof, or in a
skin, *or* in any work that is made of skin, the affliction *is* a fretting
leprosy; it *is* unclean. [52]He shall therefore burn that garment, whether
warp or woof, of wool or of flax, or any vessel of skin, wherein the
affliction is: for it *is* a fretting leprosy; it shall be burnt in the fire.
[53]And if the priest shall see, and, behold, the affliction have not extended
in the garment, either in the warp or in the woof, or in any vessel of
skin; [54]Then the priest shall command that they wash *the thing* wherein
the affliction *is*, and he shall shut it up seven days a second time:
[55]And the priest shall see the plague after that it is washed:
and, behold, *if* the plague have not changed its colour, and the
affliction have not extended, it *is* unclean; thou shalt burn it in the fire;

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OF SKIN — this is a skin which has been manufactured[1]). **(49)** ירקרק *denotes* green amongst the greens (the deepest green). אדמדם — the deepest red. **(51)** צרעת ממארת A FRETTING LEPROSY — *The word* ממארת has the same meaning as, (Ez. XXVIII. 24) "a pricking (ממאיר) brier"; point (poignant) in O. F. The Halachic explanation is: Attach a curse (מארה) to it, — that you will make no use of it (and therefore it must be burnt) (Siphra). **(52)** בצמר ובפשתים *means* OF WOOL OR OF FLAX. This is the plain meaning. And the Halachic explanation is: One might *think* that he must bring fleeces of wool or stalks of flax and burn them together with it, (the garment, in order to make a flame in which to burn it; then the verse will mean: he shall burn the garment with wool etc.) Scripture, however, states, *in this verse,* היא באש תשרף "it (the garment) shall be burnt in fire" — no other thing being required with it. If *this be* so why does it state בצמר או בפשתים? To exclude *from being burnt* the אומריות, the hems, that are on it if these are made of a different material *than wool or flax respectively*. The word אומריות means a hem; it is the same as *the better-known word* אימרא. (The translation is therefore: he shall burn (apply fire to) the garment etc., on the woollen parts only) (Siphra). **(54)** את אשר בו הנגע THAT WHEREIN THE PLAGUE IS — One might *think* that *he has to wash* only that spot in which is the plague *and not the garment itself!* It, however, states: *Not, "he shall wash the plague, but* "that wherein the plague is". *If this be so, then* one might *think that* the entire garment requires washing! It, however, states, (v. 55) הנגע "the plague" (after the plague has been washed), *and not the garment*. How shall it be done? He washes some of the garment with it (the plague) (Siphra). **(55)** אחרי הֻכַּבֵּס AFTER IT IS WASHED — *The verbal form is* an expression of something done (a passive infinitive)[2]). לא הפך הנגע את עינו THE PLAGUE HATH NOT CHANGED ITS COLOUR — *i. e.* it has not become paler than its *former* colour. והנגע לא פשה AND THE PLAGUE HATH NOT SPREAD — We understand *from this* that if it has not changed *its colour* and has not spread it is unclean, (although the fact that it has not spread might lead us to suppose that it is clean; here, however, the colour has not changed, and so it is unclean). It is, *of course,* not necessary to state *that it is unclean* if the colour has not changed but the plague has spread (for the spreading is an additional reason for declaring it unclean). If, however, it has changed *its colour*, but it has not spread, I would not know what one should do with it. Therefore it states, (v. 50) "And he shall shut up the plague" *for a period and examine it again — shut it up* whatever the circumstances *of doubt may be*. This is the opinion of Rabbi Jehuda. But other Sages say *that in this case it is undoubtedly unclean* as is stated in Torath Cohanim (Siphra): and I make mention of this here *instead of doing so on v. 50*, in order to explain that verse in its connection with this text[3]). פחתת היא — This is an

NOTES

For Notes 1—3 see Appendix.

יָמִים: נא וְרָאָה אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׂה
הַנֶּגַע בַּבֶּגֶד אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב אוֹ בָעוֹר לְכֹל
אֲשֶׁר־יֵעָשֶׂה הָעוֹר לִמְלָאכָה צָרַעַת מַמְאֶרֶת הַנֶּגַע
טָמֵא הוּא: נב וְשָׂרַף אֶת־הַבֶּגֶד אוֹ אֶת־הַשְּׁתִי ׀ אוֹ
אֶת־הָעֵרֶב בַּצֶּמֶר אוֹ בַפִּשְׁתִּים אוֹ אֶת־כָּל־כְּלִי
הָעוֹר אֲשֶׁר־יִהְיֶה בוֹ הַנָּגַע כִּי־צָרַעַת מַמְאֶרֶת הִוא
בָּאֵשׁ תִּשָּׂרֵף: נג וְאִם יִרְאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׂה
הַנֶּגַע בַּבֶּגֶד אוֹ בַשְּׁתִי אוֹ בָעֵרֶב אוֹ בְּכָל־כְּלִי־עוֹר:
נד וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֵת אֲשֶׁר־בּוֹ הַנָּגַע וְהִסְגִּירוֹ
שִׁבְעַת־יָמִים שֵׁנִית: שביעי (ד' כשמחוברין): נה וְרָאָה הַכֹּהֵן
אַחֲרֵי ׀ הֻכַּבֵּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הָפַךְ הַנֶּגַע אֶת־
עֵינוֹ וְהַנֶּגַע לֹא־פָשָׂה טָמֵא הוּא בָּאֵשׁ תִּשְׂרְפֶנּוּ

אונקלוס

מַאן דִּמְשַׁךְ מַכְתַּשׁ סְגִירוּתָא הוּא וְיִתַּחְזֵי לְכַהֲנָא: י וְיֶחֱזֵי כַהֲנָא יָת מַכְתָּשָׁא וְיַסְגַּר יָת מַכְתָּשָׁא שִׁבְעָא יוֹמִין: נא וְיֶחֱזֵי יָת מַכְתָּשָׁא בְּיוֹמָא שְׁבִיעָאָה אֲרֵי אוֹסֵף מַכְתָּשָׁא בִּלְבוּשָׁא אוֹ בְשִׁתְיָא אוֹ בְעַרְבָא אוֹ בְמַשְׁכָּא לְכֹל דִּי יִתְעֲבֵד מַשְׁכָּא לַעֲבִידָא סְגִירוּת מְחַזְּרָא מַכְתָּשָׁא מְסָאַב הוּא: נב וְיוֹקִיד יָת לְבוּשָׁא אוֹ יָת שִׁתְיָא אוֹ יָת עַרְבָא בַּעֲמְרָא אוֹ בְכִתָּנָא אוֹ יָת כָּל מָאן דִּמְשַׁךְ דִּי יְהֵי בֵהּ מַכְתָּשָׁא אֲרֵי סְגִירוּת מְחַזְּרָא הִיא בְּנוּרָא תִּתּוֹקַד: נג וְאִם יֶחֱזֵי כַהֲנָא וְהָא לָא אוֹסֵף מַכְתָּשָׁא בִּלְבוּשָׁא אוֹ בְשִׁתְיָא אוֹ בְעַרְבָא אוֹ בְּכָל מָאן דִּמְשַׁךְ: נד וִיפַקֵּד כַּהֲנָא וִיחַוְּרוּן יָת דִּי בֵהּ מַכְתָּשָׁא וְיַסְגְּרִנֵּהּ שִׁבְעָא יוֹמִין תִּנְיָנוּת: נה וְיֶחֱזֵי כַהֲנָא בָּתַר דְּחַוָּרוּ יָת מַכְתָּשָׁא וְהָא לָא שְׁנָא מַכְתָּשָׁא מִן כַּד הֲוָה וּמַכְתָּשָׁא לָא אוֹסֵף מְסָאַב הוּא בְּנוּרָא תּוֹקְדִנֵּהּ תַּבְרָא הִיא בִּשְׁחִיקוּתֵהּ

רש״י

שֶׁבָּאֲדָמִים: (נא) צרעת ממארת. לְשׁוֹן סִלּוֹן מַמְאִיר (יחז' כ״ח), פויי״נט בְּלַעַז; וּמִדְרָשׁוֹ: תֵּן בּוֹ מְאֵרָה שֶׁלֹּא תֵהָנֶה הֵימֶנּוּ (ספרא): (נב) בצמר או בפשתים. שֶׁל צֶמֶר אוֹ שֶׁל פִּשְׁתִּים, זֶהוּ פְשׁוּטוֹ; וּמִדְרָשׁוֹ: יָכוֹל יָבִיא גִּיזֵי צֶמֶר וַאֲנִיצֵי פִשְׁתָּן וְיִשְׂרְפֵם עִמּוֹ? תַּ״ל „הִוא״ באש תשרף — אֵינָהּ צְרִיכָה דָּבָר אַחֵר עִמָּהּ, אִם כֵּן מַה תַּ״ל בַּצֶּמֶר אוֹ בַפִּשְׁתִּים? לְהוֹצִיא אֶת הָאוּמְרִיּוֹת שֶׁבּוֹ שֶׁהֵן מִמִּין אַחֵר; אוּמְרִיּוֹת לְשׁוֹן שָׂפָה, כְּמוֹ אִימְרָא (ספרא): (נד) את אשר בו הנגע. יָכוֹל מְקוֹם הַנֶּגַע בִּלְבָד, תַּ״ל אֵת אֲשֶׁר בּוֹ הַנֶּגַע, יָכוֹל כָּל הַבֶּגֶד כֻּלּוֹ טָעוּן כִּבּוּס, תַּ״ל הַנֶּגַע, הָא כֵּיצַד? יְכַבֵּס מִן הַבֶּגֶד עִמּוֹ: (נה) אחרי הכבס. לְשׁוֹן הֵעָשׂוֹת: לא הפך הנגע את עינו. לֹא הֵכְהָה מִמַּרְאִיתוֹ: והנגע לא פשה. שָׁמַעְנוּ שֶׁאִם לֹא הָפַךְ וְלֹא פָשָׂה טָמֵא — וְאֵין צָרִיךְ לוֹמַר לֹא הָפַךְ וּפָשָׂה — הָפַךְ וְלֹא פָשָׂה אֵינִי יוֹדֵעַ מַה יֵּעָשֶׂה לוֹ, תַּ״ל „וְהִסְגִּיר אֶת הַנֶּגַע״ — מִכָּל מָקוֹם, דִּבְרֵי רִ׳ יְהוּדָה, וַחֲכָמִים אוֹמְרִים וְכוּ׳, כִּדְאִיתָא בְּתַ״כ,

it *is* fret inward, *whether* it *be* bare within or without. 56And if the
priest see, and, behold, the plague *be* dim after the washing of it, then
he shall rend it out of the garment, or out of the skin, or out of the
warp or out of the woof: 57And if it appear still in the garment, either
in the warp or in the woof, or in any vessel of skin, it *is* a spreading
plague; thou shalt burn that wherein the affliction is with fire. 58And
the garment, either warp or woof, or whatsoever vessel of skin *it be*
which thou shalt wash, if the affliction be departed from them, then
it shall be washed the second time, and shall be clean. 59This *is* the law
of the affliction of leprosy in a garment, of wool or flax, either in
the warp or woof, or any vessel of skins, to pronounce it clean, or to
pronounce it unclean.

14. 1And the Eternal spake unto Moses, saying, 2This shall be

רש"י

expression denoting a pit (anything cut out) as in, (2 Sam. XVII. 9) "in one of the pits (פחתים)". It is as much as to say, it is low-lying — a plague the colour of which is sunk *deep* (Siphra). בקרחתו או בגבחתו — *Understand this* as the Targum *does:* in its old state (lit., rubbed condition) or in its new state. קרחתו is therefore שחקים (clothes rubbed by wear), old (and consequently שחיקותיה is a proper contrast to חדתותיה in the Targum). *These words,* קרחת *and* גבחת, *although not properly applicable to garments are used here* to afford an opportunity for an Halachic derivation, for which there is required an argument deduced from the similarity of phrases: Whence *do we know* in regard to *a plague* spreading over the entire surface in the case of garments that it is clean? *Because* the terms קרחת and גבחת are used in the case of a human being and the terms קרחת and גבחת are used in the case of garments. How is it in the former case? If it has spread over all *his body*, he is clean (v. 13)! So here, also, if it has spread over all *the garment* it is clean (Nidda 19a). For this reason Scripture *here purposely* avails itself of the expressions קרחת and גבחת, *to make the* גז"ש *possible*. And in regard to its interpretation and its translation in the Targum the following is what it implies: קרחת is an expression denoting "old", and גבחת is an expression denoting "new"; *and the meaning is just the same* as though it were written באחריתו או בקדמותו, at its end or at its beginning, — for קרחת has the meaning of the back-parts (i. e. the end), since גבחת has the meaning of face (front-side, i. e. beginning), as it is written, (v. 41) "And if from the corner towards his face [the hair of his head be fallen] . . . he is a גבח" — so that קרחת must be all that part which slopes downwards on the skull towards the back. Thus is it explained in Torath Cohanim (Siphra). **(56)** וקרע אתו THEN SHALL HE REND IT OUT — *i. e.* he shall tear out the plague-spot from the garment and burn it (just as he is commanded in the case mentioned in the next verse) (cf. Siphra). **(57)** פרחת היא IT IS A SPREADING PLAGUE — it is a thing which breaks out again and again. באש תשרפנו THOU SHALT BURN IT IN FIRE — "*it*", the entire garment (in contradistinction to v. 56). **(58)** וסר מהם הנגע IF THE PLAGUE BE DEPARTED FROM THEM — if when they washed it at first by the order of the priest (see v. 54), the plague departed from it entirely (cf. Siphra), וכבס שנית IT SHALL BE WASHED A SECOND TIME — *here* this expression denotes immersion *in a ritual bath* (not washing of the garment). The words used in the translation of the Targum for the expressions derived from the root כבס occurring in this section denote making white (cleaning), — e. g. ויתחור[1]), "and it shall be made white" — except for this (וְכֻבַּס) which is not *intended to mean* making white but *to mean* immersion. For this reason it is translated in the Targum by ויצטבע, "it shall be dipped".

NOTES

1) See Appendix.

פְּחֶ֣תֶת הִ֔וא בְּקָרַחְתּ֖וֹ א֥וֹ בְגַבַּחְתּֽוֹ׃ נו וְאִם֮ רָאָ֣ה
הַכֹּהֵן֒ וְהִנֵּה֙ כֵּהָ֣ה הַנֶּ֔גַע אַחֲרֵ֖י הֻכַּבֵּ֣ס אֹת֑וֹ וְקָרַ֣ע
אֹת֗וֹ מִן־הַבֶּ֙גֶד֙ א֣וֹ מִן־הָע֔וֹר א֥וֹ מִן־הַשְּׁתִ֖י א֥וֹ מִן־
הָעֵֽרֶב׃ מפטיר נז וְאִם־תֵּרָאֶ֨ה ע֜וֹד בַּ֠בֶּגֶד אֽוֹ־בַשְּׁתִ֤י אֽוֹ־
בָעֵ֙רֶב֙ א֣וֹ בְכָל־כְּלִי־ע֔וֹר פֹּרַ֖חַת הִ֑וא בָּאֵ֣שׁ תִּשְׂרְפֶ֔נּוּ
אֵ֥ת אֲשֶׁר־בּ֖וֹ הַנָּֽגַע׃ נח וְהַבֶּ֡גֶד אֽוֹ־הַשְּׁתִ֨י אֽוֹ־הָעֵ֜רֶב
אֽוֹ־כָל־כְּלִ֤י הָעוֹר֙ אֲשֶׁ֣ר תְּכַבֵּ֔ס וְסָ֥ר מֵהֶ֖ם הַנָּ֑גַע
וְכֻבַּ֥ס שֵׁנִ֖ית וְטָהֵֽר׃ נט זֹ֡את תּוֹרַ֣ת נֶֽגַע־צָרַ֩עַת֩ בֶּ֨גֶד
הַצֶּ֜מֶר ׀ א֣וֹ הַפִּשְׁתִּ֗ים א֤וֹ הַשְּׁתִי֙ א֣וֹ הָעֵ֔רֶב א֖וֹ כָּל־
כְּלִי־ע֑וֹר לְטַהֲר֖וֹ א֥וֹ לְטַמְּאֽוֹ׃ פ פ פ

ע״ז. בני״ה סימן: ומפטירין ואיש בא מבעל שלישה. במלכים ב׳ ד׳.

יד א וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ ב זֹ֤את תִּֽהְיֶה֙

אונקלוס

או בְחַדָּתוּתֵהּ: נו וְאִם יֶחֱזֵי כַהֲנָא וְהָא עֲמְיָא מַכְתָּשָׁא בָּתַר דְחַוָּרוּ יָתֵהּ וְיִבְזַע יָתֵהּ
מִן לְבוּשָׁא או מִן מַשְׁכָּא או מִן שִׁתְיָא או מִן עַרְבָא: נז וְאִם תִּתַחֲזֵי עוֹד בִּלְבוּשָׁא או
בְשִׁתְיָא או בְעַרְבָא או בְכָל מָאן דִּמְשַׁךְ סָגְיָא הִיא בְּנוּרָא תוֹקְדִנֵּהּ יָת דִּי בֵהּ מַכְתָּשָׁא:
נח וּלְבוּשָׁא או שִׁתְיָא או עַרְבָא או כָל מָאן דִּמְשַׁךְ דִּי יִתְחַוַּר וְיֶעְדֵּי מִנְּהוֹן מַכְתָּשָׁא
וְיִצְטַבַּע תִּנְיָנוּת וְיִדְכֵּי: נט דָּא אוֹרַיְתָא דְּמַכְתַּשׁ סְגִירוּ בִּלְבוּשׁ עֲמַר או כִתָּנָא או
שִׁתְיָא או עַרְבָא או כָל מָאן דִּמְשַׁךְ לְדַכָּיוּתֵהּ או לְסָאֲבוּתֵהּ: פ פ פ
א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב דָּא תְהֵי אוֹרַיְתָא דִסְגִירָא בְּיוֹמָא דְדָכוּתֵהּ וְיִתֵּתֵי לְוָת

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וּרְמַזְתִּיהָ כָּאן לְיַשֵּׁב הַמִּקְרָא עַל אָפְנָיו: פחתת הוא. לְשׁוֹן גּוּמָא, כְּמוֹ בְּאַחַת הַפְּחָתִים (ש״ב י״ז), כְּלוֹמַר שְׁפֵלָה הִיא — נֶגַע שֶׁמַּרְאָיו שׁוֹקְעִין (ספ״א): בקרחתו או בגבחתו. כְּתַרְגּוּמוֹ בִּשְׁחִיקוּתֵהּ או בְחַדָּתוּתֵהּ: קרחתו. שְׁחָקִים, יְשָׁנִים; וּמִפְּנֵי הַמִּדְרָשׁ שֶׁהֻצְרַךְ לִגְזֵרָה שָׁוָה — מִנַּיִן לִפְרִיחָה בַּבְּגָדִים שֶׁהִיא טְהוֹרָה? נֶאֶמְרָה קָרַחַת וְגַבַּחַת בְּאָדָם, וְנֶאֶמְרָה קָרַחַת וְגַבַּחַת בִּבְגָדִים, מַה לְהַלָּן פָּרַח בְּכֻלּוֹ טָהוֹר אַף כָּאן פָּרַח בְּכֻלּוֹ טָהוֹר — לְכָךְ אָחַז הַכָּתוּב לְשׁוֹן קָרַחַת וְגַבַּחַת; וּלְעִנְיַן פֵּרוּשׁוֹ וְתַרְגּוּמוֹ זֶהוּ מַשְׁמָעוֹ: קָרַחַת לְשׁוֹן יְשָׁנִים וְגַבַּחַת לְשׁוֹן חֲדָשִׁים — כְּאִלּוּ נִכְתַּב בְּאַחֲרִיתוֹ או בְקַדְמוּתוֹ — שֶׁהַקָּרַחַת לְשׁוֹן אֲחוֹרַיִם וְגַבַּחַת לְשׁוֹן פָּנִים, כְּמוֹ שֶׁכָּתוּב וְאִם מִפְּאַת פָּנָיו וְגוֹ׳, וְהַקָּרַחַת כָּל שֶׁשּׁוֹפֵעַ וְיוֹרֵד מִן הַקָּדְקֹד וּלְאַחֲרָיו, כָּךְ מְפֹרָשׁ בְּת״כ: (נו) וקרע אתו. יִקְרַע מְקוֹם הַנֶּגַע מִן הַבֶּגֶד וְיִשְׂרְפֶנּוּ: (נז) פרחת הוא. דָּבָר הַחוֹזֵר וְצוֹמֵחַ: באש תשרפנו. אֶת כָּל הַבֶּגֶד: (נח) וסר מהם הנגע. אִם כְּשֶׁכִּבְּסוּהוּ בַּתְּחִלָּה עַל פִּי כֹהֵן סָר מִמֶּנּוּ הַנֶּגַע לְגַמְרֵי, וכבס שנית. לְשׁוֹן טְבִילָה; תַּרְגּוּם שֶׁל כִּבּוּסִין שֶׁבְּפָרָשָׁה זוֹ לְשׁוֹן לִבּוּן, "וְיִתְחַוַּר", חוּץ מִזֶּה, שֶׁאֵינוֹ לְלִבּוּן אֶלָּא לִטְבוֹל, לְכָךְ תַּרְגּוּמוֹ "וְיִצְטַבַּע", וְכֵן כָּל כִּבּוּסֵי בְגָדִים שֶׁהֵן לִטְבִילָה מְתֻרְגָּמִין וְיִצְטַבַּע:

יד (ב) זאת תהיה תורת וגומר. מְלַמֵּד שֶׁאֵין מְטַהֲרִין אוֹתוֹ בַּלַּיְלָה (ספרא):

the law of the leper in the day of his being pronounced clean: He shall
be brought unto the priest: [3]And the priest shall go forth out of the
camp; and the priest shall see, and, behold, if the affliction of leprosy
is healed in the leper, [4]Then shall the priest command to take for him
that is to be cleansed two lively clean birds, and cedar wood, and
crimson, and hyssop: [5]And the priest shall command that one of the
birds be slaughtered in an earthen vessel over running water: [6]As for
the living bird, he shall take it, and the cedar wood, and the crimson,
and the hyssop, and shall dip them and the living bird in the blood of
the bird *that was* slaughtered over the running water: [7]And he shall
sprinkle upon him that is to be cleansed from the leprosy seven times,
and shall pronounce him clean, and shall let the living bird go into the
open field. [8]And he that is to be cleansed shall wash his garments, and clip
off all his hair, and lave himself in water, that he may be clean: and after
that he shall come into the camp, and shall abide abroad out of his tent seven

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Similarly wherever it speaks of כבוס בגדים which intend "immersion" the Targum translation is ויצטבע, (this is the Targum of וְכֻבַּס, here and in XV. 17; the active וְכִבֶּס, is, of course, translated by ויצבע).

מצרע

14. **(2)** זאת תהיה תורת :נגו' THIS SHALL BE THE LAW [OF THE LEPER IN THE DAY OF HIS BEING PRONOUNCED CLEAN] — *The words "in the day"* inform us that we may not pronounce him clean at n i g h t (Siphra; Meg. 21a). **(3)** אל מחוץ למחנה OUT OF THE CAMP — outside the three camps whither he (the leper) had been sent during the days he was decidedly a leper (cf. Rashi on XIII. 46). **(4)** חיות LIVING [BIRDS] — *This term* excludes טרפות, such birds as suffer from some fatal organic disease (חיות does not only mean "living", but also "capable of continuing to live"). טהרות CLEAN — *This term* excludes an unclean bird (of a species that may not be eaten) (cf. Chul. 140a)[1]). Because the plagues *of leprosy* come as a punishment for slander, which is done by chattering, therefore birds are compulsory for his (the leper's) purification, because these chatter, *as it were*, continuously with a twittering sound (Arach. 16b). ועץ ארז AND CEDAR WOOD — *This l o f t y tree was used* because plagues come *also as a punishment* for haughtiness (cf. ib.). ושני תולעת ואזוב AND CRIMSON AND HYSSOP — What is the remedy he should use, that he may be healed? Let him, abandoning pride, regard himself lowly as a worm (תולעת) and as hyssop (cf. Yalk. I. 559). עץ ארז *means* a s t i c k of cedar wood (not a cedar t r e e). שני תולעת — a strip of wool dyed crimson. **(5)** אל מים חיים OVER RUNNING WATER — He first places it (the water) in the vessel *but only, just enough* that the bird's blood may remain discernible in it. And how much is this? The fourth *of a log* (Sota 16b). **(6)** את הצפור החיה יקח אתה AS FOR THE LIVING BIRD HE SHALL TAKE IT — *The phrasing* (since it does not state "the living bird and the cedar wood etc. he shall take", but, "the living bird, he shall take it, and the cedar stick etc.") informs us that he does not bind it (the bird) together with them (the cedar wood etc.) but keeps it apart by itself. The *cedar* stick, however, and the hyssop are tied together by the crimson slip, just as it is stated: "and the cedar wood and the crimson slip and the hyssop" — one "taking" for the three (since these three are grouped together after the word יקח). One might *think* that just as it (the bird) does not come under the regulation as regards binding, so, too, it does not come under the regulation as regards "dipping"; it therefore states "and he shall dip them and the living bird" — thus it (Scripture) mentions the bird again *in connection with them to bring it, too.*

NOTES

[1]) See Appendix.

תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן׃
ג וְיָצָא הַכֹּהֵן אֶל־מִחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה
נִרְפָּא נֶגַע־הַצָּרַעַת מִן־הַצָּרוּעַ׃ ד וְצִוָּה הַכֹּהֵן וְלָקַח
לַמִּטַּהֵר שְׁתֵּי־צִפֳּרִים חַיּוֹת טְהֹרוֹת וְעֵץ אֶרֶז וּשְׁנִי
תוֹלַעַת וְאֵזֹב׃ ה וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת־הַצִּפּוֹר הָאֶחָת
אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים׃ ו אֶת־הַצִּפֹּר הַחַיָּה
יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז וְאֶת־שְׁנִי הַתּוֹלַעַת וְאֶת־
הָאֵזֹב וְטָבַל אוֹתָם וְאֵת ׀ הַצִּפֹּר הַחַיָּה בְּדַם הַצִּפֹּר
הַשְּׁחֻטָה עַל הַמַּיִם הַחַיִּים׃ ז וְהִזָּה עַל־הַמִּטַּהֵר מִן־
הַצָּרַעַת שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה
עַל־פְּנֵי הַשָּׂדֶה׃ ח וְכִבֶּס הַמִּטַּהֵר אֶת־בְּגָדָיו וְגִלַּח
אֶת־כָּל־שְׂעָרוֹ וְרָחַץ בַּמַּיִם וְטָהֵר וְאַחַר יָבוֹא
אֶל־הַמַּחֲנֶה וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת יָמִים׃

אונקלוס

כַּהֲנָא: ג וְיִפּוֹק כַּהֲנָא לְמִבָּרָא לְמַשְׁרִיתָא וְיֶחֱזֵי כַּהֲנָא וְהָא אִתְּסִי מַכְתַּשׁ סְגִירוּתָא
מִן סְגִירָא: ד וִיפַקֵּד כַּהֲנָא וְיִסַּב לְמִדַּכֵּי תַּרְתֵּין צִפְּרִין חַיִּין דַּכְיָן וְאָעָא דְאַרְזָא וּצְבַע
זְהוֹרִי וְאֵזוֹבָא: ה וִיפַקֵּד כַּהֲנָא וְיִכּוֹס יָת צִפְּרָא חֲדָא לְמָאן דַּחֲסַף עַל מֵי מַבּוּעַ:
ו יָת צִפְּרָא חַיְתָא יִסַּב יָתַהּ וְיָת אָעָא דְאַרְזָא וְיָת צְבַע זְהוֹרִי וְיָת אֵזוֹבָא וְיִטְבּוֹל יָתְהוֹן
וְיָת צִפְּרָא חַיְתָא בִּדְמָא דְצִפְּרָא דִּנְכִיסָא עַל מֵי מַבּוּעַ: ז וְיַדֵּי עַל דְּמִדַּכֵּי מִן סְגִירוּתָא
שְׁבַע זִמְנִין וִידַכֵּנֵּהּ וִישַׁלַּח יָת צִפְּרָא חַיְתָא עַל אַפֵּי חַקְלָא: ח וִיצַבַּע דְּמִדַּכֵּי יָת
לְבוּשׁוֹהִי וִיגַלַּח יָת כָּל שַׂעֲרֵהּ וְיַסְחֵי בְמַיָּא וְיִדְכֵּי וּבָתַר כֵּן יֵעוֹל לְמַשְׁרִיתָא וְיִתֵּב

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(ג) אל מחוץ למחנה. חוּץ לִשְׁלֹשָׁה מַחֲנוֹת שֶׁנִּשְׁתַּלַּח שָׁם בִּימֵי חֲלוּטוֹ: (ד) חיות. פְּרָט לִטְרֵפוֹת: טהרות. פְּרָט לְעוֹף טָמֵא, לְפִי שֶׁהַנְּגָעִים בָּאִין עַל לְשׁוֹן הָרַע שֶׁהוּא מַעֲשֵׂה פִטְפּוּטֵי דְבָרִים, לְפִיכָךְ הֻזְקְקוּ לְטָהֳרָתוֹ צִפֳּרִים שֶׁמְּפַטְפְּטִין תָּמִיד בְּצִפְצוּף קוֹל (ערכי' ט"ז): ועץ ארז. לְפִי שֶׁהַנְּגָעִים בָּאִין עַל גַּסּוּת הָרוּחַ (שם): ושני תולעת ואזב. מַה תַּקַּנְתּוֹ וְיִתְרַפֵּא? יַשְׁפִּיל עַצְמוֹ מִגַּאֲוָתוֹ כְּתוֹלַעַת וּכְאֵזוֹב: עץ ארז. מַקֵּל שֶׁל אֶרֶז: שני תולעת. לָשׁוֹן שֶׁל צֶמֶר צָבוּעַ זְהוֹרִית: (ה) על מים חיים. נוֹתֵן אוֹתָם תְּחִלָּה בִּכְלִי, כְּדֵי שֶׁיְּהֵא דַם צִפּוֹר נִכָּר בָּהֶם, וְכַמָּה הֵן? רְבִיעִית (סוטה ט"ז): (ו) את הצפר החיה יקח אתה. מְלַמֵּד שֶׁאֵינוֹ אוֹגְדָהּ עִמָּהֶם, אֶלָּא מַפְרִישָׁהּ לְעַצְמָהּ, אֲבָל הָעֵץ וְהָאֵזוֹב כְּרוּכִין יַחַד בִּלְשׁוֹן הַזְּהוֹרִית, כָּעִנְיָן שֶׁנֶּאֱמַר וְאֶת עֵץ הָאֶרֶז וְאֶת שְׁנִי הַתּוֹלַעַת וְאֶת הָאֵזוֹב — קִיחָה אַחַת לִשְׁלָשְׁתָּן; יָכוֹל כְּשֵׁם שֶׁאֵינָהּ בִּכְלַל אֲגוּדָה, כָּךְ לֹא תְהֵא בִּכְלַל טְבִילָה, ת"ל וְטָבַל אוֹתָם וְאֵת הַצִּפֹּר הַחַיָּה — הֶחֱזִיר אֶת הַצִּפּוֹר לִכְלַל טְבִילָה (ספרא): (ח) וישב מחוץ לאהלו. מְלַמֵּד שֶׁאָסוּר בְּתַשְׁמִישׁ הַמִּטָּה (שם):

days. [9]But it shall be on the seventh day, that he shall clip all his hair
off his head, and his beard, and his eyebrows, even all his hair he shall
clip off: and he shall wash his garments, and he shall be clean. [10]And
on the eighth day he shall take two he-lambs without blemish, and one
ewe lamb a year old without blemish, and three tenth deals of flour *for*
an oblation, mingled with oil, and one log of oil. [11]And the priest that
maketh *him* clean shall present the man that is to be made clean, and
those things, before the Eternal, *at* the entrance of the appointed tent.
[12]And the priest shall take the one he-lamb, and offer it for a guilt
offering, and the log of oil, and wave them *for* a wave offering before
the Eternal. [13]And he shall slaughter the lamb in the place where he
shall slaughter the sin offering and the burnt offering, in the place
of holiness; for as the sin offering *is* the priest's *so is* the guilt
offering; it *is* most holy. [14]And the priest shall take *some* of
the blood of the guilt offering, and the priest shall put *it* upon

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under the regulation of dipping (cf. Siphra). **(8)** וישב מחוץ לאהלו AND HE SHALL ABIDE OUTSIDE HIS TENT — This informs *us* that matrimonial intercourse is forbidden to him (מחוץ לאהלו implies outside his h o m e — his family life; cf. Deut. V. 27: שובו לכם לאהליכם) (Siphra). **(9)** את כל שערו [HE SHALL CUT OFF] ALL HIS HAIR etc. — *We have* a generalisation ("a l l his hair"), a particularisation ("his head and his beard and his eyebrows"), and *again* a generalisation ("and a l l his hair"). *According to the rule of interpretation* (מדה ו׳ מי״ג מדות) *the purpose of this is to include in the generalisation only such things as are similar to those contained in the particularisation; here it intends* to include every spot *of the body* where there is a collection of hair, it (the hair) being visible (these being the characteristics of the head, beard and eyebrows) (Sota 16a). **(10)** וכבשה אחת AND ONE EWE-LAMB for a sin-offering. ושלשה עשרנים AND THREE TENTH DEALS [OF FLOUR] — as the drink-offerings of these three he-lambs (Men. 89a) — because the sin-offering and the guilt-offering of the l e p e r require drink-offerings (although they are not required with other sin- and guilt-offerings). ולג אחד שמן AND ONE LOG OF OIL — to sprinkle on his behalf *before the Lord* seven times (cf. v. 17), and to put of it upon the tip of his ear and for putting it upon his thumbs (v. 25). **(11)** לפני ה׳ BEFORE THE LORD — *i. e.* in the gate of Nicanor[1]) and not in the court itself (Siphra; Sota 8a) since he was *still* short of atonement (as the sin-offering had not yet been brought, and under such circumstances he was not permitted to enter the court). **(12)** והקריב אתו לאשם AND HE SHALL BRING IT FOR A GUILT-OFFERING — *This means:* he shall bring it i n s i d e the court as a guilt-offering to wave it, for it required waving whilst a l i v e (for it states that he shall bring it "and the log of oil" and the latter was not brought as a sacrifice; besides, the act of slaughtering is mentioned in v. 13) (Men. 62b). והניף אתם AND HE SHALL WAVE THEM — the guilt-offering and the log *of oil*. **(13)** במקום אשר ישחט וגו׳ IN THE PLACE WHERE HE SHALL KILL etc. — *i. e.* on the side of the altar on the north. But why is this stated at all? Has it not already been stated in in the law about the guilt-offering in the section צו את אהרן that the guilt-offering requires slaughtering on the north *side of the altar? But* because this guilt-offering has gone forth from (was made an exception to) the general rule of the guilt-offerings in that it is subject to the law of being placed *before the Lord* (v. 11), one might *think* that its s l a u g h t e r i n g should be in the spot where it was placed (in the gateway of Nicanor; i. e. it shall be made an exception also in respect to the place where it should be slaughtered); on that account it states, "and he shall slaughter [the lamb] in the place where he slaughters [the

NOTES

[1]) **See Appendix.**

ט וְהָיָה֩ בַיּ֨וֹם הַשְּׁבִיעִ֜י יְגַלַּ֣ח אֶת־כָּל־שְׂעָר֗וֹ אֶת־רֹאשׁ֤וֹ
וְאֶת־זְקָנוֹ֙ וְאֵת֙ גַּבֹּ֣ת עֵינָ֔יו וְאֶת־כָּל־שְׂעָר֖וֹ יְגַלֵּ֑חַ וְכִבֶּ֣ס
אֶת־בְּגָדָ֗יו וְרָחַ֧ץ אֶת־בְּשָׂר֛וֹ בַּמַּ֖יִם וְטָהֵֽר׃ י וּבַיּ֣וֹם
הַשְּׁמִינִ֗י יִקַּ֤ח שְׁנֵֽי־כְבָשִׂים֙ תְּמִימִ֔ם וְכַבְשָׂ֥ה אַחַ֛ת
בַּת־שְׁנָתָ֖הּ תְּמִימָ֑ה וּשְׁלֹשָׁ֣ה עֶשְׂרֹנִ֗ים סֹ֤לֶת מִנְחָה֙
בְּלוּלָ֣ה בַשֶּׁ֔מֶן וְלֹ֥ג אֶחָ֖ד שָֽׁמֶן׃ יא וְהֶעֱמִ֞יד הַכֹּהֵ֣ן
הַֽמְטַהֵ֗ר אֵ֛ת הָאִ֥ישׁ הַמִּטַּהֵ֖ר וְאֹתָ֑ם לִפְנֵ֣י יְהוָ֔ה פֶּ֖תַח
אֹ֥הֶל מוֹעֵֽד׃ יב וְלָקַ֨ח הַכֹּהֵ֜ן אֶת־הַכֶּ֤בֶשׂ הָֽאֶחָד֙
וְהִקְרִ֥יב אֹת֛וֹ לְאָשָׁ֖ם וְאֶת־לֹ֣ג הַשָּׁ֑מֶן וְהֵנִ֥יף אֹתָ֛ם
תְּנוּפָ֖ה לִפְנֵ֥י יְהוָֽה׃ שני יג וְשָׁחַ֣ט אֶת־הַכֶּ֗בֶשׂ בִּמְק֞וֹם
אֲשֶׁ֨ר יִשְׁחַ֧ט אֶת־הַֽחַטָּ֛את וְאֶת־הָֽעֹלָ֖ה בִּמְק֣וֹם
הַקֹּ֑דֶשׁ כִּ֡י כַּֽחַטָּאת֩ הָאָשָׁ֨ם הוּא֙ לַכֹּהֵ֔ן קֹ֥דֶשׁ קָֽדָשִׁ֖ים
הֽוּא׃ יד וְלָקַ֣ח הַכֹּהֵן֮ מִדַּ֣ם הָאָשָׁם֒ וְנָתַן֙ הַכֹּהֵ֔ן עַל־

אונקלוס

מִבָּרָא לְמַשְׁכְּנֵהּ שִׁבְעָא יוֹמִין׃ ט וִיהֵי בְיוֹמָא שְׁבִיעָאָה יְגַלַּח יָת כָּל שַׂעֲרֵהּ יָת רֵישֵׁהּ
וְיָת דִּקְנֵהּ וְיָת גְּבִינֵי עֵינוֹהִי וְיָת כָּל שַׂעֲרֵהּ יְגַלַּח וִיצַבַּע יָת לְבוּשׁוֹהִי וְיַסְחֵי יָת בִּסְרֵהּ
בְּמַיָּא וְיִדְכֵּי׃ י וּבְיוֹמָא תְמִינָאָה יִסַּב תְּרֵין אִמְּרִין שַׁלְמִין וְאִמַּרְתָּא חֲדָא בַּת שַׁתַּהּ
שַׁלְמְתָא וּתְלָתָא עֶסְרוֹנִין סֻלְתָּא מִנְחָתָא דְּפִילָא בִמְשַׁח וְלֻגָּא חַד דִּמְשַׁח׃ יא וִיקִים
כַּהֲנָא דְּמַדְכֵּי יָת גַּבְרָא דְמִדַּכֵּי וְיָתְהוֹן קֳדָם יְיָ בִּתְרַע מַשְׁכַּן זִמְנָא׃ יב וְיִסַּב כַּהֲנָא יָת
אִמְּרָא חֲדָא וִיקָרֵב יָתֵהּ לַאֲשָׁמָא וְיָת לֻגָּא דִמְשַׁחָא וִירִים יָתְהוֹן אֲרָמָא קֳדָם יְיָ׃
יג וְיִכּוֹס יָת אִמְּרָא בְּאַתַר דִּי יִכּוֹס יָת חַטָּאתָא וְיָת עֲלָתָא בַּאֲתַר קַדִּישׁ אֲרֵי כְּחַטָּאתָא

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(ט) את כל שערו וגו׳. כְּלָל וּפְרָט וּכְלָל, לְהָבִיא כָּל מְקוֹם כִּנּוּס שֵׂעָר וְנִרְאֶה (סוטה ט״ז)׃ (י) וכבשה אחת. לְחַטָּאת׃ ושלשה עשרנים. לְנִסְכֵּי שְׁלֹשָׁה כְבָשִׂים הַלָּלוּ, שֶׁחַטָּאתוֹ וַאֲשָׁמוֹ שֶׁל מְצוֹרָע טְעוּנִין נְסָכִים (מנ׳ צ״א)׃ ולג אחד שמן. לְהַזּוֹת עָלָיו שֶׁבַע, וְלִתֵּן מִמֶּנּוּ עַל תְּנוּךְ אָזְנוֹ וּמַתַּן בְּהוֹנוֹת׃ (יא) לפני ה׳ בְּשַׁעַר נִקָנוֹר, וְלֹא בָעֲזָרָה עַצְמָהּ, לְפִי שֶׁהוּא מְחֻסַּר כִּפּוּרִים (כלים פ״א)׃ (יב) והקריב אתו לאשם. יַקְרִיבֶנּוּ לְתוֹךְ הָעֲזָרָה לְשֵׁם אָשָׁם לְהָנִיף, שֶׁהוּא טָעוּן תְּנוּפָה חַי (מנ׳ ס״ב)׃ והניף אתם. אֶת הָאָשָׁם וְאֶת הַלֹּג (שם ס״א)׃ (יג) במקום אשר ישחט וגו׳. עַל יֶרֶךְ הַמִּזְבֵּחַ בַּצָּפוֹן, וּמַה תַּלְמוּד לוֹמַר? וַהֲלֹא כְּבָר נֶאֱמַר בְּתוֹרַת אָשָׁם בְּפָרָשַׁת צַו אֶת אַהֲרֹן שֶׁהָאָשָׁם טָעוּן שְׁחִיטָה בַּצָּפוֹן? לְפִי שֶׁיָּצָא זֶה מִכְּלַל אֲשָׁמוֹת לִדּוֹן בְּהַעֲמָדָה, יָכוֹל תְּהֵא שְׁחִיטָתוֹ בִּמְקוֹם הַעֲמָדָתוֹ, לְכָךְ נֶאֱמַר וְשָׁחַט... בִּמְקוֹם אֲשֶׁר יִשְׁחַט וְגוֹמֵר (ספרא)׃ כי כחטאת. כִּי כְּכָל הַחַטָּאוֹת האשם הַזֶּה הוא לכהן – בְּכָל עֲבוֹדוֹת הַתְּלוּיוֹת בַּכֹּהֵן הֻשְׁוָה אָשָׁם זֶה לְחַטָּאת. שֶׁלֹּא תֹאמַר הוֹאִיל וְיָצָא דָמוֹ מִכְּלַל שְׁאָר

the tip of the right ear of him that is to be cleansed, and upon the thumb
of his right hand, and upon the great toe of his right foot: 15And the
priest shall take *some* of the log of oil, and pour *it* into the palm of
his own left hand: 16And the priest shall dip his right finger in the
oil that *is* in his left hand, and shall sprinkle of the oil with his finger
seven times before the Eternal: 17And of the rest of the oil that *is* in
his hand shall the priest put upon the tip of the right ear of him that is
to be cleansed, and upon the thumb of his right hand, and upon the
great toe of his right foot, upon the blood of the guilt offering: 18And
what is left of the oil that *is* in the priest's hand he shall pour upon the
head of him that is to be cleansed; and the priest shall make an expiation
for him before the Eternal. 19And the priest shall offer the sin offering,
and make an expiation for him that is to be cleansed from his un-
cleanness; and afterwards he shall slaughter the burnt-offering. 20And
the priest shall offer the burnt offering, and the oblation, upon
the altar: and the priest shall make an expiation for him, and
he shall be clean. 21And if he *be* indigent, and his hand cannot
get so much; then he shall take one lamb *for* a guilt offering to
be waved, to make an expiation for him, and one tenth deal of flour

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sin-offering] etc."[1]). כי כחטאת FOR AS THE SIN-OFFERING [SO IS THE GUILT-OFFERING TO THE PRIEST] — *This means*, for as a l l sin-offerings so t h i s guilt-offering הוא לכהן is to the priest, *i. e.* as regards all sacrificial rites which depend upon the priest this guilt-offering is made exactly similar to the sin-offering. In order that you should not say: Since its blood is made an exception to the general rule governing other guilt-offerings in that this is placed upon the tip of the ear and upon the thumbs, *it must also form an exception in that* it should not require the placing of the blood and the fat portions upon the altar, it therefore expressly states, "for as *all* sin-offerings so is this guilt-offering to the priest" (לכהן, in reference to the priest, so far as he is concerned). One might *also think* that its blood must be sprinkled on the u p p e r part of the altar as *is the case with* the sin-offering! Therefore it says: (Lev. VII. 1, 2) "*it is most holy . . . and its blood shall he sprinkle r o u n d a b o u t the altar*"[2]). *So it is set forth* in Torath Cohanim (cf. Zeb. 49a). **(14)** תנוך is the inner wall of the ear. The etymology of *the word* תנוך is unknown to me, and the compilers of glossaries[3]) call it (translate it by) tendron (cf. Rashi on Ex. XXIX. 22). בהן *means* THUMB. **(16)** לפני ה' [AND HE SHALL SPRINKLE . . .] BEFORE THE LORD — in the direction of the Holy of Holies (cf. Siphra)[4]). **(20)** ואת המנחה AND THE MEAL-OFFERING — the meal-offering of the drink-offering that accompanies an animal *sacrifice*[5]). **(21)** ועשרון סלת אחד AND ONE TENTH DEAL OF FLOUR — for this lamb which is a s i n g l e o n e he shall bring o n e tenth part *of flour* to *accompany*

NOTES

For Notes 1—2 see Appendix.

3) There existed, as an and to French Jews in the translation of Scripture, glossaries containing lists of technical and other difficult Hebrew terms with their equivalents in French (לעוים). Rashi evidently alludes here to a work of this nature, and it is therefore a mistake to state that these glossaries, several of which are extant, were compiled from Rashi's Commentaries on the Bible and Talmud, and from those of other French Rabbis.

4) Sprinkling of the blood in the direction of the Holy of Holies where the Ark was may be termed לפני ה'. This phrase has not the same meaning as it has in v. 11 — that he shall sprinke it in the gateway of Nicanor — because the celebrant was not then standing there but inside the court at the altar.

5) See Appendix.

תְּנוּךְ אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית
וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית׃ טו וְלָקַח הַכֹּהֵן מִלֹּג הַשָּׁמֶן
וְיָצַק עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית׃ טז וְטָבַל הַכֹּהֵן אֶת־
אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית
וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה׃
יז וּמִיֶּתֶר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ יִתֵּן הַכֹּהֵן עַל־תְּנוּךְ
אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־
בֹּהֶן רַגְלוֹ הַיְמָנִית עַל דַּם הָאָשָׁם׃ יח וְהַנּוֹתָר בַּשֶּׁמֶן
אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטַּהֵר וְכִפֶּר
עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה׃ יט וְעָשָׂה הַכֹּהֵן אֶת־הַחַטָּאת
וְכִפֶּר עַל־הַמִּטַּהֵר מִטֻּמְאָתוֹ וְאַחַר יִשְׁחַט אֶת־
הָעֹלָה׃ כ וְהֶעֱלָה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה
הַמִּזְבֵּחָה וְכִפֶּר עָלָיו הַכֹּהֵן וְטָהֵר׃ ס שלישי (חמישי
כשמחוברין): כא וְאִם־דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ
אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד

אונקלוס

אֲשָׁמָא הוּא לְכָהֲנָא קֹדֶשׁ קוּדְשִׁין הוּא: יד וְיִסַּב כָּהֲנָא מִדְּמָא דַאֲשָׁמָא וְיִתֵּן כָּהֲנָא
עַל רוּם אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵהּ דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵהּ דְיַמִּינָא:
טו וְיִסַּב כָּהֲנָא מִלֻּגָּא דִמְשַׁחָא וְירִיק עַל יְדָא דְכָהֲנָא דִסְמָאלָא: טז וְיִטְבּוֹל כָּהֲנָא יָת
אֶצְבְּעֵהּ דְיַמִּינָא מִן מִשְׁחָא דִּי עַל יְדֵהּ דִּסְמָאלָא וְיַדֵּי מִן מִשְׁחָא בְּאֶצְבְּעֵהּ שְׁבַע זִמְנִין
קֳדָם יְיָ: יז וּמִשְּׁאָר מִשְׁחָא דִּי עַל יְדֵהּ יִתֵּן כָּהֲנָא עַל רוּם אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל
אִלְיוֹן יְדֵהּ דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵהּ דְיַמִּינָא עַל דְּמָא דַאֲשָׁמָא: יח וּדְאִשְׁתְּאַר בִּמְשַׁחָא
דִּי עַל יְדָא דְכָהֲנָא יִתֵּן עַל רֵישׁ דְּמִדַּכֵּי וִיכַפַּר עֲלוֹהִי כָּהֲנָא קֳדָם יְיָ: יט וְיַעְבֵּד כָּהֲנָא
יָת חַטָּאתָא וִיכַפַּר עַל דְּמִדַּכֵּי מִסּוֹבַתֵהּ וּבָתַר כֵּן יִכּוֹס יָת עֲלָתָא: כ וְיַסֵּק כָּהֲנָא יָת
עֲלָתָא וְיָת מִנְחָתָא לְמַדְבְּחָא וִיכַפַּר עֲלוֹהִי כָּהֲנָא וְיִדְכֵּי: כא וְאִם מִסְכֵּן הוּא וְלֵית

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אשמות לִתֵּן על תנוך ובהונות, לא יהא טעון מתן דמים ואמורים לגבי מזבח, לכך נאמר כי כחטאת האשם הוא לכהן יכול יהא דמו נתן למעלה כחטאת, תלמוד לומר וכו' בתורת כהנים: (יד) תנוך. גדר אמצעי שבאוזן, ולשון תנוך לא נודע לי, והפותרים קורים לו טנד"רום: בהן. גודל: (טז) לפני ה'. כנגד בית קדשי הקדשים (ספרא): (כ) ואת המנחה. מנחת נסכים של בהמה: (כא) ועשרון סלת אחד. לכבש זה שהוא אחד, יביא

mingled with oil, for an oblation, and a log of oil; [22]And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. [23]And he shall bring them on the eighth day of his being pronounced clean, unto the priest, unto the entrance of the appointed tent, before the Eternal. [24]And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them *for* a wave offering before the Eternal. [25]And he shall slaughter the lamb of the guilt offering, and the priest shall take *some* of the blood of the guilt offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: [26]And the priest shall pour of the oil into the palm of his own left hand: [27]And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the Eternal: [28]And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt offering: [29]And what is left of the oil that *is* in the priest's hand he shall put upon

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its drink-offering[1]). ולג שמן AND A LOG OF OIL — to place of it upon the thumbs. The *quantity of the* oil required for the libations of the meal-offering Scripture did not find it necessary to specify here (since it is given in Num. XV. 4 where three logs are prescribed; consequently the one log mentioned here cannot be intended for the libations but for placing on the thumbs)[2]). **(23)** ביום השמיני לטהרתו ON THE EIGHTH DAY OF HIS BEING PRONOUNCED CLEAN — *i. e.* the eighth day after the birds *have been brought* and he has been sprinkled with the cedar stick, the hyssop and the crimson wool[3]) (cf. v. 10). **(28)** על מקום דם האשם UPON THE PLACE OF THE BLOOD OF THE GUILT-OFFERING — even though the blood has been wiped off; this teaches that it is not *the presence of* the blood that brings about *the validity of this rite* but it is the place (the fact that the

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[1]) The mention of a single object is usually not followed by the numeral אחד or אחת, since the use of the singular implies that only one object is intended. Thus here, too, one would have expected ועשרון סלת and not ועשרון סלת אחד. But since the offering of the rich differs from that of the poor inasmuch as the former has to bring three lambs whilst the latter only brings one lamb, Scripture uses the word אחד after ועשרון סלת in a limiting sense: "and he shall take one lamb and *therefore only* one tenth deal of flour"

[2]) See Appendix.

[3]) "The eighth day" is the same as that mentioned in v. 10. The leper, whether he is well-to-do or poor, undergoes the rites set forth in vv. 2—9: those connected with the birds and the sprinkling. But when the rites are resumed eight days afterwards, the sacrifices brought by the former are those prescribed in vv. 10—20, whilst those brought by the poor are mentioned in the section beginning here.

בָּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלֹג שָׁמֶן: כב וּשְׁתֵּי תֹרִים אוֹ
שְׁנֵי בְּנֵי יוֹנָה אֲשֶׁר תַּשִּׂיג יָדוֹ וְהָיָה אֶחָד חַטָּאת
וְהָאֶחָד עֹלָה: כג וְהֵבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטָהֳרָתוֹ
אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה: כד וְלָקַח
הַכֹּהֵן אֶת־כֶּבֶשׂ הָאָשָׁם וְאֶת־לֹג הַשָּׁמֶן וְהֵנִיף אֹתָם
הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה: כה וְשָׁחַט אֶת־כֶּבֶשׂ הָאָשָׁם
וְלָקַח הַכֹּהֵן מִדַּם הָאָשָׁם וְנָתַן עַל־תְּנוּךְ אֹזֶן־
הַמִּטַּהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן
רַגְלוֹ הַיְמָנִית: כו וּמִן־הַשֶּׁמֶן יִצֹק הַכֹּהֵן עַל־כַּף הַכֹּהֵן
הַשְּׂמָאלִית: כז וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיְמָנִית מִן־
הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית שֶׁבַע פְּעָמִים לִפְנֵי
יְהוָה: כח וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן ׀ אֲשֶׁר עַל־כַּפּוֹ עַל־
תְּנוּךְ אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית
וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית עַל־מְקוֹם דַּם הָאָשָׁם:
כט וְהַנּוֹתָר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־

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יְדֵהּ מַדְבְּקָא וְיִסַּב אִמַּר חַד אֲשָׁמָא לַאֲרָמָא לְכַפָּרָא עֲלוֹהִי וְעִסְרוֹנָא סֻלְתָּא חַד דְּפִיל
בִּמְשַׁח לְמִנְחָא וְלֻגָּא דִמְשְׁחָא: כב וְתַרְתֵּין שַׁפְנִינִין אוֹ תְּרֵין בְּנֵי יוֹנָה דִּי תַדְבֵּק יְדֵהּ
וִיהֵי חַד חַטָּאתָא וְחַד עֲלָתָא: כג וְיַיְתֵי יָתְהוֹן בְּיוֹמָא תְּמִינָאָה לְדַכָּיוּתֵהּ לְוָת כָּהֲנָא
לִתְרַע מַשְׁכַּן זִמְנָא לִקְדָם יְיָ: כד וְיִסַּב כָּהֲנָא יָת אִמְּרָא דַּאֲשָׁמָא וְיָת לֻגָּא דִמְשְׁחָא
וִירִים יָתְהוֹן כָּהֲנָא אֲרָמָא קֳדָם יְיָ: כה וְיִכּוֹס יָת אִמְּרָא דַּאֲשָׁמָא וְיִסַּב כָּהֲנָא מִדְּמָא
דַאֲשָׁמָא וְיִתֵּן עַל רוּם אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵהּ דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵהּ
דְיַמִּינָא: כו וּמִן מִשְׁחָא יְרִיק כָּהֲנָא עַל יְדָא דְכָהֲנָא דִשְׂמָאלָא: כז וְיַדֵּי כָהֲנָא בְּאֶצְבְּעֵהּ
דְיַמִּינָא מִן מִשְׁחָא דִּי עַל יְדֵהּ דִּשְׂמָאלָא שְׁבַע זִמְנִין קֳדָם יְיָ: כח וְיִתֵּן כָּהֲנָא מִן מִשְׁחָא
דִּי עַל יְדֵהּ עַל רוּם אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵהּ דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵהּ
דְיַמִּינָא עַל אֲתַר דְּמָא דַאֲשָׁמָא: כט וּדְיִשְׁתָּאַר מִן מִשְׁחָא דִּי עַל יְדָא דְכָהֲנָא יִתֵּן עַל

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עִשָּׂרוֹן אֶחָד לִנְסָכָיו: ולג שמן. לָתֵת מִמֶּנּוּ עַל הַבְּהוֹנוֹת; וְשֶׁמֶן שֶׁל נִסְכֵּי הַמִּנְחָה לֹא הֻזְקַק הַכָּתוּב לְפָרֵשׁ: (כג) ביום השמיני לטהרתו. שְׁמִינִי לַצִּפֳּרִים וּלְהַזָּאַת עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלַעַת: (כח) על מקום דם האשם. אֲפִילּוּ נִתְקַנַּח הַדָּם; לִמֵּד, שֶׁאֵין הַדָּם גּוֹרֵם

the head of him that is to be cleansed, to make an expiation for him
before the Eternal. [30]And he shall offer the one of the turtle doves, or
of the young pigeons, such as he can get; [31]*Even* such as he is able to
get, the one *for* a sin offering, and the other *for* a burnt offering,
with the oblation; and the priest shall make an expiation for him that
is to be cleansed before the Eternal. [32]This *is* the law *of him* in whom *is*
the affliction of leprosy, whose hand is not able to get *that which*
pertaineth to his being pronounced clean. [33]And the Eternal spake unto
Moses and unto Aaron, saying, [34]When ye be come into the land of
Canaan, which I give to you for a possession, and I put the affliction
of leprosy in a house of the land of your possession; [35]And he that
owneth the house shall come, and tell the priest, saying, *Something*
like an affliction appeareth to me in the house; [36]Then the priest shall
command that they clear the house, before the priest go *into it* to see
the plague, that all that *is* in the house be not made unclean; and
afterwards the priest shall go in to see the house: [37]And he shall see
the plague, and, behold, *if* the affliction *be* in the walls of the house,

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oil has been placed on the proper spot) that brings it about (Siphra)[1]). **(34)** ונתתי נגע צרעת [WHEN YOU COME TO THE LAND ...] I WILL PUT THE PLAGUE OF THE LEPROSY — This was an announcement to them that these plagues would come upon them (Siphra; Hor. 10a)[2]), because the Amorites concealed treasures of gold in the walls of their houses during the whole 40 years the Israelites were in the wilderness *in order that these might not possess them when they conquered Palestine*, and in consequence of the plague they would pull down the house and discover them (Lev. R. 17). **(35)** כנגע נראה לי בבית SOMETHING LIKE A PLAGUE HATH SHOWN ITSELF TO ME IN THE HOUSE — Even if he (the owner of the house) be a learned man and knows for sure that it is a plague he shall not decide the matter as a certainty saying, "a plague hath shown itself to me" but, "something like a plague hath shown itself to me" (Neg. XII. 5; Siphra). **(36)** בטרם יבא הכהן וגו' [THEY SHALL CLEAR THE HOUSE] BEFORE THE PRIEST COME etc. — For so long as the priest has not yet engaged himself with it no law of uncleanness is applicable there. ולא יטמא כל אשר בבית THAT ALL THAT IS IN THE HOUSE BE NOT MADE UNCLEAN, for if he does not clear it out and the priest comes and examines the plague, it requires shutting up and all that is inside *immediately* becomes unclean. To what is it that the Torah has regard *in ordering these precautions to be taken*? If *it had in mind* wooden or metal vessels that need only be rinsed *in order to restore them to cleanness*, he can immerse them and they will become clean (and there is no need to remove them from the house for fear that they will become unclean if he does not do so), and if *it has in mind* food and liquids, he can eat them during the time of his uncleanness (in which case also he suffers no loss since he may consume them at a time when he himself happens to be unclean). Consequently it follows that the Torah must have regard only to earthen vessels for which there is no *means of* purification by *immersion in* a ritual bath (cf. Rashi on XI. 35) *and which therefore will remain unusable except in connection with ordinary food* (חולין) (Siphra)[3]). **(37)** שקערורת *denotes* lying deep because of their colours[4]) (they

NOTES

1) See Appendix.

2) This is derived from the expression ונתתי, whilst in all other paragraphs treating of these plagues it states: או בשר כי יהיה בו, נגע ... כי תהיה or some similar words.

For Notes 3—4 see Appendix.

רֹאשׁ הַמִּטַּהֵר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה: ל וְעָשָׂה אֶת־
הָאֶחָד מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תַּשִּׂיג
יָדוֹ: לא אֵת אֲשֶׁר־תַּשִּׂיג יָדוֹ אֶת־הָאֶחָד חַטָּאת
וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עַל
הַמִּטַּהֵר לִפְנֵי יְהוָה: לב זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נֶגַע
צָרָעַת אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ: פ רביעי (ששי
כשהן מחוברין): לג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
לֵאמֹר: לד כִּי תָבֹאוּ אֶל־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן
לָכֶם לַאֲחֻזָּה וְנָתַתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם:
לה וּבָא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנֶגַע
נִרְאָה לִי בַּבָּיִת: לו וְצִוָּה הַכֹּהֵן וּפִנּוּ אֶת־הַבַּיִת
בְּטֶרֶם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמָא
כָּל־אֲשֶׁר בַּבָּיִת וְאַחַר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־
הַבָּיִת: לז וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירֹת הַבַּיִת

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רֵישָׁא דְמִדַּכֵּי לְכַפָּרָא עֲלוֹהִי קֳדָם יְיָ: ל וְיַעְבֵּד יָת חַד מִן שַׁפְנִינַיָּא אוֹ מִן בְּנֵי יוֹנָא
מִדִּי תַדְבֵּק יְדֵהּ: לא יָת דִּי תַדְבֵּק יְדֵהּ יָת חַד חַטָּאתָא וְיָת חַד עֲלָתָא עַל מִנְחָתָא
וִיכַפַּר כַּהֲנָא עַל דְּמִדַּכֵּי קֳדָם יְיָ: לב דָּא אוֹרַיְתָא דִּי בֵהּ מַכְתַּשׁ סְגִירוּ דִּי לָא תַדְבֵּק
יְדֵהּ בְּדָכוּתֵהּ: לג וּמַלִּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר: לד אֲרֵי תֵעֲלוּן לְאַרְעָא דִכְנַעַן
דִּי אֲנָא יָהֵב לְכוֹן לְאַחְסָנָא וְאֶתֵּן מַכְתַּשׁ סְגִירוּ בְּבֵית אֲרַע אַחֲסַנְתְּכוֹן: לה וְיֵיתֵי
דְּדִילֵהּ בֵּיתָא וִיחַוֵּי לְכַהֲנָא לְמֵימַר כְּמַכְתָּשָׁא אִתְחֲזִי לִי בְּבֵיתָא: לו וִיפַקֵּד כַּהֲנָא
וִיפַנּוֹן יָת בֵּיתָא עַד לָא יֵיעוֹל כַּהֲנָא לְמֶחֱזֵי יָת מַכְתָּשָׁא וְלָא יִסְתָּאַב כָּל דִּי בְּבֵיתָא

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אֶלָּא הַמָּקוֹם גּוֹרֵם (ספרא): (לד) ונתתי נגע צרעת. בְּשׂוֹרָה הִיא לָהֶם שֶׁהַנְּגָעִים בָּאִים
עֲלֵיהֶם; לְפִי שֶׁהִטְמִינוּ אֱמוֹרִיִּים מַטְמוֹנִיּוֹת שֶׁל זָהָב בְּקִירוֹת בָּתֵּיהֶם כָּל אַרְבָּעִים שָׁנָה
שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר, וְעַל יְדֵי הַנֶּגַע נוֹתֵץ הַבַּיִת וּמוֹצְאָן (ויק"ר י"ז): (לה) כנגע נראה לי
בבית. שֶׁאֲפִילוּ הוּא חָכָם וְיוֹדֵעַ שֶׁהוּא נֶגַע וַדַּאי, לֹא יִפְסוֹק דָּבָר בָּרוּר לוֹמַר „נֶגַע נִרְאָה
לִי", אֶלָּא „כְּנֶגַע נִרְאָה לִי": (לו) בטרם יבא הכהן וגו'. שֶׁכָּל זְמַן שֶׁאֵין כֹּהֵן נִזְקָק לוֹ, אֵין
שָׁם תּוֹרַת טֻמְאָה: ולא יטמא כל אשר בבית. שֶׁאִם לֹא יְפַנֵּהוּ, וְיָבֹא הַכֹּהֵן וְיִרְאֶה הַנֶּגַע,
נִזְקָק לְהַסְגֵּר וְכָל מַה שֶּׁבְּתוֹכוֹ יִטְמָא; וְעַל מַה חָסָה תּוֹרָה? אִם עַל כְּלֵי שֶׁטֶף, יַטְבִּילֵם
וְיִטְהֲרוּ, וְאִם עַל אֳכָלִין וּמַשְׁקִין, יֹאכְלֵם בִּימֵי טֻמְאָתוֹ, הָא לֹא חָסָה תּוֹרָה אֶלָּא עַל כְּלֵי

with hollow strakes, dark-green or dark-red which in sight *are* lower than
the wall; 38 Then the priest shall go out of the house, to the entrance
of the house, and shut up the house seven days: 39 And the priest shall
come again on the seventh day, and shall see: and, behold, *if* the afflic-
tion have extended in the walls of the house, 40 Then the priest shall
command that they take away the stones in which the affliction *is*, and
they shall cast them into an unclean place without the city: 41 And he
shall cause the house to be scraped within round about, and they shall
pour out the dust that they scrape off without the city, into an unclean
place: 42 And they shall take other stones, and bring *them* instead of those
stones; and he shall take other mortar, and shall plaister the house.
43 And if the affliction return and break out in the house, after that
he hath taken away the stones, and after he hath scraped the house,
and after it is plaistered; 44 Then the priest shall come and see, and, be-
hold, *if* the affliction have extended in the house, it *is* a fretting leprosy

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appear to lie deep in the stones). **(40)** חלצו את האבנים — *Understand* חלצו as the Targum *does:* וישלפון, *i. e.* they shall remove them from there. It is similar to, (Deut. XXV. 9) חלצה [נעלו] — *which is* an expression for removing ("she shall remove his shoe"). אל מקום טמא UNTO AN UNCLEAN PLACE — *i. e.* a place where clean things are not *likely to be* handled. Scripture teaches you that these stones make the place *where they are deposited* unclean for the time they are there[1]). **(41)** יקצע — rogner in O. F., SCRAPE OFF, and in Mishnaic Hebrew it occurs many times. מבית INSIDE, *but only* סביב ROUND ABOUT — *i. e.* the place round about the plague-spot; and in Torath Cohanim it is also thus explained: that he shall peel off the plaster which is round about *the area where* the plague-stricken stones *had been.* הקצו is connected in meaning with *the word* קצה, end, — *it means:* which they had scraped off at the e d g e s of the plague-spot round about *it* (The words mean: the dust which they have removed from the edges. It has nothing to do with "scraping off"). **(43)** הִקְצוֹת — *The grammatical form* expresses the idea of something "having been done" (passive) and so, also, is *the word* הִטּוֹחַ (both are Niphal construct infinitive), but in חִלֵּץ את האבנים the expression refers to the man who removes them (i. e. it is active, the subject having to be supplied. The translation is: "after h e has removed the stones", whilst the following words denote: after the h o u s e has been scraped at its edges and after i t has been plastered), it (the word חִלֵּץ) being of the heavy conjugation (Piel), just as כִּפֵּר and דִּבֵּר[2]). ואם ישוב הנגע AND IF THE PLAGUE RETURN [AND BREAK OUT IN THE HOUSE] — One might *think that this means:* if it returns on the s e l f - s a m e d a y it shall be unclean *as it stated in v. 44!* It, however, says, (v. 39) ושב הכהן "when the priest returns [on the seventh day]", *and here, also, it says,* ואם ישוב, "and if it (the plague) return". What is *the case of* "return" mentioned there? It is at the end of a week! Similarly, too, "return" mentioned here means at the end of a week. **(44)** ובא הכהן וראה והנה פשה THEN THE PRIEST SHALL COME AND LOOK, AND, BEHOLD, IF THE PLAGUE HATH SPREAD . . . [IT IS UNCLEAN] — *From this* one might *think* that a recurring *plague* is unclean (i. e. renders the whole house unclean) only if it spreads. *But the phrase*

NOTES

For Notes 1—2 see Appendix.

שְׁקַעֲרוּרֹת יְרַקְרַקֹּת אוֹ אֲדַמְדַּמֹּת וּמַרְאֵיהֶן שָׁפָל
מִן־הַקִּיר: לח וְיָצָא הַכֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבָּיִת
וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים: לט וְשָׁב הַכֹּהֵן
בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בְּקִירֹת
הַבָּיִת: מ וְצִוָּה הַכֹּהֵן וְחִלְּצוּ אֶת־הָאֲבָנִים אֲשֶׁר
בָּהֵן הַנָּגַע וְהִשְׁלִיכוּ אֶתְהֶן אֶל־מִחוּץ לָעִיר אֶל־
מָקוֹם טָמֵא: מא וְאֶת־הַבַּיִת יַקְצִעַ מִבַּיִת סָבִיב
וְשָׁפְכוּ אֶת־הֶעָפָר אֲשֶׁר הִקְצוּ אֶל־מִחוּץ לָעִיר
אֶל־מָקוֹם טָמֵא: מב וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ
אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת:
מג וְאִם־יָשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחַר חִלֵּץ אֶת־
הָאֲבָנִים וְאַחֲרֵי הִקְצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הִטּוֹחַ:
מד וּבָא הַכֹּהֵן וְרָאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בַּבַּיִת צָרַעַת

אונקלוס

וּבָתַר כֵּן יֵיעוֹל כַּהֲנָא לְמֶחֱזֵי יָת בֵּיתָא: לז וְיֶחֱזֵי יָת מַכְתָּשָׁא וְהָא מַכְתָּשָׁא בְּכָתְלֵי
בֵיתָא פַּחְתִּין יָרְקָן אוֹ סַמְקָן וּמֶחֱזֵיהוֹן מַכִּיךְ מִן כָּתְלָא: לח וְיִפּוֹק כַּהֲנָא מִן בֵּיתָא
לִתְרַע בֵּיתָא וְיַסְגַּר יָת בֵּיתָא שִׁבְעָא יוֹמִין: לט וִיתוּב כַּהֲנָא בְּיוֹמָא שְׁבִיעָאָה וְיֶחֱזֵי
וְהָא אוֹסֵף מַכְתָּשָׁא בְּכָתְלֵי בֵיתָא: מ וִיפַקֵּד כַּהֲנָא וִישַׁלְפוּן יָת אַבְנַיָּא דִּי בְהֵן
מַכְתָּשָׁא וְיִרְמוֹן יָתְהֶן לְמִבָּרָא לְקַרְתָּא לַאֲתַר מְסָאָב: מא וְיָת בֵּיתָא יְקַלְּפוּן מִגָּיו סְחוֹר
סְחוֹר וְיִרְמוֹן יָת עַפְרָא דִּי קַלִּיפוּ לְמִבָּרָא לְקַרְתָּא לַאֲתַר מְסָאָב: מב וְיִסְּבוּן אַבְנַיָּא
אָחֳרָנִין וְיַעֲלוֹן בַּאֲתַר אַבְנַיָּא וַעֲפַר אָחֳרָן יִסַּב וְישׁוּעַ יָת בֵּיתָא: מג וְאִם יְתוּב מַכְתָּשָׁא
וְיִסְגֵּי בְּבֵיתָא בָּתַר דִּישַׁלְפוּן יָת אַבְנַיָּא וּבָתַר דְּקַלִּיפוּ יָת בֵּיתָא וּבָתַר דְּאִתְּשָׁע: מד וְיֵיעוֹל

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הָרִים, שֶׁאֵין לָהֶם טָהֳרָה בְּמִקְוֶה (ספרא): (לז) שקערורת. שׁוֹקְעוֹת בְּמַרְאֵיהֶן (שם): (מ) וחלצו את האבנים. כְּתַרְגּוּמוֹ: וִישַׁלְּפוּן — יִטְּלֵם מִשָּׁם, כְּמוֹ וְחָלְצָה נַעֲלוֹ (דב׳ כ״ה) — לְשׁוֹן הֲסָרָה: אל מקום טמא. מָקוֹם שֶׁאֵין טָהֳרוֹת מִשְׁתַּמְּשׁוֹת שָׁם, לִמֶּדְךָ הַכָּתוּב שֶׁהָאֲבָנִים הַלָּלוּ מְטַמְּאוֹת מְקוֹמָן בְּעוֹדָן בּוֹ (ספרא): (מא) יקצע. רדויי״ר בְּלַעַז, וּבִלְשׁוֹן מִשְׁנָה יֵשׁ הַרְבֵּה: מבית. מִבִּפְנִים: סביב. סְבִיבוֹת הַנֶּגַע; בְּת״כ נִדְרַשׁ כֵּן — שֶׁיְּקַלֵּף הַטִּיחַ שֶׁסָּבִיב אַבְנֵי הַנֶּגַע: הקצו. לְשׁוֹן קָצֶה — אֲשֶׁר קִצְּעוּ בִּקְצוֹת הַנֶּגַע סָבִיב: (מג) הקצות. לְשׁוֹן הַעֲשׂוֹת, וְכֵן הִטּוֹחַ, אֲבָל חִלֵּץ אֶת הָאֲבָנִים מוּסַב הַלָּשׁוֹן אֶל הָאָדָם שֶׁחִלְּצָן, וְהוּא מִשְׁקַל לְשׁוֹן כָּבֵד, כְּמוֹ כִּפֵּר, דִּבֵּר: ואם ישוב הנגע וגו׳. יָכוֹל חָזַר בּוֹ בַּיּוֹם יְהֵא טָמֵא, ת״ל „וְשָׁב הַכֹּהֵן" „וְאִם יָשׁוּב", מַה שִּׁיבָה הָאֲמוּרָה לְהַלָּן לְסוֹף שָׁבוּעַ, אַף שִׁיבָה הָאֲמוּרָה כָּאן בְּסוֹף שָׁבוּעַ (ספרא): (מד) ובא הכהן וראה והנה פשה. יָכוֹל לֹא יְהֵא הַחוֹזֵר טָמֵא אֶלָּא אִם כֵּן

in the house: it *is* unclean. [45]And he shall pull down the house, the stones
of it, and the wood thereof, and all the mortar of the house; and he
shall carry *them* forth out of the city, into an unclean place. [46]Moreover,
he that goeth into the house, all the while that it is shut up, shall be
unclean until the even. [47]And he that lieth in the house shall wash his
garments; and he that eateth in the house shall wash his garments.
[48]And if the priest shall come in, and see *it*, and, behold, the afflic-
tion hath not extended in the house, after the house was plaistered;

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צרעת ממארת, "a fretting leprosy", is mentioned in connection with houses and *the phrase* צרעת ממארת is mentioned in connection with garments (XIII. 51), *thus making that plague analogous to this:* What is the case there? Scripture declares the recurring *plague* unclean although it has not spread (ib. v. 55)! Similarly, here, it declares the recurring *plague* unclean even though it has not spread. *But* if *this be* so, why does it state *here* "and, behold, [the plague] h a t h s p r e a d"? *As a matter of fact* this is not the *proper* place of the verse[1]), and *the statement* "he shall pull down the house" (v. 45) it ought to have written *immediately* after (v. 43), "and if the plague return"[2]). *The words in v. 44*, "he shall look, and, behold, if the plague hath spread", consequently only intend to tell us something about a plague which has remained in the same condition during the f i r s t week, and to which he (the prist) comes at the end of the s e c o n d week and finds that it has spread, for Scripture has not explained anything at all about the case where the plague r e m a i n s i n t h e s a m e c o n d i t i o n during the first week. (It speaks in v. 39 only of when the plague has s p r e a d during the first week.) It tells us *here* (in the section which speaks about what happens a week after the house has been scraped etc., i. e. after the end of the second week) *the law regarding it* by *mention of* this spreading (i. e. by the words וראה והנה פשה) which can only speak of the case that it r e m a i n e d i n t h e s a m e c o n d i t i o n during the first week, and has spread during the second week. N o w what shall he do with it? One might *think* that he must demolish it, even as it states immediately after it, (v. 45) "He shall break down the house". It, however, states, (v. 39) "if the priest r e - t u r n e t h" *at the end of the week and finds that it has spread*, and (v. 44) "and if the priest c o m e t h" *at the end of the second week and now finds that for the first time it has spread* — thus we may learn *what is to be done after*

NOTES

1) See Appendix.

2) I. e. if after a second period of seven days the plague has r e t u r n e d (returned only, though it has n o t s p r e a d, because the words: ואם ישוב הנגע ופרח in v. 43 merely mean: "and if the plague b r e a k o u t a g a i n") the house must be pulled down etc. as is stated in vv. 45 ff.

מַמְאֶרֶת הִוא בַּבַּיִת טָמֵא הוּא׃ מה וְנָתַץ אֶת־
הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֵת כָּל־עֲפַר הַבָּיִת
וְהוֹצִיא אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא׃ מו וְהַבָּא
אֶל־הַבַּיִת כָּל־יְמֵי הִסְגִּיר אֹתוֹ יִטְמָא עַד־הָעָרֶב׃
מז וְהַשֹּׁכֵב בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו וְהָאֹכֵל בַּבַּיִת
יְכַבֵּס אֶת־בְּגָדָיו׃ מח וְאִם־בֹּא יָבֹא הַכֹּהֵן וְרָאָה
וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבַּיִת אַחֲרֵי הִטֹּחַ אֶת־

אונקלוס

כַּהֲנָא וְיֶחֱזֵי וְהָא אוֹסֵף מַכְתָּשָׁא בְּבֵיתָא סְגִירוּת מְחַזְּרָא הִיא בְּבֵיתָא מְסָאַב הוּא׃
מה וְיִתְרַע יָת בֵּיתָא יָת אַבְנוֹהִי וְיָת אָעוֹהִי וְיָת כָּל עֲפַר בֵּיתָא וְיַפֵּק לְמִבְּרָא לְקַרְתָּא
לַאֲתַר מְסָאַב׃ מו וּדְיֵיעוֹל לְבֵיתָא כָּל יוֹמִין דְּיַסְגַּר יָתֵהּ יְהֵי מְסָאַב עַד רַמְשָׁא׃
מז וּדְיִשְׁכּוֹב בְּבֵיתָא יְצַבַּע יָת לְבוּשׁוֹהִי וּדְיֵיכוֹל בְּבֵיתָא יְצַבַּע יָת לְבוּשׁוֹהִי׃ מח וְאִם

רש״י

פָּשָׂה, נֶאֱמַר צָרַעַת מַמְאֶרֶת בְּבָתִּים, וְנֶאֱמַר צָרַעַת מַמְאֶרֶת בִּבְגָדִים, מַה לְּהַלָּן טִמֵּא אֶת הַחוֹזֵר אַע״פ שֶׁאֵינוֹ פוֹשֶׂה, אַף כָּאן טִמֵּא אֶת הַחוֹזֵר אַע״פ שֶׁאֵינוֹ פוֹשֶׂה, אִם כֵּן מַה תַּ״ל וְהִנֵּה פָּשָׂה? אֵין כָּאן מְקוֹמוֹ שֶׁל מִקְרָא זֶה, אֶלָּא „וְנָתַץ אֶת הַבַּיִת" הָיָה לוֹ לִכְתּוֹב אַחַר „וְאִם יָשׁוּב הַנֶּגַע"; „וְרָאָה וְהִנֵּה פָּשָׂה" הָא לֹא בָא לְלַמֵּד אֶלָּא עַל נֶגַע הָעוֹמֵד בְּעֵינָיו בְּשָׁבוּעַ רִאשׁוֹן, וּבָא בְּסוֹף שָׁבוּעַ שֵׁנִי וּמְצָאוֹ שֶׁפָּשָׂה — שֶׁלֹּא פֵּרֵשׁ בּוֹ הַכָּתוּב לְמַעְלָה כְּלוּם בְּעוֹמֵד בְּעֵינָיו בְּשָׁבוּעַ רִאשׁוֹן — וְלִמֶּדְךָ כָּאן בְּפִשְׂיוֹן זֶה, שֶׁאֵינוֹ מְדַבֵּר אֶלָּא בְּעוֹמֵד בָּרִאשׁוֹן וּפָשָׂה בַּשֵּׁנִי; וּמַה יַּעֲשֶׂה לוֹ? יָכוֹל יִתְּצֶנּוּ, כְּמוֹ שֶׁסָּמַךְ לוֹ „וְנָתַץ אֶת הַבַּיִת", תַּ״ל וְשָׁב הַכֹּהֵן, וּבָא הַכֹּהֵן, נִלְמַד בִּיאָה מִשִּׁיבָה, מַה שִּׁיבָה חוֹלֵץ וְקוֹצֶה וְטָח וְנוֹתֵן לוֹ שָׁבוּעַ, אַף בִּיאָה חוֹלֵץ וְקוֹצֶה וְטָח וְנוֹתֵן לוֹ שָׁבוּעַ, וְאִם חוֹזֵר נוֹתֵץ, לֹא חָזַר טָהוֹר. וּמִנַּיִן שֶׁאִם עָמַד בָּזֶה וּבָזֶה חוֹלֵץ וְקוֹצֶה וְטָח וְנוֹתֵן לוֹ שָׁבוּעַ? תַּלְמוּד לוֹמַר וְאִם בֹּא יָבֹא, בַּמֶּה הַכָּתוּב מְדַבֵּר? אִם בְּפוֹשֶׂה בָּרִאשׁוֹן, הֲרֵי כְּבָר אָמוּר, אִם בְּפוֹשֶׂה בַּשֵּׁנִי, הֲרֵי כְּבָר אָמוּר, הָא אֵינוֹ אוֹמֵר וְאִם בֹּא יָבֹא אֶלָּא אֶת שֶׁבָּא בְּסוֹף שָׁבוּעַ רִאשׁוֹן וּבָא בְּסוֹף שָׁבוּעַ שֵׁנִי וְרָאָה וְהִנֵּה לֹא פָשָׂה; זֶה הָעוֹמֵד מַה יַּעֲשֶׂה לוֹ? יָכוֹל יִפָּטֵר וְיֵלֵךְ, כְּמוֹ שֶׁכָּתוּב כָּאן וְטִהַר אֶת הַבַּיִת? תַּ״ל כִּי נִרְפָּא הַנָּגַע — לֹא טִהַרְתִּי אֶלָּא הָרָפוּי, מַה יַּעֲשֶׂה לוֹ? בִּיאָה אֲמוּרָה לְמַעְלָה וּבִיאָה אֲמוּרָה לְמַטָּה, מַה בָּעֶלְיוֹנָה חוֹלֵץ וְקוֹצֶה וְטָח וְנוֹתֵן לוֹ שָׁבוּעַ — דְּגָמַר לָהּ וָהוּ שִׁיבָה זֶהוּ בִּיאָה — אַף בְּתַחְתּוֹנָה כֵּן וְכוּ׳, כִּדְאִיתָא בְּתוֹרַת כֹּהֲנִים. גְּמָרוֹ שֶׁל דָּבָר אֵין נְתִיצָה אֶלָּא בְּנֶגַע הַחוֹזֵר אַחַר חֲלִיצָה וְקִיצוּעַ וּטִיחָה, וְאֵין הַחוֹזֵר צָרִיךְ פִּשְׂיוֹן. וְסֵדֶר הַמִּקְרָאוֹת כָּךְ הוּא: וְאִם יָשׁוּב, וְנָתַץ, וְהַבָּא אֶל הַבַּיִת, וְהָאוֹכֵל בַּבַּיִת, וּבָא הַכֹּהֵן וְרָאָה וְהִנֵּה פָּשָׂה, וְדִבֶּר הַכָּתוּב בָּעוֹמֵד בָּרִאשׁוֹן שֶׁנּוֹתֵן לוֹ שָׁבוּעַ שֵׁנִי לְהֶסְגֵּרוֹ, וּבְסוֹף שָׁבוּעַ שֵׁנִי לְהֶסְגֵּרוֹ בָּא וְרָאָהוּ שֶׁפָּשָׂה, וּמַה יַּעֲשֶׂה לוֹ? חוֹלֵץ וְקוֹצֶה וְטָח וְנוֹתֵן לוֹ שָׁבוּעַ, חָזַר, נוֹתֵץ, לֹא חָזַר, טָעוּן צִפֳּרִים; שֶׁאֵין בִּנְגָעִים יוֹתֵר מִשְּׁלֹשָׁה שָׁבוּעוֹת (עי׳ ספרא): (מו) כל ימי הסגיר אתו. וְלֹא יָמִים שֶׁקָּלַף אֶת נִגְעוֹ; יָכוֹל שֶׁאֲנִי מוֹצִיא הַמֻּחְלָט שֶׁקָּלַף אֶת נִגְעוֹ, תַּ״ל כָּל יְמֵי: יטמא עד הערב. מְלַמֵּד שֶׁאֵין מְטַמֵּא בְּגָדִים; יָכוֹל אֲפִילוּ שָׁהָה בִּכְדֵי אֲכִילַת פְּרָס, תַּ״ל וְהָאוֹכֵל בַּבַּיִת יְכַבֵּס אֶת בְּגָדָיו, אֵין לִי אֶלָּא אוֹכֵל, שׁוֹכֵב מִנַּיִן? תַּ״ל וְהַשּׁוֹכֵב, אֵין לִי אֶלָּא אוֹכֵל וְשׁוֹכֵב, לֹא אוֹכֵל וְלֹא שׁוֹכֵב מִנַּיִן? תַּ״ל יכבס יכבס רִבָּה; אִם כֵּן לָמָּה נֶאֱמַר אוֹכֵל וְשׁוֹכֵב? לִתֵּן שִׁיעוּר לְשׁוֹכֵב כְּדֵי אֲכִילַת פְּרָס (שם): (מח) ואם בא יבא. לְסוֹף שָׁבוּעַ שֵׁנִי וראה והנה לא פשה. מִקְרָא זֶה בָּא לְלַמֵּד בָּעוֹמֵד בְּעֵינָיו בָּרִאשׁוֹן וּבַשֵּׁנִי וּמַה יַּעֲשֶׂה לוֹ, יָכוֹל יְטַהֲרֶנּוּ, כְּמַשְׁמָעוֹ שֶׁל מִקְרָא „וְטִהַר הַכֹּהֵן אֶת הַבַּיִת", תַּ״ל כִּי נִרְפָּא הַנָּגַע — לֹא טִהַרְתִּי אֶלָּא אֶת הָרָפוּי; וְאֵין רִפּוּי אֶלָּא הַבַּיִת שֶׁהֻקְצָה

for not more than three weeks are to be spent in the *investigation of* plagues. **(46)** כל ימי הסגיר אתו [AND HE THAT COMETH INTO THE HOUSE] ALL THE DAYS THAT IT IS SHUT UP [SHALL BE UNCLEAN UNTIL THE EVENING] — "*the days that it is shut up*", but not during the days in which he had scraped the plague-spot (for through the scraping the uncleanness has, at least for the time being, departed, and the house is only closed again for investigation). I might *think* that I may *also* exclude *from this law the house* that is decidedly unclean *through a recurring plague and which must be demolished* from which one has scraped the plague-*spot* (but which has not yet been demolished, for we might assume that for the time being the uncleanness is departed)! It, however, states, "all the days" (Siphra)[1]. וטמא עד הערב [AND HE THAT COMETH INTO THE HOUSE] SHALL BE UNCLEAN UNTIL THE EVEN — This tells us that *merely going into the house* does not render his garments[2] unclean (since it does not state, as in the next verse, that he shall wash his garments). I might *think that his garments do not become unclean* even if, *after coming into the house*, he remained there long enough to eat a half-loaf (an ordinary meal, equal in mass to 4 eggs)[3]! It, however, states, (v. 47) "And he that eateth in the house shall wash his garments", *for we may reason as follows:* I have *here* only *the law regarding* one who *actually* eats. Whence *may I derive that this applies also to* one who sleeps *in the house?* Because Scripture states "and he who sleeps [shall wash his garments]". Now I have only *the law regarding* one who eats and *regarding* one who sleeps *in the house;* whence *may I derive that the same law applies to* one who neither eats nor sleeps (but merely stays in the house)? Because it states יכבס יכבס (twice in v. 47 where it could have written: והשכב והאכל בבית יכבס את בגדיו, and such wording would imply that only those who actually sleep and eat in the house must wash their garments. By the insertion of the first יכבס we have two coordinated sentences of similar import and this suggests that sleeping and eating are merely examples of cases where garments would require washing). *Thus the use of the first* יכבס *serves* to include *besides one who sleeps and one who eats in the house anyone who stays there.* If *this be* so (i. e. if it means that the garments of anyone who stays in the house become unclean) why does it *expressly* mention one who eats and one who sleeps? *Let it merely state: one who stays in the house shall wash his garments, when these also would be included! But this is done* in order to designate for him who sleeps *in the house* (i. e. who does anything in the house beyond entering and immediately leaving it, as is mentioned in v. 46) a *minimum* period *of time the stay during which renders his garments unclean, viz., a time* long enough to eat a half-loaf (cf. Siphra)[4]. **(48)** ואם בא יבא AND IF [THE PRIEST] SHALL COME IN at the end of the second week, וראה והנה לא פשה AND LOOK UPON IT, AND, BEHOLD, THE PLAGUE HATH NOT SPREAD ... [THEN THE PRIEST SHALL PRONOUNCE THE HOUSE CLEAN]. — This verse, *as shown above*, is intended to teach *the law* regarding *the case* that it (the plague) has stayed as it was during both the first *week* and the second *week*. What shall he do to it? One might *think* that he shall pronounce it clean just as the verse literally implies: וטהר הכהן את הבית "and the priest shall pronounce the house clean"! It, however, states, "[The priest shall declare the house clean] כי נרפא הנגע if the plague is healed" — *Scripture says, as it were,* I pronounce clean only that *plague* which is healed, and only that house is healed which has been scraped and re-plastered and *in which* the plague has not recurred, but this, *in which during two weeks the*

NOTES

1) See Appendix.

2) I. e. the garments he happens to wear when doing so; other clothes or objects he brings into the house, however, become unclean just as he himself.

3) According to Rashi; cf. Erub. 83a. Maimonides, however, holds that it is only equal to a mass of 3 eggs.

4) See Appendix.

this "coming" from *what happens after that* "returning"[1])! What is *the law in the case of that* "returning"? He must remove *the stones*, scrape and re-plaster (vv. 40—42), and give it another week[2])! Similarly, *here, in the case of this* "coming" *after a second week*, he must remove *the stones*, scrape and re-plaster and give it a *further* week! If it recurs he must demolish *the house:* if it does not recur, *the house* is clean. And whence *may we infer* that if it remained in the same condition both during this *week* (the first) and that (the second), he must remove *the stones*, scrape and re-plaster, and give it *another* week (just as he did when it spread in the second week, as we have just stated)? Because it states, (v. 44) ובא "and if [the priest] cometh", and (v. 48) ואם בא יבא "and if [the priest] cometh", *the expression "coming" being used in each case to indicate an analogy between them, the reasoning being as follows:* About what can this verse *48 which refers to the plague not having spread* be speaking? If *you say it speaks* of *a plague* which has spread during the first *week but did not spread during the second week*, behold, this has already been mentioned (vv. 39—43, and second half of v. 44)! If *you say that it speaks* of *a plague* which has spread during the second week *but has not spread during the first week*, behold, this has already been mentioned (v. 44 according to Rashi's explanation above). Consequently it can only be saying *the words* ואם בא יבא, "if having come *once* (בא), he cometh *again* (יבא)", about one who comes at the end of the first week and comes *again* at the end of the second week, "and, behold, [the plague] had not spread" *in either instance*. In the case of such *a plague* which remains as it was *during two successive weeks*, what shall he do to it? One might *think* he departs and gets himself off *without doing anything more because the house is clean*, since it states here (immediately afterwards), "he shall pronounce the house clean". It, however, states, "if the plague is healed", — *which implies that Scripture says as it were:* I do declare clean only *the plague* which is healed (i. e. when something has been done by which it is removed). What, *then*, shall he do to it? *The reply is:* above (v. 44) it has spoken of "coming", and further on (v. 48) it also speaks of "coming". What *is the law* in the previous case? He removes *the stones*, scrapes and re-plasters and gives it *another* week — for, *as we have stated above*, we have it as tradition that "return" (v. 39: ושב הכהן) and "coming" (v. 44: ובא הכהן) are identical in regard to their law; similarly, too, *must be done* in the later case (v. 48 which as we have proved, must be speaking of עמד בראשון ובשני etc.), as it is stated in Torath Cohanim. The conclusion of the matter is: Demolishing *a house* takes place only in the case of a plague that recurs after removal *of the stones*, scraping and re-plastering, and *such* a recurring plague does not require that it should *also* have spread *in order to make it necessary to demolish the house*. The sequence of the verses is as follows: "If it returns" (v. 43), "he shall break down" (v. 45), "But if one cometh" (v. 46) "[And he that lieth in the house] . . . and he that eateth in the house" (v. 47), *and only then v. 44:* "And if the priest come and look, and, behold, [the plague] hath spread"; — and the *last* verse speaks, *as shown above*, of *the case of* a plague that remained as it was during the first week to which one has *therefore* given a second week for being shut up, and at the end of the second week he comes and sees it that it has spread. And what shall he do to it? He removes *the stones*, scrapes and re-plasters and gives it another week. If it returns he demolishes *the house*, if it does not return, *it is clean and* requires *two* birds *for purification, but this third week is the utmost time for investigation,*

NOTES

1) Cf. Rashi Erub. 51a where he explains the statement of the Talmud there: זו היא שיבה זו היא ביאה to mean: since ושב הכהן in v. 39 actually means the same as ובא הכהן in v. 44 — both referring to the priest's repairing to the house a second time — we may draw an analogy (גז״ש) from these words which, though not derived from the same root, have the same meaning.

2) This is derived in the Siphra from a גז״ש. In v. 39 it states: ושב הכהן ביום השביעי and in v. 43 it states: ואם ישוב הכהן וכו׳.

then the priest shall pronounce the house clean, because the affliction
is healed. [49]And he shall take to cleanse the house two birds, and cedar
wood, and crimson, and hyssop: [50]And he shall slaughter the one of
the birds in an earthen vessel over running water: [51]And he shall take
the cedar wood, and the hyssop, and the crimson, and the living bird,
and dip them in the blood of the slaughtered bird, and in the running
water, and sprinkle the house seven times: [52]And he shall cleanse the
house with the blood of the bird, and with the running water, and
with the living bird, and with the cedar-wood, and with the hyssop, and
with the crimson: [53]But he shall let go the living bird out of the city
into the open fields, and make an expiation for the house: and it shall
be clean. [54]This *is* the law for every affliction of leprosy, and scall, [55]And
for the leprosy of a garment, and of a house, [56]And for a rising, and for
a scab, and for a bright spot; [57]To instruct concerning the day of its
being clean and the day of its being unclean: this *is* the law of leprosy.
15. [1]And the Eternal spake unto Moses and to Aaron, saying, [2]Speak unto
the children of Israel, and say unto them, When any man hath a running

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plague has remained in the same condition, is not yet healed and thus not yet clean, and requires removal *of the stones*, scraping and re-plastering and yet a third week. And the verse is *accordingly* to be explained as follows: ואם בא יבא, And if having come once he comes again at *the end of* the second *week* and he looks upon it, and, behold, it has not spread, he shall re-plaster it *and of course also remove the stones and scrape it* — for re-plastering never takes place without removal *of the stones* and scraping (and Scripture merely states אחרי הטוח for the sake of brevity) — אחרי הטוח את הבית, and after the house has been re-plastered, וטהר הכהן את הבית, shall the priest pronounce clean, i f t h e p l a g u e h a s n o t r e t u r n e d at the end of the *third* week, כי נרפא הנגע FOR THEN THE PLAGUE IS HEALED. If, however, it h a s returned *at the end of that week it is unnecessary to state the law here since* it has already explained regarding a recurring *plague* that it requires the demolition *of the house* (cf. Rashi on v. 44). **(57)** להורת ביום הטמא — *This may be translated:* TO GIVE INSTRUCTION "C O N C E R N I N G" THE DAY OF ITS BEING UNCLEAN, *i. e.* which day renders it clean and which day renders it unclean (to point out that particular day on which, according to circumstances, a house or a garment or a person is to be declared clean or unclean) (cf. Siphra)[1]).

NOTES

[1]) Here, in the last verse of the chapter, ב in ביום means "concerning", "relating to", whilst in the first verse, in ביום טהרתו, it means "o n" the day when he becomes clean.

הַבַּיִת וְטִהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנָּגַע׃
מט וְלָקַח לְחַטֵּא אֶת־הַבַּיִת שְׁתֵּי צִפֳּרִים וְעֵץ אֶרֶז
וּשְׁנִי תוֹלַעַת וְאֵזֹב׃ נ וְשָׁחַט אֶת־הַצִּפֹּר הָאֶחָת
אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים׃ נא וְלָקַח אֶת־עֵץ־
הָאֶרֶז וְאֶת־הָאֵזֹב וְאֵת ׀ שְׁנִי הַתּוֹלַעַת וְאֵת הַצִּפֹּר
הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם
הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים׃ נב וְחִטֵּא
אֶת־הַבַּיִת בְּדַם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצִּפֹּר
הַחַיָּה וּבְעֵץ הָאֶרֶז וּבָאֵזֹב וּבִשְׁנִי הַתּוֹלָעַת׃ נג וְשִׁלַּח
אֶת־הַצִּפֹּר הַחַיָּה אֶל־מִחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה
וְכִפֶּר עַל־הַבַּיִת וְטָהֵר׃ חמישי נד זֹאת הַתּוֹרָה לְכָל־
נֶגַע הַצָּרַעַת וְלַנָּתֶק׃ נה וּלְצָרַעַת הַבֶּגֶד וְלַבָּיִת׃
נו וְלַשְׂאֵת וְלַסַּפַּחַת וְלַבֶּהָרֶת׃ נז לְהוֹרֹת בְּיוֹם הַטָּמֵא
וּבְיוֹם הַטָּהֹר זֹאת תּוֹרַת הַצָּרָעַת׃ פ טו א וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ ב דַּבְּרוּ אֶל־בְּנֵי
יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב

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מֵיעַל יֵיעוּל כַּהֲנָא וְיֶחֱזֵי וְהָא לָא אוֹסֵף מַכְתָּשָׁא בְּבֵיתָא בָּתַר דִּישׁוּעַ יָת בֵּיתָא וִידַכֵּי
כַּהֲנָא יָת בֵּיתָא אֲרֵי אִתַּסִּי מַכְתָּשָׁא׃ מט וְיִסַּב לְדַכָּאָה יָת בֵּיתָא תַּרְתֵּין צִפֳּרִין וְאָעָא
דְאַרְזָא וּצְבַע זְהוֹרִי וְאֵזוֹבָא׃ נ וְיִכּוֹס יָת צִפֳּרָא חֲדָא לְמָאן דַּחֲסַף עַל מֵי מַבּוּעַ׃ נא וְיִסַּב
יָת אָעָא דְאַרְזָא וְיָת אֵזוֹבָא וְיָת צְבַע זְהוֹרִי וְיָת צִפֳּרָא חַיְתָא וְיִטְבּוֹל יָתְהוֹן בִּדְמָא
דְּצִפֳּרָא דִנְכִיסָא וּבְמֵי מַבּוּעַ וְיַדֵּי לְבֵיתָא שְׁבַע זִמְנִין׃ נב וִידַכֵּי יָת בֵּיתָא בִּדְמָא דְצִפֳּרָא
וּבְמֵי מַבּוּעַ וּבְצִפֳּרָא חַיְתָא וּבְאָעָא דְאַרְזָא וּבְאֵזוֹבָא וּבִצְבַע זְהוֹרִי׃ נג וִישַׁלַּח יָת צִפֳּרָא
חַיְתָא לְמִבְּרָא לְקַרְתָּא לְאַפֵּי חַקְלָא וִיכַפַּר עַל בֵּיתָא וְיִדְכֵּי׃ נד דָּא אוֹרַיְתָא לְכָל מַכְתַּשׁ
סְגִירוּתָא וּלְנִתְקָא׃ נה וְלִסְגִירוּת לְבוּשָׁא וּלְבֵיתָא׃ נו וּלְעַמְקָא וּלְעַדְיָא וּלְבַהֲרָא׃
נז לְאַלָּפָא בְּיוֹמָא מְסָאֲבָא וּבְיוֹמָא דַכְיָא דָּא אוֹרַיְתָא דִסְגִירוּתָא׃ א וּמַלֵּיל יְיָ עִם מֹשֶׁה

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וְהוּטַח וְלֹא חָזַר הַנֶּגַע — אֲבָל זֶה טָעוּן חֲלִיצָה וְקִצּוּי וְטִיחָה וְשָׁבוּעַ שְׁלִישִׁי; וְכֵן הַמִּקְרָא נִדְרָשׁ: וְאִם בֹּא יָבֹא בַּשֵּׁנִי, וְרָאָה וְהִנֵּה לֹא פָשָׂה, יְטִיחָתוֹ — וְאֵין טִיחָה בְּלֹא חִלּוּץ וְקִצּוּי — וְאַחֲרֵי הַטּוּחַ אֶת הַבַּיִת, וְטִהַר הַכֹּהֵן אֶת הַבַּיִת, אִם לֹא חָזַר לְסוֹף הַשָּׁבוּעַ, כי נרפא הנגע, ואם חָזַר, כְּבָר פֵּרֵשׁ עַל הַחוֹזֵר שֶׁטָּעוּן נְתִיצָה: (נז) להורת ביום הטמא. אֵיזֶה יוֹם מְטַהֲרוֹ וְאֵיזֶה יוֹם מְטַמְּאוֹ (עי' ספרא)׃

issue out of his flesh, *because of* his issue he is unclean. 3And this shall
be his uncleanliness in his issue: whether his flesh drip with his issue,
or his flesh be stopped from his issue, it *is* his uncleanliness. 4Every place
of repose whereon he lieth that hath the issue is unclean: and every
thing whereon he sitteth shall be unclean. 5And whosoever toucheth his
place of repose shall wash his garments, and lave *himself* in water, and
be unclean until the even. 6And he that sitteth on *any* thing whereon he
sat that hath the issue shall wash his garments, and lave *himself* in
water, and be unclean until the even. 7And he that toucheth the flesh
of him that hath the issue shall wash his garments, and lave *himself*
in water, and be unclean until the even. 8And if he that hath the issue
spit upon him that is clean, then he shall wash his garments, and lave
himself in water, and be unclean until the even. 9And anything for

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15. (2) כי יהיה זב WHEN THERE BE A RUNNING ISSUE — One might *think* if there be a running issue from a n y portion *of his body* (e. g., ear, nose) he shall be unclean! Therefore it states מבשרו "f r o m his flesh" (i. e. from s o m e part of his flesh) and not *from* a l l *parts of* his flesh (the prefix מ is a partitive מ). Now, however, that Scripture has made a difference between *one part of his* flesh and *another part of his* flesh, I have the right to draw a conclusion: it (the Torah) pronounces uncleanness in a case of a man with a running issue (זב) and it pronounces uncleanness in *a particular case of* a woman with a running issue (זבה). How *is it in the case of* a זבה? Through that place *in her body* where she becomes unclean with a lighter[1]) uncleanness, *viz., that of a* נדה, she also becomes unclean with a more stringent uncleanness *i.e.* through זיבה, a continuance of the issue beyond the usual period! Similarly the זב: through the place where he becomes unclean with a lighter uncleanness, *viz.*, קרי, (an involuntary emission of semen which makes him unclean only until evening; cf. v. 16), he also becomes unclean through a more stringent uncleanness, *viz.*, זיבה (when he is unclean seven days and must bring a sacrifice; cf. vv. 13 ff. with 16 ff.; from the latter it is evident which part of the body is in question; it follows logically that the same part is here intended) (Siphra). זובו טמא HIS ISSUE IS UNCLEAN — This teaches regarding a drop (i. e. the semen itself) that it communicates uncleanness (and it is not only the man that has the issue who is unclean) (Siphra; Nidda 55a). The issue *here referred to* is similar to water of dough (that runs out of dough) made of barley and it is dissolved (fluid) being similar to the white of an addled egg (where the white and the yolk have run together): שכבת זרע, however, is viscid and looks like the white of an egg that has not become addled (Nidda 35b). **(3)** רר [WHETHER HIS FLESH] DRIP — This word is connected with ריר "spittle" — *the meaning is* that his flesh runs with its issue as spittle, *i. e.* that it (the flow) comes forth clear in appearance (not thick and troubled). או החתים OR [HIS FLESH] BE STOPPED — *it means*, that *the flow* issues thick and closes up the orifice of the membrum, so that his flesh is stopped up by the drop that issued from him. This is its literal meaning. The Halachic explanation is: The first verse (v. 2) enumerates two appearances *of the issue* and *then* terms him (the man affected by them) unclean, for it is said, "when there f l o w s from his flesh a f l o w i n g he is unclean" and the other verse (v. 3) enumerates three appearances of the issue and *only then* terms him unclean, as it is said, "his uncleanness through his f l o w: if his flesh drips through its f l o w as with spittle, or if his flesh is stopped up through his f l o w i n g then *o n l y* is it his uncleanness!" How can this be *reconciled? Two appearances of the flow serve to* make him unclean, and the third obligates him *also* to bring an offering (Nidda 43b; Meg. 8a). **(4)** כל המשכב EVERY PLACE OF REPOSE — *This means:* everything that is f i t t e d for sleeping on (thus excluding a door or plank etc.).

NOTES

1) See Appendix.

מִבְּשָׂרוֹ זוֹבוֹ טָמֵא הוּא׃ ג וְזֹאת תִּהְיֶה טֻמְאָתוֹ
בְּזוֹבוֹ רָר בְּשָׂרוֹ אֶת־זוֹבוֹ אוֹ־הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ
טֻמְאָתוֹ הִוא׃ ד כָּל־הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו
הַזָּב יִטְמָא וְכָל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא׃
ה וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם
וְטָמֵא עַד־הָעָרֶב׃ ו וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר־יֵשֵׁב
עָלָיו הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
הָעָרֶב׃ ז וְהַנֹּגֵעַ בִּבְשַׂר הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ
בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ ח וְכִי־יָרֹק הַזָּב בַּטָּהוֹר
וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ ט° וְכָל־

° חצי הספר בפסוקים

אונקלוס

וְעִם אַהֲרֹן לְמֵימָר׃ ב מַלִּילוּ עִם בְּנֵי יִשְׂרָאֵל וְתֵימְרוּן לְהוֹן גְּבַר גְּבַר אֲרֵי יְהֵי דָּאִיב
מִבִּשְׂרֵהּ דּוֹבֵהּ מְסָאָב הוּא׃ ג וְדָא תְּהֵי סוֹבְתֵהּ בְּדוֹבֵהּ רָר בִּשְׂרֵהּ יָת דּוֹבֵהּ אוֹ חָתִים
בִּשְׂרֵהּ מִדּוֹבֵהּ סוֹבְתֵהּ הִיא׃ ד כָּל מִשְׁכְּבָא דִּי יִשְׁכּוּב עֲלוֹהִי דּוֹבָנָא יְהֵי מְסָאַב וְכָל
מָנָא דְּיֵיתֵב עֲלוֹהִי יְהֵי מְסָאַב׃ ה וּגְבַר דִּי יִקְרַב בְּמִשְׁכְּבֵהּ יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְּמַיָּא
וִיהֵי מְסָאַב עַד רַמְשָׁא׃ ו וּדְיֵיתֵב עַל מָנָא דְּיֵיתֵב עֲלוֹהִי דּוֹבָנָא יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי
בְּמַיָּא וִיהֵי מְסָאַב עַד רַמְשָׁא׃ ז וּדְיִקְרַב בִּבְסַר דּוֹבְנָא יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְּמַיָּא

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טו (ב) כי יהיה זב. יָכוֹל זָב מִכָּל מָקוֹם יְהֵא טָמֵא, תַּ״ל מִבְּשָׂרוֹ, — וְלֹא כָל בְּשָׂרוֹ. אַחַר שֶׁחִלֵּק הַכָּתוּב בֵּין בָּשָׂר לְבָשָׂר זָכִיתִי לַדִּין, טִמֵּא בְּזָב וְטִמֵּא בְּזָבָה, מָה זָבָה מִמָּקוֹם שֶׁהִיא מְטַמְּאָה טֻמְאָה קַלָּה — „נִדָּה" — מְטַמְּאָה טֻמְאָה חֲמוּרָה — „וְזִבָה" — אַף הַזָּב מִמָּקוֹם שֶׁמְּטַמֵּא טֻמְאָה קַלָּה — „קֶרִי" מְטַמֵּא טֻמְאָה חֲמוּרָה — „וְזִיבָה" (שם)׃ זובו טמא. לִמֵּד עַל הַטִּפָּה שֶׁהִיא מְטַמְּאָה; זוֹב דּוֹמֶה לְמֵי בָצֵק שֶׁל שְׂעוֹרִין, וְדָחוּי, וְדוֹמֶה לְלוֹבֶן בֵּיצָה הַמּוּזֶרֶת, שִׁכְבַת זֶרַע קָשׁוּר, כְּלוֹבֶן בֵּיצָה שֶׁאֵינָהּ מוּזֶרֶת׃ (ג) רר. לְשׁוֹן רִיר — שֶׁזָּב בְּשָׂרוֹ אֶת זוֹבוֹ כְּמוֹ רִיר, שֶׁיּוֹצֵא צָלוּל׃ או החתים. שֶׁיּוֹצֵא עָב, וְסוֹתֵם אֶת פִּי הָאַמָּה, וְנִסְתָּם בְּשָׂרוֹ מִטִּפַּת זוֹבוֹ, זֶהוּ פְּשׁוּטוֹ; וּמִדְרָשׁוֹ: מָנָה הַכָּתוּב הָרִאשׁוֹן רְאִיּוֹת שְׁתַּיִם וּקְרָאוֹ טָמֵא, שֶׁנֶּאֱמַר זָב מִבְּשָׂרוֹ זוֹבוֹ טָמֵא הוּא, וּמָנָה הַכָּתוּב הַשֵּׁנִי רְאִיּוֹת שָׁלֹשׁ וּקְרָאוֹ טָמֵא, שֶׁנֶּאֱמַר טֻמְאָתוֹ בְּזוֹבוֹ רָר בְּשָׂרוֹ אֶת זוֹבוֹ אוֹ הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ טֻמְאָתוֹ הִוא, הָא כֵּיצַד? שְׁתַּיִם לְטֻמְאָה, וְהַשְּׁלִישִׁית מְזַקַּקְתּוֹ לְקָרְבָּן (נדה מ״ג; מגילה ח׳)׃ (ד) כל המשכב. הָרָאוּי לְמִשְׁכָּב; יָכוֹל אֲפִילוּ מְיֻחָד לִמְלָאכָה אַחֶרֶת, תַּ״ל אֲשֶׁר יִשְׁכַּב — אֲשֶׁר שָׁכַב לֹא נֶאֱמַר אֶלָּא אֲשֶׁר יִשְׁכַּב — הַמְיֻחָד תָּמִיד לְכָךְ, יָצָא זֶה שֶׁאוֹמְרִין לוֹ „עֲמוֹד וְנַעֲשֶׂה מְלַאכְתֵּנוּ"׃ אשר ישב. יָשַׁב לֹא נֶאֱמַר אֶלָּא אֲשֶׁר יֵשֵׁב עָלָיו, בִּמְיֻחָד תָּמִיד לְכָךְ (שבת נ״ט)׃ (ה) ואיש אשר יגע במשכבו. לִמֵּד עַל הַמִּשְׁכָּב שֶׁחָמוּר מִן הַמַּגָּע, שֶׁזֶּה נַעֲשָׂה אַב הַטֻּמְאָה לְטַמֵּא אָדָם לְטַמֵּא בְגָדִים, וְהַמַּגָּע שֶׁאֵינוֹ מִשְׁכָּב אֵינוֹ אֶלָּא וְלַד הַטֻּמְאָה, וְאֵינוֹ מְטַמֵּא אֶלָּא אוֹכָלִין וּמַשְׁקִין (עי׳ ספרא)׃ (ו) והישב על הכלי. אֲפִילוּ לֹא נָגַע — אֲפִילוּ עֲשָׂרָה כֵלִים זֶה עַל זֶה — כֻּלָּן מְטַמְּאִין מִשּׁוּם מוֹשָׁב, וְכֵן בְּמִשְׁכָּב׃ (ח) וכי ירק הזב בטהור. וְנָגַע בּוֹ אוֹ נְשָׂאוֹ, שֶׁהָרוֹק מְטַמֵּא בְמַשָּׂא (עי׳ נדה נ״ה)׃ (ט) וכל

riding which he rideth upon that hath the issue shall be unclean.
[10]And whosoever toucheth any thing that was under him shall be unclean
until the even: and he that beareth *any of* those things shall wash his
garments, and lave *himself* in water, and be unclean until the even.
[11]And whomsoever he toucheth that hath the issue, and hath not rinsed
his hands in water, he shall wash his garments, and lave *himself* in
water, and be unclean until the even. [12]And the vessel of earth that he
toucheth which hath the issue shall be broken: and every vessel of wood
shall be rinsed in water. [13]And when he that hath an issue is cleansed of
his issue, then he shall number to himself seven days from his being
pronounced clean, and wash his garments, and lave his flesh in running
water, and shall be clean. [14]And on the eighth day he shall take to him
two turtle-doves, or two young pigeons, and come before the Eternal
unto the entrance of the appointed tent, and give them unto the priest: [15]And
the priest shall offer them, the one *for* a sin offering, and the other *for*
a burnt offering; and the priest shall make an expiation for him before the
Eternal for his issue. [16]And if any man's seed of copulation go out from

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One might, *however, think that it includes* anything intended for some other action *also, as long as it can be used for sleeping and he actually slept upon it!* It, however, states אשר ישכב — it does not state אשר שכב, "upon which one has slept", but אשר ישכב, "upon which one sleeps usually" — *i. e.* that which is intended *to be used* for this always, thus excluding that of which people can say to him, "Get up and let us to our work *with that upon which you are lying*". אשר ישב [EVERYTHING] WHEREON HE SITTETH — It is not said *here* אשר יָשַׁב, "on which he has sat", but אשר יֵשֵׁב, "on which one sits *usually*" — *it speaks therefore of* something that is intended to be used for this always. **(5)** ואיש אשר יגע במשכבו AND WHOSOEVER TOUCHES HIS PLACE OF REPOSE [SHALL WASH HIS GARMENTS ... AND BE UNCLEAN UNTIL THE EVEN] — This tells us regarding the object on which he lies down that it is more stringent than an object touched *by him in any manner other than lying on it* — for this (the former) becomes a primary source of uncleanness (אב הטומאה) communicating uncleanness to any man *who touches it*, he *in turn* making unclean the garments *he happens to wear at that moment*[1]), whilst anything touched by him that is not his bed becomes only a secondary source of uncleanness *of the first degree* (ולד הטומאה) communicating uncleanness only to food and drink (but not to men or garments) (cf. Siphra). **(6)** והישב על הכלי AND HE THAT SITTETH ON ANY THING [WHEREON HE SAT THAT HATH AN ISSUE ... SHALL BE UNCLEAN] — even though he (the person) is not *actually* in contact with it: even if there be ten things one upon the other, *the lowest being that upon which a* זב *has once sat,* they all communicate uncleanness according to the law applicable to a seat *upon which an unclean person has sat*, and similarly is the case with an object upon which he has lain (cf. Siphra). **(8)** וכי ירק הזב בטהור AND IF HE THAT HATH THE ISSUE SPIT UPON ONE WHO IS CLEAN — and he (the clean person) comes in contact with it (the spittle; i. e. it actually falls upon him)[2]) or *even* if he *only* bears it (i. e. it has, for instance, fallen upon a stick which he is carrying) *then HE SHALL BE UNCLEAN UNTIL THE EVEN*, for the spittle communicates uncleanness through carrying it (cf. Nidda 55b). **(9)** וכל המרכב AND ANYTHING FOR RIDING — even though he has not sat upon it *when riding*, e. g. the hold in front of the saddle, which is called arçon in O. F., becomes unclean as a part of something for riding on (משום מרכב), and the אוכף, saddle, which is called alves in O. F., is unclean as being something to sit upon (משום מושב) (Erub. 27a). **(10)** וכל הנגע בכל אשר יהיה תחתיו AND WHOSOEVER TOUCHETH ANYTHING THAT WAS תחתיו — under the זב[3]). This intends to

NOTES

For Notes 1—3 see Appendix.

הַמֶּרְכָּב אֲשֶׁר יִרְכַּב עָלָיו הַזָּב יִטְמָא׃ י וְכָל־הַנֹּגֵעַ
בְּכֹל אֲשֶׁר יִהְיֶה תַחְתָּיו יִטְמָא עַד־הָעָרֶב וְהַנּוֹשֵׂא
אוֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃
יא וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב וְיָדָיו לֹא־שָׁטַף בַּמָּיִם
וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ יב וּכְלִי־
חֶרֶשׂ אֲשֶׁר־יִגַּע־בּוֹ הַזָּב יִשָּׁבֵר וְכָל־כְּלִי־עֵץ יִשָּׁטֵף
בַּמָּיִם׃ יג וְכִי־יִטְהַר הַזָּב מִזּוֹבוֹ וְסָפַר לוֹ שִׁבְעַת
יָמִים לְטָהֳרָתוֹ וְכִבֶּס בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בְּמַיִם חַיִּים
וְטָהֵר׃ יד וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי
בְּנֵי יוֹנָה וּבָא ׀ לִפְנֵי יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד
וּנְתָנָם אֶל־הַכֹּהֵן׃ טו וְעָשָׂה אֹתָם הַכֹּהֵן אֶחָד
חַטָּאת וְהָאֶחָד עֹלָה וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה
מִזּוֹבוֹ׃ ס ששי (שביעי כשהן מחוברין): טז וְאִישׁ כִּי־תֵצֵא מִמֶּנּוּ

אונקלוס

וִיהֵי מְסָאַב עַד רַמְשָׁא׃ ח וַאֲרֵי יָרוֹק דּוֹבָנָא בְּדַכְיָא וִיצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וִיהֵי מְסָאַב עַד רַמְשָׁא׃ ט וְכָל מֶרְכְּבָא דִּי יִרְכּוּב עֲלוֹהִי דּוֹבָנָא יְהֵי מְסָאַב׃ י וְכָל דְּיִקְרַב בְּכֹל דִּי יְהֵי תְחוֹתוֹהִי יְהֵי מְסָאַב עַד רַמְשָׁא וּדְיִטּוֹל יָתְהוֹן יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וִיהֵי מְסָאַב עַד רַמְשָׁא׃ יא וְכֹל דִּי יִקְרַב בֵּהּ דּוֹבָנָא וִידוֹהִי לָא שְׁטַף בְּמַיָּא וִיצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וִיהֵי מְסָאַב עַד רַמְשָׁא׃ יב וּמָאן דַּחֲסַף דִּי יִקְרַב בֵּהּ דּוֹבָנָא יִתְּבַר וְכָל מָאן דְּאָע יִשְׁתְּטֵף בְּמַיָּא׃ יג וַאֲרֵי יִדְכֵּי דּוֹבָנָא מִדּוֹבֵהּ וְיִמְנֵי לֵהּ שִׁבְעַת יוֹמִין לִדְכוּתֵהּ וִיצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בִשְׂרֵהּ בְּמֵי מַבּוּעַ וְיִדְכֵּי׃ יד וּבְיוֹמָא תְמִינָאָה יִסַּב לֵהּ תַּרְתֵּין שַׁפְנִינִין אוֹ תְּרֵין בְּנֵי יוֹנָה וְיֵיתֵי לִקְדָם יְיָ לִתְרַע מַשְׁכַּן זִמְנָא וְיִתְּנִנּוּן לְכַהֲנָא׃ טו וְיַעְבֵּד יָתְהוֹן כַּהֲנָא חַד חַטָּאתָא וְחַד עֲלָתָא וִיכַפַּר עֲלוֹהִי כַּהֲנָא

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המרכב. אע"פ שלא ישב עליו, כגון התפוס של סרגא, שקורין ארצו"ן, טמא משום מרכב; והאוכף שקורין סל"ויש טמא טמאת מושב (ערו' כ"ז): (י) וכל הנגע בכל אשר יהיה תחתיו. של זב: בא ולמד על המרכב שיהא הנוגע בו טמא ואין טעון כבוס בגדים, והוא חומר במשכב מבמרכב: והנושא אותם. את כל האמור בענין הזב — זובו ורוקו ושכבת זרעו ומימי רגליו והמשכב והמרכב — משאן מטמא אדם לטמא בגדים (עי' ספרא): (יא) וידיו לא שטף במים. בעוד שלא טבל מטמאתו, ואפילו פסק מזובו וספר שבעה ומחסר טבילה, מטמא בכל טמאותיו, וזה שהוציא הכתוב טבילת גופו של זב בלשון שטיפת ידים, ללמדך שאין בית הסתרים טעון ביאת מים, אלא אבר הגלוי כמו הידים (ספרא): (יב) וכלי חרש אשר יגע בו הזב. יכול אפילו נגע בו מאחוריו וכו׳, כדאיתא בתורת כהנים עד „מגעו שהוא כלו הוי אומר זה הסיטו": (יג) וכי יטהר. כשיפסוק (שם): שבעת ימים

him, then he shall lave all his body in water, and be unclean until the
even.
17And every garment, and every skin, whereon is the seed of copu-
lation, shall be washed with water, and be unclean until the even.
18The
woman also with whom man shall lie *with* seed of copulation, they shall
both lave *themselves* in water, and be unclean until the even.
19And if a
woman have an issue, *and* her issue in her flesh be blood, she shall be put
apart seven days; and whosoever toucheth her shall be unclean until
the even.
20And everything that she lieth upon in her separation shall
be unclean; every thing also that she sitteth upon shall be unclean.
21And
whosoever toucheth her place of repose shall wash his clothes, and lave
himself in water, and be unclean until the even.
22And whosoever touch-
eth any thing that she sat upon, shall wash his garments, and lave *himself*
in water, and be unclean until the even.
23And if it *be* on *her* place of
repose, or on any thing whereon she sitteth, when he toucheth it, he shall
be unclean until the even.
24And if any man lie with her at all, then shall

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teach regarding such an object for riding upon (if a זב has ridden on it) that whoever touches it becomes unclean, but he does not require washing of clothes, and this is something stricter in the case of a thing for sleeping on than in that of a thing for riding on (since the former necessitates that his garments should be washed; cf. v. 5). והנושא אותם AND HE THAT BEARETH THEM — *"them" means* all that have been mentioned in the matter of a זב — his flow, his spittle, his semen, and his urine, and that upon which he has slept or ridden — the bearing of them makes a man unclean so that he *in turn* makes *his* garments unclean (cf. Siphra). **(11)** וידיו לא שטף במים [AND WHOMSOEVER HE THAT HATH THE ISSUE] TOUCHETH AND HE HATH NOT RINSED HIS HANDS IN WATER [... SHALL BE UNCLEAN UNTIL THE EVEN] — *"and has not rinsed his hands" means:* so long as he (the זב) has not immersed himself[1]) to cleanse himself from his uncleanness: even if he has ceased from his issue and has counted seven *clean* days (v. 13) but still lacks immersion he communicates uncleanness in all *forms of* defilment peculiar to him. And the reason why Scripture expresses the immersion of the whole body of the זב by the term "rinsing his hands" is to teach you that the hidden parts of the body (בית הסתרים, the inside of the mouth, ear, nose, etc., and the folds between adjoining portions of the body, קמטים) do not require "the coming of water" upon them (i. e. need not become wet when he immerses himself), but only such a limb which is visible, such as the hands (Siphra). **(12)** וכלי חרס אשר יגע בו הזב AND THE VESSEL OF EARTH THAT HE WHO HATH THE ISSUE TOUCHETH [SHALL BE BROKEN] — One might *think that the law applies* also if he touched it from outside[2]) (its exterior) etc., as it is stated in Torath Cohanim right up till the words: מגעו שהוא בכלו הרי אומר זה הסיטו. **(13)** וכי יטהר *means* WHEN HE CEASETH [FROM HIS ISSUE][3]). שבעת ימים לטהרתו [THEN SHALL HE NUMBER TO HIMSELF] SEVEN DAYS FROM THE DATE WHEN HE CEASED — *i. e.* seven days clean (free) from the uncleanness resulting from the issue, *i. e.* in which he sees no issue, and all of them (of the seven days) must be consecutive (Siphra). **(18)** ורחצו במים THEY SHALL BOTH LAVE THEMSELVES IN WATER — It is a d e c r e e of the King that a woman should become unclean through sexual intercourse. The reason is not because *of the law* of "one who touches שכבת זרע" (who, according to Lev. XXII. 7 is unclean; cf. Siphra on that verse) for in her case it is מגע בית הסתרים and this does not render her unclean (Niddah 41b). **(19)** כי תהיה זבה AND IF A WOMAN HAVE AN ISSUE — One might *think that this means: if there be an issue* from any limb of her body (e. g. ear, nose)! It, however, states *in a law referring to this matter,* (Lev. XX. 18) "and she hath uncovered the fountain of her blood" — only that issue of blood therefore makes her unclean which comes from her

NOTES

For Notes 1—3 see Appendix.

שִׁכְבַת־זָרַע וְרָחַץ בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא
עַד־הָעָרֶב׃ יז וְכָל־בֶּגֶד וְכָל־עוֹר אֲשֶׁר־יִהְיֶה עָלָיו
שִׁכְבַת־זָרַע וְכֻבַּס בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃
יח וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַת־זָרַע וְרָחֲצוּ
בַמַּיִם וְטָמְאוּ עַד־הָעָרֶב׃ פ יט וְאִשָּׁה כִּי־תִהְיֶה
זָבָה דָּם יִהְיֶה זֹבָהּ בִּבְשָׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה
בְנִדָּתָהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא עַד־הָעָרֶב׃ כ וְכֹל
אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדָּתָהּ יִטְמָא וְכֹל אֲשֶׁר־תֵּשֵׁב
עָלָיו יִטְמָא׃ כא וְכָל־הַנֹּגֵעַ בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו
וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ כב וְכָל־הַנֹּגֵעַ בְּכָל־
כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם
וְטָמֵא עַד־הָעָרֶב׃ כג וְאִם עַל־הַמִּשְׁכָּב הוּא אוֹ
עַל־הַכְּלִי אֲשֶׁר־הִוא יֹשֶׁבֶת־עָלָיו בְּנָגְעוֹ־בוֹ יִטְמָא
עַד־הָעָרֶב׃ כד וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ וּתְהִי

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קדם יי מדובה: טז וגבר ארי תפוק מנה שכבת זרעא ויסחי במיא ית כל בשרה
ויהי מסאב עד רמשא: יז וכל לבוש וכל משך די יהי עלוהי שכבת זרעא ויצטבע
במיא ויהי מסאב עד רמשא: יח ואתתא די ישכוב גבר יתה שכבת זרעא ויסחון
במיא ויסאבון עד רמשא: יט ואתתא ארי תהי דיבא דם יהי דובה בבשרה שבעא
יומין תהי ברחוקה וכל דיקרב בה יהי מסאב עד רמשא: כ וכל די תשכוב עלוהי
ברחוקה יהי מסאב וכל די תיתב עלוהי יהי מסאב: כא וכל דיקרב במשכבה יצבע
לבושוהי ויסחי במיא ויהי מסאב עד רמשא: כב וכל דיקרב בכל מנא די תיתב
עלוהי יצבע לבושוהי ויסחי במיא ויהי מסאב עד רמשא: כג ואם על משכבא הוא

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לטהרתו. שבעת ימים טהורים מטמאת זיבה, שלא יראה זוב, וכלן רצופין (ספרא): (יח) ורחצו במים. גזרת מלך היא שתטמא האשה בביאה; ואין הטעם משום נוגע בשכבת זרע, שהרי מגע בית הסתרים הוא (נדה מ"א): (יט) כי תהיה זבה. יכול מאחד מכל איבריה, ת"ל והיא גלתה את מקור דמיה — אין דם מטמא אלא הבא מן המקור: דם יהיה זבה בבשרה. אין זובה קרוי זוב לטמא אלא אם כן הוא אדום (שם י"ט): בנדתה. כמו ומתבל ינדהו (איוב י"ח) — שהיא מנדה ממגע כל אדם: תהיה בנדתה. אפילו לא ראתה אלא ראיה ראשונה (ספרא): (כג) ואם על המשכב הוא. השוכב או היושב על משכבה או על מושבה אפילו לא נגע בה, אף הוא בדת טמאה האמורה במקרא העליון, שטעון כבוס בגדים: על הכלי. לרבות את המרכב: בנגעו בו. אינו מדבר אלא על המרכב שנתרבה

her uncleanliness of *separation* be upon him, he shall be unclean seven
days, and every place of repose whereon he lieth shall be unclean. 25And
if a woman have an issue of her blood many days out of the time of
her separation, or if it flow beyond the time of her separation; all the
days of the flowing of her uncleanness shall be as the days of her
separation: she *shall be* unclean. 26Every place of repose whereon she
lieth all the days of her issue shall be unto her as the place of her
separation: and whatsoever she sitteth upon shall be unclean, as the
uncleanness of her separation. 27And whosoever toucheth those things
shall be unclean, and shall wash his garments, and lave *himself* in
water, and be unclean until the even. 28But if she be cleansed of her
issue, then she shall number to herself seven days, and after that she
shall be clean. 29And on the eighth day she shall take unto her two
turtles, or two young pigeons, and bring them unto the priest, to the
entrance of the appointed tent. 30And the priest shall offer the one *for* a
sin offering, and the other *for* a burnt offering; and the priest shall make
an expiation for her before the Eternal, for the issue of her uncleanness.

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fountain (Siphra). דם יהיה זובה בבשרה AND HER ISSUE IN HER FLESH BE BLOOD — Her issue does not come under the term "flux" to cause uncleanness except if it is red (cf. Nidda 19a). בנדתה [SHE SHALL BE] PUT APART [SEVEN DAYS] — The word has the same meaning as, (Job. XVIII. 18) "and they shall drive him out (ינדהו) of the world" — *and her state is so called* because she is set apart from the touch of any person (separated, so that no-one shall touch her). תהיה בנדתה [SEVEN DAYS] SHALL SHE BE IN HER SEPARATION. even though she has seen a show of blood only once (lit., only the first show — i. e., not 7 days continuously) (Siphra). **(23)** ואם על המשכב הוא AND IF ONE BE ON HER PLACE OF REPOSE [OR ON ANY THING WHEREON SHE SITTETH] — *This means*, one who sleeps or sits on the place where she has slept or has sat even though he does not *directly* touch it (e. g. if there are covers upon the couch or the seat; for if he touches it vv. 21 and 22 apply); he also comes under the law of uncleanness that is stated in the above verse — that he requires washing of garments[1]). על הכלי UPON A VESSEL — *This is intended* to add *to* משכב *and* מושב any article for riding on. בנגעו בו WHEN HE TOUCHETH IT — "*it*" (בו) — this refers only to מרכב which, *as has just been stated*, is included *in the law* on account of the words על הכלי. בנגעו בו יטמא WHEN HE TOUCHETH IT HE SHALL BE UNCLEAN, but does not require washing of the garments, because so far as the מרכב is concerned its being touched does not communicate uncleanness to people so that they *in turn* should render their garments unclean (cf. Siphra; Kelim XXIII. 3). **(24)** ותהי נדתה עליו [AND IF ANY MAN LIE WITH HER AT ALL] THEN SHALL HER UNCLEANLINESS OF SEPARATION BE UPON HIM — One might *think that* he follows in her wake — that if he had intercourse with her *e. g.* on the fifth day of her separation he shall become unclean for three days only (for the fifth, sixth and seventh) like herself (i. e. because these are the remaining days during which she is unclean)! Scripture, however, states: "he shall be unclean s e v e n days". *Therefore these words cannot refer to the d u r a t i o n of her uncleanness.* What then is the force of ותהי נדתה עליו? *They mean: her s t a t e of uncleanness as a* נדה *shall be upon him.* How *is it in the case of* her? She, *being an* אב הטומאה, makes man unclean, and also earthen vessels *by means of* היסט! So, too, *he becomes an* אב הטומאה (not a ולד הטומאה), and makes man unclean, and *also* earthen vessels *by means of* היסט! **(25)** ימים רבים [AND IF A WOMAN HAVE AN ISSUE OF HER BLOOD] MANY DAYS — *at least* t h r e e days (since the plural ימים suggests

NOTES

1) See Appendix.

נִדָּתָהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־
יִשְׁכַּב עָלָיו יִטְמָא׃ ס כה וְאִשָּׁה כִּי־יָזוּב זוֹב דָּמָהּ
יָמִים רַבִּים בְּלֹא עֶת־נִדָּתָהּ אוֹ כִי־תָזוּב עַל־
נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ תִּהְיֶה טְמֵאָה
הִוא׃ כו כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יְמֵי
זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר
תֵּשֵׁב עָלָיו טָמֵא יִהְיֶה כְּטֻמְאַת נִדָּתָהּ׃ כז וְכָל־
הַנֹּגֵעַ בָּם יִטְמָא וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא
עַד־הָעָרֶב׃ כח וְאִם־טָהֲרָה מִזּוֹבָהּ וְסָפְרָה־לָּהּ
שִׁבְעַת יָמִים וְאַחַר תִּטְהָר׃ שביעי כט וּבַיּוֹם הַשְּׁמִינִי
תִּקַּח־לָהּ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וְהֵבִיאָה
אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ ל וְעָשָׂה
הַכֹּהֵן אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה וְכִפֶּר
עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזּוֹב טֻמְאָתָהּ׃ מפטיר

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אוֹ עַל מָנָא דִּי הִיא יָתְבָא עֲלוֹהִי בְּמִקְרְבֵהּ בֵּהּ יְהֵי מְסָאָב עַד רַמְשָׁא׃ כד וְאִם מִשְׁכַּב יִשְׁכּוּב גְּבַר יָתַהּ וּתְהֵי רִחוּקַהּ עֲלוֹהִי וִיהֵי מְסָאָב שִׁבְעַת יוֹמִין וְכָל מִשְׁכְּבָא דִּי יִשְׁכּוּב עֲלוֹהִי יְהֵי מְסָאָב׃ כה וְאִתְּתָא אֲרֵי יְדוּב דּוֹב דְּמַהּ יוֹמִין סַגִּיאִין בְּלָא עִדַּן רִחוּקַהּ אוֹ אֲרֵי תְּדוּב עַל רִחוּקַהּ כָּל יוֹמֵי דּוֹב סוֹבְתַהּ כְּיוֹמֵי רִחוּקַהּ תְּהֵי מְסָאֲבָא הִיא׃ כו כָּל מִשְׁכְּבָא דִּי תִשְׁכּוּב עֲלוֹהִי כָּל יוֹמֵי דוֹבַהּ כְּמִשְׁכַּב רִחוּקַהּ יְהֵי לַהּ וְכָל מָנָא דִּי תֵּיתֵב עֲלוֹהִי מְסָאָב יְהֵי כְּסוֹאֲבַת רִחוּקַהּ׃ כז וְכָל דְּיִקְרַב בְּהוֹן יְהֵי מְסָאָב וִיצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְּמַיָּא וִיהֵי מְסָאָב עַד רַמְשָׁא׃ כח וְאִם דְּכִיאַת מִדּוֹבַהּ וְתִמְנֵי לַהּ שִׁבְעַת יוֹמִין וּבָתַר כֵּן תִּדְכֵּי׃ כט וּבְיוֹמָא תְמִינָאָה תִּסַּב לַהּ תַּרְתֵּין שַׁפְנִינִין אוֹ תְּרֵין בְּנֵי יוֹנָה

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מ״עַל הַכְּלִי״: בנגעו בו יטמא. וְאֵינוֹ טָעוּן כִּבּוּס בְּגָדִים, שֶׁהַמֻּרְכָּב אֵין מַגָּעוֹ מְטַמֵּא אָדָם לְטַמֵּא בְּגָדִים (כלים פכ״ג): (כד) ותהי נדתה עליו. יָכוֹל יַעֲלֶה לְרַגְלָהּ — שֶׁאִם בָּא עָלֶיהָ בַּחֲמִישִׁי לְנִדָּתָהּ לֹא יִטְמָא אֶלָּא שְׁלֹשָׁה יָמִים כְּמוֹתָהּ — תַּ״ל וְטָמֵא שִׁבְעַת יָמִים, וּמַה תַּ״ל וּתְהִי נִדָּתָהּ עָלָיו? מַה הִיא מְטַמְּאָה אָדָם וּכְלִי חֶרֶס, אַף הוּא מְטַמֵּא אָדָם וּכְלִי חֶרֶס (ספרא; נדה ל״ג): (כה) ימים רבים. שְׁלֹשָׁה יָמִים (ספרא): בלא עת נדתה. אַחַר שֶׁיָּצְאוּ שִׁבְעַת יְמֵי נִדָּתָהּ: או כי תזוב. אֶת שְׁלֹשֶׁת הַיָּמִים הַלָּלוּ על נדתה — מֻפְלָג מִנִּדָּתָהּ יוֹם אֶחָד, זוֹ הִיא זָבָה, וּמִשְׁפָּטָהּ חָרוּץ בְּפָרָשָׁה זוֹ, וְלֹא כְּדַת הַנִּדָּה, שֶׁזּוֹ טְעוּנָה סְפִירַת שִׁבְעָה נְקִיִּים וְקָרְבָּן, וְהַנִּדָּה אֵינָהּ טְעוּנָה סְפִירַת נְקִיִּים, אֶלָּא שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ בֵּין רוֹאָה בֵּין שֶׁאֵינָהּ רוֹאָה. וְדָרְשׁוּ בְּפָרָשָׁה זוֹ י״א יוֹם יֵשׁ בֵּין סוֹף נִדָּה לִתְחִלַּת נִדָּה, שֶׁכָּל שְׁלֹשֶׁת רְצוּפִין שֶׁתִּרְאֶה בְּאַחַד

31 Thus shall ye put apart the children of Israel from their uncleanness,
that they die not in their uncleanness, when they defile my dwelling that
is among them. 32 This *is* the law of him that hath an issue, and *of him*
whose seed of copulation goeth from him, and is defiled therewith; 33 And
of her that hath the infirmity of her separation, and of him that hath
an issue, of the male, and of the female, and of him that lieth with
her who is unclean.
16. 1 And the Eternal spake unto Moses after the death of the two sons
of Aaron, when they approached unto the Eternal, and died; 2 And the
Eternal said unto Moses, Speak unto Aaron thy brother, that he come not
at all times into the the holy *place* within the partition vail, before the cover-
ing which *is* upon the ark, that he die not: for I will appear in the cloud

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at least two days, the word רבים, "more", must imply at least three days) (cf. Siphra)[1]), בלא עת נדתה OUT OF THE TIME OF HER SEPARATION — *i. e. at least three days immediately* after the seven *normal* days of her separation have expired, או כי תזוב OR IF SHE HATH A FLOW during these (the above mentioned) three days, על נדתה BEYOND THE TIME OF HER SEPARATION — *i. e.* being remote (distant) from her *time of* separation by one *intervening* day — this woman (such a woman) is, *in both cases, termed* a זבה and the law regarding her is decreed in this section that follows; and it is not like the law of a נדה, because she (the former) requires the counting of seven clean *days* (i. e. her uncleanness does not end until she has counted שבעה נקיים, seven consecutive days that are clean of any flux; cf. v. 28) and a sacrifice *on the following day* (cf. v. 29); whilst the נדה does not require the counting of the clean days (i. e. מן התורה; nor does she require a sacrifice) but she remains seven days in her separation *and no longer irrespective as to* whether she has or has not seen *a show of blood* (i. e. even if there is a flow on the seventh day and it then ceases she is still clean on the eighth day after having immersed herself). And they (our Rabbis) in *expounding* this section *in the Siphra* explain. There are eleven days intervening between the end of one נדה-period and the beginning of the *next* נדה-period, so that if she sees *blood* on three immersed herself). And they (our Rabbis) in *expounding* this section derived the Halacha of the eleven days that intervene between the expiration of one נדה-*period* and the commencement of another נדה-*period*[2]) — *i. e.* that *as a result of* any three consecutive days that shee sees *blood* within these eleven days she shall be (come under the law of) a זבה *and not a* נדה[3]). **(31)** והזרתם THUS SHALL YE PUT APART [THE CHILDREN OF ISRAEL] — *The word* נזר has wherever it occurs the meaning of "separating". Similar is (Is. I. 4) "they are gone away (נזורו) backward"; (Gen. XLIX. 26) "him that was separated from (נזיר) his brethren". ולא ימתו בטמאתם THAT THEY DIE NOT IN THEIR UNCLEANNESS [WHEN THEY DEFILE MY TABERNACLE] — Thus you see that *the penalty of* "excision" to which one who defiles the Holy Place is subject (cf. Num. XIX. 13) is here called מיתה (i. e. מיתה בידי שמים) (cf. Siphré on that passage). **(32)** זאת תורת הזב THIS IS THE LAW OF HIM THAT HATH AN ISSUE, *i. e.* anyone who has but o n e appearance of flux. And what is his law? ואשר תצא ממנו שכבת זרע, he is like him to whom a pollution happened: he is unclean with an uncleanness lasting *only* till the evening (cf. v. 16)[4]). **(33)** והזב את זובו — *This refers to* anyone who has t w o appearances and *to* anyone who has t h r e e appearances, the law regarding whom is set forth above (cf. Rashi on v. 3).

אחרי מות

16. (1) וידבר ה׳ אל משה אחרי מות שני בני אהרן וגו׳ AND THE LORD SPAKE UNTO MOSES AFTER THE DEATH OF THE TWO SONS OF AARON etc. —

NOTES

For Notes 1—4 see Appendix.

לא וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטֻּמְאָתָם וְלֹא יָמֻתוּ
בְּטֻמְאָתָם בְּטַמְּאָם אֶת־מִשְׁכָּנִי אֲשֶׁר בְּתוֹכָם׃
לב זֹאת תּוֹרַת הַזָּב וַאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זֶרַע
לְטָמְאָה־בָהּ׃ לג וְהַדָּוָה בְּנִדָּתָהּ וְהַזָּב אֶת־זוֹבוֹ
לַזָּכָר וְלַנְּקֵבָה וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָה׃

פ פ פ

ל׳ פ״ד סימן: ומפסידין וארבעה אנשים מלכים ג׳ סימן ז׳:

טז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי
אַהֲרֹן בְּקָרְבָתָם לִפְנֵי־יְהוָה וַיָּמֻתוּ׃
ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אָחִיךָ
וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל־
פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בֶּעָנָן

אונקלוס

וְתַיְתֵי יָתְהוֹן לְוָת כָּהֲנָא לִתְרַע מַשְׁכַּן זִמְנָא: ל וְיַעְבֵּד כָּהֲנָא יָת חַד חַטָּאתָא וְיָת חַד
עֲלָתָא וִיכַפַּר עֲלַהּ כָּהֲנָא קֳדָם יְיָ מִדּוֹב סוֹבְתַהּ: לא וְתַפְרְשׁוּן יָת בְּנֵי יִשְׂרָאֵל
מִסּוֹאֲבָתְהוֹן וְלָא יְמוּתוּן בְּסוֹאֲבָתְהוֹן בְּסָאָבְהוֹן יָת מַקְדְּשִׁי דִּי בֵינֵיהוֹן: לב דָּא אוֹרַיְתָא
דְּדוֹבָנָא וְדִי תִפּוֹק מִנֵּהּ שִׁכְבַת זַרְעָא לְסָאֳבָא בַהּ: לג וְלִדְסוֹבְתָא בְּרִחוּקַהּ וּלְדָאִיב
יָת דּוֹבֵהּ לִדְכַר וּלְנֻקְבָּא וְלִגְבַר דִּי יִשְׁכּוּב עִם מְסָאֲבָא: פ פ פ

א וּמַלִּיל יְיָ עִם מֹשֶׁה בָּתַר דְּמִיתוּ תְּרֵין בְּנֵי אַהֲרֹן בְּקָרוֹבֵיהוֹן אֶשָּׁתָא נוּכְרֵיתָא קֳדָם
יְיָ וּמִיתוּ: ב וַאֲמַר יְיָ לְמֹשֶׁה מַלֵּל עִם אַהֲרֹן אָחוּךְ וְלָא יְהֵא עָלֵל בְּכָל עִדָּן לְקוּדְשָׁא
מִגָּיו לְפָרֻכְתָּא לָקֳדָם כַּפֻּרְתָּא דִּי עַל אֲרוֹנָא וְלָא יְמוּת אֲרֵי בַּעֲנָנָא אֲנָא מִתְגְּלֵי עַל בֵּית

רש״י

עָשָׂר יוֹם הַלָּלוּ תְּהֵא זָבָה: (לא) והזרתם. אֵין נְזִירָה אֶלָּא פְּרִישָׁה וְכֵן נָזֹרוּ אָחוֹר (יש׳ א׳), וְכֵן נְזִיר אֶחָיו (בר׳ מ״ט): ולא ימתו בטמאתם. הֲרֵי הַכָּרֵת שֶׁל מְטַמֵּא מִקְדָּשׁ קָרוּי מִיתָה: (לב) זאת תורת הזב. בַּעַל רְאִיָּה אַחַת, וּמַהוּ תּוֹרָתוֹ? ואשר תצא ממנו שכבת זרע — הֲרֵי הוּא כְּבַעַל קֶרִי, טָמֵא טֻמְאַת עֶרֶב: (לג) והזב את זובו. בַּעַל שְׁתֵּי רְאִיּוֹת, וּבַעַל שָׁלֹשׁ רְאִיּוֹת, שֶׁתּוֹרָתָן מְפֹרֶשֶׁת לְמַעְלָה:

טז (א) וידבר ה׳ אל משה אחרי מות שני בני אהרן וגו׳. מַה תַּ״ל? הָיָה רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מוֹשְׁלוֹ מָשָׁל לְחוֹלֶה שֶׁנִּכְנַס אֶצְלוֹ רוֹפֵא, אָמַר לוֹ אַל תֹּאכַל צוֹנֵן וְאַל תִּשְׁכַּב בְּטַחַב; בָּא אַחֵר וְאָמַר לוֹ אַל תֹּאכַל צוֹנֵן וְאַל תִּשְׁכַּב בְּטַחַב שֶׁלֹּא תָמוּת כְּדֶרֶךְ שֶׁמֵּת פְּלוֹנִי, זֶה זֵרְזוֹ יוֹתֵר מִן הָרִאשׁוֹן, לְכָךְ נֶאֱמַר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן: (ב) ויאמר ה׳ אל משה דבר אל אהרן אחיך ואל יבא. שֶׁלֹּא יָמוּת כְּדֶרֶךְ שֶׁמֵּתוּ בָנָיו: ולא ימות. שֶׁאִם בָּא הוּא מֵת (ספרא): כי בענן אראה. כִּי תָמִיד אֲנִי נִרְאֶה שָׁם עִם עַמּוּד עֲנָנִי, וּלְפִי שֶׁגִּלּוּי שְׁכִינָתִי שָׁם, יִזָּהֵר שֶׁלֹּא

upon the covering. [3]With this shall Aaron come into the holy *place*;
With a young bull for a sin offering, and a ram for a burnt offering.
[4]He shall put on the linen inner garment of holiness, and he shall have
the linen breeches upon his flesh, and shall be girded with a linen belt,
and wrap round the linen mitre: these *are* garments of holiness; there-
fore shall he lave his flesh in water, and *so* put them on. [5]And he shall
take of the congregation of the children of Israel two kids of the goats
for a sin offering, and one ram for a burnt offering. [6]And Aaron shall
offer the bull of the sin offering which *is* his, and make an expiation
for himself, and for his house. [7]And he shall take the two goats, and
present them before the Eternal *at* the entrance of the appointed tent.
[8]And Aaron shall cast lots upon the two goats; one lot for the Eternal,
and the other lot for Azazel. [9]And Aaron shall offer the goat

רש"י

What is this *statement* intended to tell *us*? (i. e. why is it at all stated when God spoke this to Moses?) Rabbi Elazar ben Azariah illustrated this by a parable: *It may be compared to the case of* a sick person whom the physician visited. He (the physician) said to him: "Do not eat cold *things* nor sleep in a damp place!" Another *physician* came and said to him: "Do not eat cold *things*, nor sleep in a damp place so that thou mayest not die a Mr. So-and-so died!" *Certainly* this (the latter) put him on his guard more than the former; that is why Scripture states "after the death of the two sons of Aaron" (Siphra)[1]. **(2)** ויאמר ה' אל משה דבר אל אהרן אחיך ואל יבא AND THE LORD SPAKE UNTO MOSES, SPEAK UNTO AARON THY BROTHER THAT HE COME NOT [AT ALL TIMES INTO THE HOLY PLACE] [THAT HE DIE NOT as his sons have died (ib.). ולא ימות THAT HE DIE NOT — for if he comes *into the Holy of Holies at any time other than Yom-Kippur* he will die (ib.). כי בענן אראה *means*, for I constantly show Myself there with My pillar of cloud, and because the revelation of My Shechinah takes place there he should take care not to make it his habit to come *there*. This is the literal meaning of the verse[1]). The Halachic explanation is: He shall not come *into the Holy of Holies* except with[2]) (i. e. on the occasion when he is going to raise) a cloud of incense on the Day of Atonement (Siphra; Joma 53a). **(3)** בזאת WITH THIS [SHALL AARON COME] — The numerical value of this word is 410, *being* an allusion to *the 410 years during which* the First Temple existed (cf. Lev. R. 21)[3]). בזאת יבא אהרן וגו'

NOTES

[1]) See Appendix.

[2]) The words כי אם בענן "except with the cloud of incense" must not be taken in the sense that Aaron should prepare the cloud of incense outside and then enter the Holy of Holies with it, for this was the method advocated by the Saducees and was rejected by the Rabbis as being against tradition. (Cf. Joma 53a): תתן את הקטרת על האש — שלא יתקן מבחוץ ויכניס, להוציא מלבן של צדוקים שהיו אומרים יתקן מבחוץ ויכניס. The Phrase כי אם בענן in Rashi must therefore be explained as above. Cf. v. 3 where Scripture states בזאת יבא אהרן which naturally does not mean that Aaron should come with the bullock into the holy place, but when the bullock was to be offered. Note that according to the literal meaning given by Rashi כי signifies "because", whilst it has the meaning of "but" in the Halachic derivation.

[3]) The meaning is that since Scripture might have stated simply בפר בן בקר יבא אהרן וגו' the word בזאת being placed at the beginning of the sentence, is intended to be emphasised. The suggestion therefore is בזאת — 410 years shall the line of the High Priests which began with Aaron officiate in the Temple.

אֵרָאֶה עַל־הַכַּפֹּרֶת׃ ג בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ
בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃ ד כְּתֹנֶת־בַּד
קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט
בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף בִּגְדֵי־קֹדֶשׁ הֵם וְרָחַץ
בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם׃ ה וּמֵאֵת עֲדַת בְּנֵי
יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד
לְעֹלָה׃ ו וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ
וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ׃ ז וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם
וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָֹה פֶּתַח אֹהֶל מוֹעֵד׃ ח וְנָתַן
אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָֹה
וְגוֹרָל אֶחָד לַעֲזָאזֵל׃ ט וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר

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כַּפֻּרְתָּא׃ ג בְּדָא יְהֵי עָלֵל אַהֲרֹן לְקוּדְשָׁא בְּתוֹר בַּר תּוֹרֵי לְחַטָּאתָא וּדְכַר לַעֲלָתָא׃
ד כִּתּוּנָא דְבוּצָא קוּדְשָׁא יִלְבַּשׁ וּמִכְנְסִין דְּבוּץ יְהוֹן עַל בִּסְרֵהּ וּבְהֶמְיָנָא דְבוּצָא יֵסַר
וּבְמִצְנֶפְתָּא דְבוּצָא יָחֵת בְּרֵישֵׁהּ לְבוּשֵׁי קוּדְשָׁא אִנּוּן וְיַסְחֵי בְמַיָּא יָת בִּסְרֵהּ וְיִלְבְּשִׁנּוּן׃
ה וּמִן כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל יִסַּב תְּרֵין צְפִירֵי עִזִּין לְחַטָּאתָא וּדְכַר חַד לַעֲלָתָא׃
ו וִיקָרֵב אַהֲרֹן יָת תּוֹרָא דְחַטָּאתָא דִּי לֵהּ וִיכַפַּר עֲלוֹהִי וְעַל אֱנָשׁ בֵּיתֵהּ׃ ז וְיִסַּב יָת
תְּרֵין צְפִירִין וִיקִים יָתְהוֹן קֳדָם יְיָ בִּתְרַע מַשְׁכַּן זִמְנָא׃ ח וְיִתֵּן אַהֲרֹן עַל תְּרֵין צְפִירִין
עַדְבִין עַדְבָא חַד לִשְׁמָא דַיְיָ וְעַדְבָא חַד לַעֲזָאזֵל׃ ט וִיקָרֵב אַהֲרֹן יָת צְפִירָא דִּי סְלִיק

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יָרְגִּיל לָבֹא, זֶהוּ פְּשׁוּטוֹ; וּמִדְרָשׁוֹ: לֹא יָבֹא כִּי אִם בַּעֲנַן הַקְּטֹרֶת בְּיוֹם הַכִּפּוּרִים (יומא נ״ג):
(ג) בזאת. גִּמַטְרִיָּא שֶׁלּוֹ אַרְבַּע מֵאוֹת וָעֶשֶׂר, רֶמֶז לְבַיִת רִאשׁוֹן (ויק״ר כ״א): בזאת יבא אהרן
ונומר. וְאַף זוֹ לֹא בְּכָל עֵת, כִּי אִם בְּיוֹם הַכִּפּוּרִים, כְּמוֹ שֶׁמְּפֹרָשׁ בְּסוֹף הַפָּרָשָׁה בַּחֹדֶשׁ
הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ (שם): (ד) כתנת בד וגו׳. מַגִּיד שֶׁאֵינוֹ מְשַׁמֵּשׁ לִפְנִים בִּשְׁמֹנָה בְגָדִים
שֶׁהוּא מְשַׁמֵּשׁ בָּהֶן בַּחוּץ, שֶׁיֵּשׁ בָּהֶם זָהָב, לְפִי שֶׁאֵין קַטֵּיגוֹר נַעֲשֶׂה סַנֵּיגוֹר, אֶלָּא בְּאַרְבָּעָה
כְּכֹהֵן הֶדְיוֹט — וְכֻלָּן שֶׁל בּוּץ (ר״ה כ״ו): קדש ילבש. שֶׁיִּהְיוּ מִשֶּׁל הֶקְדֵּשׁ (ספרא): יצנף.
כְּתַרְגּוּמוֹ, יָחֵת בְּרֵישֵׁהּ — יַנִּיחַ בְּרֹאשׁוֹ, כְּמוֹ וַתַּנַּח בִּגְדוֹ (בר׳ ל״ט) — וַאֲחֵתְתֵהּ: ורחץ במים.
אוֹתוֹ הַיּוֹם טָעוּן טְבִילָה בְּכָל חֲלִיפוֹתָיו; וְחָמֵשׁ פְּעָמִים הָיָה מַחֲלִיף מֵעֲבוֹדַת פְּנִים לַעֲבוֹדַת
חוּץ, וּמֵחוּץ לִפְנִים, וּמְשַׁנֶּה מִבִּגְדֵי זָהָב לְבִגְדֵי לָבָן וּמִבִּגְדֵי לָבָן לְבִגְדֵי זָהָב, וּבְכָל חֲלִיפָה
טָעוּן טְבִילָה וּשְׁנֵי קִדּוּשֵׁי יָדַיִם וְרַגְלַיִם מִן הַכִּיּוֹר (יומא ל״א): (ו) את פר החטאת אשר לו.
הָאָמוּר לְמַעְלָה, וְלִמֶּדְךָ כַּאן שֶׁמִּשֶּׁלּוֹ הוּא בָא וְלֹא מִשֶּׁל צִבּוּר (שם ג׳): וכפר בעדו ובעד
ביתו. מִתְוַדֶּה עָלָיו עֲוֹנוֹתָיו וַעֲוֹנוֹת בֵּיתוֹ (שם ל״ו): (ח) ונתן אהרן על שני השעירם גרלות.
מַעֲמִיד אֶחָד לְיָמִין וְאֶחָד לִשְׂמֹאל, וְנוֹתֵן שְׁתֵּי יָדָיו בְּקַלְפִּי, וְנוֹטֵל גּוֹרָל בְּיָמִין וַחֲבֵרוֹ בִּשְׂמֹאל
וְנוֹתֵן עֲלֵיהֶם, אֶת שֶׁכָּתוּב בּוֹ „לַשֵּׁם" הוּא לַשֵּׁם, וְאֶת שֶׁכָּתוּב בּוֹ „לַעֲזָאזֵל" מִשְׁתַּלֵּחַ
לַעֲזָאזֵל (יומא ל״ט): עזאזל הוּא הַר עַז וְקָשֶׁה, צוּק גָּבוֹהַּ, שֶׁנֶּאֱמַר אֶרֶץ גְּזֵרָה — חֲתוּכָה:

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service in the "Interior" to that *performed* outside and from the outside service to that in the "Interior", changing from the golden garments into the linen garments or from the linen garments into the golden garments. At each change he required to take an immersion and to wash his hands and his feet twice from the laver (viz., before he took off the garments he was wearing and after he had put on others — in all, 10 times during the day) (Joma 31b). **(6)** את פר החטאת אשר לו [AND AARON SHALL OFFER] THE BULL OF SIN OFFERING WHICH IS HIS — *i. e.*, that mentioned above (v. 3). It teaches you here, *by adding the words* אשר לו, that it came (had to be purchased) from his own and not from *the money* of the community (Joma 3b). וכפר בעדו ובעד ביתו *means*, he shall make confession over it of his own sins and of the sins of his house (Siphra; Joma 36b)[1]. **(8)** ונתן אהרן על שני השעירים גרלות AND AARON SHALL CAST LOTS UPON THE TWO GOATS — He places one goat at his right and the other at his left. He then puts both his hands into an urn and takes one lot in his right *hand* and the other in his left. *These* he places upon them (the goats; i. e. one upon each of them). *The goat upon which there fell* that *lot* bearing the inscription לה׳, "For the Lord" was *destined* for the Lord, and *that upon which there fell* that *lot* bearing the inscription "For Azazel" was *afterwards* sent forth to the Azazel (Joma 39a). עזאזל AZAZEL — (The word is taken to be a compound of עזז "to be strong" and אל "mighty")[2]. It was a precipitous and flinty rock — a towering peak, for it is said (v. 22) "[and the goat shall bear upon it their iniquities into] an ארץ גזרה" (גזר means to cut) — *into* a craggy *land* (Joma 67b). **(9)** ועשהו חטאת *means*, when putting the lot upon it he names it (i. e. designates its purpose), using the words: "to the Lord as a sin-

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[1]) That וכפר does not signify here "to make atonement by the sprinkling of the blood of the sacrifice", as is the usual meaning of כפר when used in connection with sacrifices, is derived by the Siphra from an analogy between the word כפר here and that used in connection with the scape-goat (v. 10) where it cannot mean anything else than the confession of sins, since the scape-goat was not slaughtered at all. This analogy, however, is not actually necessary to prove that וכפר here cannot mean the sprinkling of the blood, because the bullock was still alive, its slaughtering having taken place later (cf. v. 11). Consequently the word והקריב in our verse does not signify "he shall offer (i. e. slaughter) it as a sacrifice", but "he shall bring it near" (he shall place it between the porch and the altar; cf. Mishna Joma III. 8) as the first act of the sacrificial rite proper to Yom-Kippur. Cf., however, Rashbam and Ibn-Ezra.

[2]) For other explanations of the word see Biur.

[3]) The words ועשהו חטאת might mean: the goat upon which the lot fell and which thereby made it a sin-offering. Thus indeed is it explained in Joma 40b: הגורל עושהו חטאת ואין השם עושהו חטאת "The lot causes it to become a חטאת but the name (the designation) does not cause it to become a חטאת", *i. e.* if the High-Priest proclaimed it as a חטאת but failed to place the lot upon it, it is invalid as such. Rashi does not accept this view but makes Aaron the subject of the verb ועשהו. Cf., however, Ibn Ezra.

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WITH THIS SHALL AARON COME [INTO THE HOLY PLACE] etc. — And this, also, shall not be at any time *he pleases*[1]), but on the day of Atonement, as it is explicitly stated at the end of this section (vv. 29—34). "In the seventh month on the tenth day of the month [ye shall fast . . . And the priest . . . shall make expiation]." **(4)** כתנת בד וגו׳ [HE SHALL PUT ON] THE LINEN INNER GARMENTS etc. — This teaches *us* that he must not officiate in the "Interior" (in the Holy of Holies) *robed* in the eight garments *which were the insignia of the High Priest* (cf. Ex. XXVIII. 4 ff) in which he performed the service outside (in the היכל and the עזרה) and in which there was gold *interwoven*, — because the prosecuting counsel cannot become the defending counsel[2]) — but in the four garments (cf. Ex. XXVIII. 40), like an ordinary priest, all of these being *on this occasion entirely* of linen (whereas one of the four worn by the ordinary priests, the belt, was a mixture of wool and linen) (R. Hash. 26a). קדש ילבש HE SHALL PUT ON [THE LINEN INNER GARMENT] OF HOLINESS (or, OF THE SANCTUARY) — *This means* that they shall be *purchased* from the Temple treasury (whilst his personal offering mentioned v. 3 had to be of his own) (Siphra). יצנף — *Understand this* as the Targum *does:* יחת ברישה *which means:* he shall place upon his head. Thus, *the verb in* (Gen. XXXIX. 16) ותנח בגדו, *is rendered by the Targum* ואחתתה (of the same root as יחת) "and she placed"[3]). ורחץ במים AND HE SHALL LAVE [HIS FLESH] IN WATER — That day he required immersion at each change of his *garments!*[4]) Five times he proceeded alternately from the

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[1]) Cf., however, Lev. R. 21: בכל שעה שהוא רוצה ליכנס יכנס, רק שיכנס כסדר הזה (see also Ex. R. end). Thus, according to the Midrash, he was permitted to enter the Holy of Holies at any time provided that he carried out the sacrificial rites here set forth. The Midrash therefore takes the words in this sense: when Aaron enters he must do so with this ceremony, viz., with a bullock etc.

[2]) See Appendix.

[3]) Rashi means that יצנף does not signify "he shall wrap round the linen mitre", but he shall put on the mitre. This agrees with Ex. XXIX, 6 and Lev. VIII. 9 where the verb שום "to put" is used in connection with the mitre. Rashi quotes the Targum as a proof of his explanation. Cf., however, ס׳ הזכרון who reads in Rashi, תרגמו, and not כתרגמו. The translation of Rashi would then be: The meaning of the Targum יחת ברישה is, "he shall place it on his head" just as we find the phrase ותנח בגדו translated by the Aramaic word of the same root: ואחתתה. The prefix ב in front of the word במצנפת indeed suggests that יצנף denotes "wrapping", for otherwise the verb would require the direct object מצנפת. Cf. also Nachmanides and Biur.

[4]) The first rite on Yom-Kipper, as on every day, was the slaughtering of the continual offering (cf. Joma 31b). On Yom-Kippur this was carried out by the High Priest who officiated in his usual garments — those of gold. Before entering the forecourt for this purpose he had, as every day, to immerse himself. This, however, is not the immersion referred to in this verse, for it is here distinctly stated that he had to make it before putting on the linen garments.

upon which the lot for the Eternal fell, and bring it *for* a sin offer-
ing: 10 But the goat, on which the lot fell to Azazel, shall be presented
alive before the Eternal, to make an expiation with it, *and* to send it
forth unto Azazel into the desert. 11 And Aaron shall offer the bull of
the sin offering which *is* for himself, and shall make an expiation for
himself, and for his house, and shall slaughter the bull of the sin offer-
ing which *is* for himself. 12 And he shall take a censer full of burning
coals of fire from off the altar before the Eternal, and his hands full
of incense of aromatics beaten small, and bring *it* within the partition
vail. 13 And he shall put the incense upon the fire before the Eternal, that
the cloud of the incense may cover the covering that *is* upon the testi-
mony that he die not. 14 And he shall take of the blood of the bull, and
sprinkle *it* with his finger above the covering eastward: and before the cover-
ing shall he sprinkle of the blood with his finger seven times. 15 Then shall he
slaughter the goat of the sin offering, that *is* for the people, and bring its

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offering" (Siphra). **(10)** יעמד חי SHALL BE PRESENTED ALIVE — יָעֳמַד חי is the same as יוּעֲמַד חי (i. e. יָעֳמַד is a regular Hophal-form)[1]) — *it shall be made to stand* by others (i. e. it shall be placed). The Targum also *renders it by:* יתקם כד חי, "it shall be made to stand in a live state". — Why is it stated *that it shall be presented a l i v e; this is already implied in the word* יעמד, *it shall be made to stand!? But* because it continues "to send it forth unto Azazel" and I would not know whether this "sending forth" *means* to death or to life (in the latter case it would mean "to let it go"; cf. Lev. XIV. 7 where ושלח has this meaning), therefore Scripture states "it shall be p r e s e n t e d alive" — its p r e s e n t a t i o n *must be made whilst it is* alive *and the animal remains so* up to the time when it is being sent forth; it follows therefore that it shall be s e n t f o r t h to death[2]) (Siphra). לכפר עליו THAT HE MAY MAKE AN EXPIATION WITH IT — *i. e.* that he (the High-Priest) shall confess u p o n it (upon its head)[3]) I s r a e l ' s s i n s , as it is said (v. 21) "And Aaron shall confess upon it [the iniquities of the children of Israel]" (cf. Joma 40b). **(11)** וכפר בעדו וגו' AND HE SHALL MAKE AN EXPIATION FOR HIMSELF etc. — *This implies* a second[4]) confession of sins *which he was to make* for himself and on behalf of his brother-priests, who may all be termed "his house", as it said (Ps. CXXXV. 19) "Bless the Lord, o h o u s e o f A a r o n , etc.[5]) (cf. Shebuoth 14a). Hence *we learn* that the priests become atoned for by means of i t (the bullock). The expiation effected by it extended, however, only[6]) to *those sins committed by causing* uncleanness to the Sanctuary or holy things (i. e. by the priests having entered the Sanctuary or eaten of the holy things in such a state), as it is said (v. 16) "And he shall make an expiation for the holy place because of the uncleanness [of the children of Israel] etc."[7]). **(12)** מעל המזבח FROM OFF THE ALTAR — *i. e.* the outer *altar* (that was in the fore-court) (Joma 45b). מלפני ה' FROM BEFORE THE LORD — from that side *of the altar* which was before the entrance — that is, the west side (cf. ib.)[8]). דקה [AND HIS HANDS FULL OF INCENSE OF AROMATICS] SMALL — Why is it stated *that it shall be* small? Was not a l l incense small, for so it is said, (Ex. XXX. 36) "And thou shall rub some of it very small"? But *it is intended to teach* that it (the incense used on the Day of Atonement) was to be of the very finest *powder*, for on the Eve of the Day of Atonement it (the ordinary incense) was put again into the mortar[9]) *in order that it should be again beaten into a finer powder.* (Siphra; Kerith. 6b; Joma 45a). **(13)** על האש UPON THE FIRE which was in the censer. ולא ימות THAT HE DIE NOT — Hence, if he did not offer it according to regulation he was liable to *the* death *penalty* (Siphra 53a). **(14)** והזה באצבעו AND HE SHALL

NOTES

For Notes 1—9 see Appendix.

אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וְעָשָׂהוּ חַטָּאת׃
י וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי
לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה׃
יא וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר
בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ׃
יב וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ
מִלִּפְנֵי יְהוָה וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה וְהֵבִיא
מִבֵּית לַפָּרֹכֶת׃ יג וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ
לִפְנֵי יְהוָה וְכִסָּה ׀ עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר
עַל־הָעֵדוּת וְלֹא יָמוּת׃ יד וְלָקַח מִדַּם הַפָּר וְהִזָּה
בְאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה וְלִפְנֵי הַכַּפֹּרֶת
יַזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ׃ טו וְשָׁחַט
אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ

אונקלוס

עֲלוֹהִי עַדְבָא לִשְׁמָא דַיָי וְיַעְבְּדִנֵּהּ חַטָּאתָא׃
י וּצְפִירָא דִּי סְלִיק עֲלוֹהִי עַדְבָא לַעֲזָאזֵל יִתָּקַם כַּד חַי קֳדָם יְיָ לְכַפָּרָא עֲלוֹהִי לְשַׁלַּח יָתֵהּ לַעֲזָאזֵל לְמַדְבְּרָא׃
יא וִיקָרֵב אַהֲרֹן יָת תּוֹרָא דְחַטָּאתָא דִּי לֵהּ וִיכַפַּר עֲלוֹהִי וְעַל אֱנָשׁ בֵּיתֵהּ וְיִכּוֹס יָת תּוֹרָא דְחַטָּאתָא דִּי לֵהּ׃
יב וְיִסַּב מְלֵי מַחְתִּיתָא גּוּמְרִין דְּאֶשָּׁא מֵעִלָּוֵי מַדְבְּחָא מִן קֳדָם יְיָ וּמְלֵי חָפְנוֹהִי קְטֹרֶת בּוּסְמִין דַּקִּיקִין וְיָעֵל מִגָּיו לְפָרֻכְתָּא׃
יג וְיִתֵּן יָת קְטֹרֶת בּוּסְמַיָּא עַל אֶשָּׁתָא לִקֳדָם יְיָ וְיַחֲפֵי עֲנָנָא דִקְטָרְתָּא יָת כַּפָּרְתָּא דִּי עַל סַהֲדוּתָא וְלָא יְמוּת׃
יד וְיִסַּב מִדְּמָא דְתוֹרָא וְיַדֵּי בְּאֶצְבְּעֵהּ עַל אַפֵּי כַפָּרְתָּא קִדּוּמָא וְלִקֳדָם כַּפָּרְתָּא יַדֵּי שְׁבַע זִמְנִין מִן

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(ט) ועשהו חטאת. כשמניח הגורל עליו קורא לו שם ואומר „לה׳ חטאת״: **(י) יעמד חי** כמו יועמד חי, — על ידי אחרים, ותרגומו יתקם כד חי; מה ת״ל? לפי שנאמר לשלח אתו לעזאזל ואיני יודע שלוחו אם למיתה אם לחיים, לכך נאמר יעמד חי, עמידתו חי עד שישתלח, מכאן ששלוחו למיתה (ספ״א): **לכפר עליו.** שיתודה עליו, כדכתיב והתודה עליו וגומר: **(יא) וכפר בעדו וגו׳.** ודוי שני, עליו ועל אחיו הכהנים, שהם כלם קרויים ביתו, שנאמר בית אהרן ברכו את ה׳ וגו׳ (תה׳ קל״ה), מכאן שהכהנים מתכפרין בו, וכל כפרתן אינה אלא על טמאת מקדש וקדשיו, כמו שנאמר (פסוק ט״ז), וכפר על הקדש מטמאת וגומר (ספרא; שבועות ז׳): **(יב) מעל המזבח.** החיצון: **מלפני ה׳.** מצד שלפני הפתח, והוא צד מערבי: **דקה.** מה ת״ל דקה? והלא כל הקטרת דקה היא, שנאמר ושחקת ממנה הדק? (שמ׳ ל״ו), אלא שתהא דקה מן הדקה, שבערב יה״כ היה מחזירה למכתשת (כרית׳ ו׳): **(יג) על האש.** שבתוך המחתה: **ולא ימות.** הא אם לא עשאה כתקנה חיב מיתה (ספרא): **(יד) והזה באצבעו.** הזאה אחת במשמע: **ולפני הכפרת יזה שבע.** הרי אחת למעלה ושבע למטה (שם): **(טו) אשר לעם.** מה שהפר מכפר על הכהנים מכפר

blood within the partition vail, and do with that blood as he did with the
blood of the bull, and sprinkle it above the covering, and before the
covering. 16 And he shall make an expiation for the holy *place*, because
of the uncleannes of the children of Israel, and because of their trans-
gressions in all their sins: and so shall he do for the appointed tent that
remaineth among them in the midst of their uncleanness. 17 And there
shall be no man in the appointed tent when he goeth in to make an
expiation in the holy *place*, until he come out, and shall make an ex-
piation for himself, and for his house, and for all the congregation of
Israel. 18 And he shall go out unto the altar that is before the Eternal, and
make an expiation for it; and shall take of the blood of the bull and of
the blood of the goat, and put *it* upon the horns of the altar round about.
19 And he shall sprinkle of the blood upon it with his finger seven
times, and cleanse it, and hallow it from the uncleanness of the
children of Israel. 20 And when he hath finished making an expiation
for the holy *place*, and the appointed tent, and the altar, he shall
bring the live goat. 21 And Aaron shall lay both his hands upon

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SPRINKLE IT WITH THE FINGER — One sprinkling *only* is implied (since the next phrase mentions a definite number), ולפני הכפרת יזה שבע AND BEFORE THE COVERING SHALL HE SPRINKLE [OF THE BLOOD] SEVEN TIMES — Thus we have one sprinkling upwards and seven downwards (Siphra; Joma 53b). **(15)** אשר לעם [THE GOAT OF THE SIN-OFFERING] THAT IS FOR THE PEOPLE — *Only* for that which the bullock effects atonement for the priests (i. e. for טומאת מו״ק) the goat effects atonement for the Israelites. It (the goat spoken of here) is that goat upon which the lot "for the Lord" fell (Joma 61a; Sheb. 2b)[1]). כאשר עשה לדם הפר AS HE DID WITH THE BLOOD OF THE BULLOCK, *viz., sprinkling* once upwards and seven *times* downwards. **(16)** מטמאת בני ישראל [AND HE SHALL MAKE AN EXPIATION FOR THE HOLY PLACE] BECAUSE OF THE UNCLEANNESS OF THE CHILDREN OF ISRAEL — *i. e.* for those who entered the Sanctuary in a *state of* uncleanness without having finally[2]) become conscious *of this fact*, for it is said לכל חטאתם, and *the word* חטאת implies *a sin committed* unconsciously. ומפשעיהם AND BECAUSE OF THEIR TRANSGRESSIONS — *This implies atonement* also for those who entered *the Sanctuary* presumptuously in *a state of* uncleanness (Sheb. 7b; cf. also ib. 2a and Siphra)[3]). וכן יעשה לאהל מועד AND SO SHALL HE DO FOR THE APPOINTED TENT — Just as he sprinkled in the "Interior" (the Holy of Holies) from *the blood of* both of them (of the bullock and the goat) once upwards and seven *times* downwards so he sprinkles over against the Partition Vail from outside (i. e. standing in the היכל; cf. IV. 6) once upwards and seven *times* downwards (Siphra; Joma 56b). השכן אתם בתוך טמאתם — *This implies that* although they are unclean *nevertheless* the Shechinah dwells in their midst (Siphra)[4]). **(18)** אל המזבח אשר לפני ה׳ [AND HE SHALL GO OUT] UNTO THE ALTAR THAT IS BEFORE THE LORD — i. e. unto the golden altar[5]) which is before the Lord *viz.*, in the היכל. *But* why then (if the golden altar is intended) does Scripture state ויצא, "he shall go out" *since he did not then leave the area where he officiated before?* But because *immediately before* he made the sprinklings in front of the Partition Vail (cf. Rashi on the preceding verse) and was standing inwards (i. e. westwards) from the altar when sprinkling, whilst for *the purpose of* sprinkling the blood upon *the horns of* the altar Scripture forced him to go outwards from the altar (i. e. to its east-side, the side facing the exit) so that he should begin the sprinklings from the north-east corner, therefore *it rightly uses the term* ויצא, *"he shall go out" i. e. move*

NOTES

For Notes 1—5 see Appendix.

אֶל־מִבֵּית לַפָּרֹכֶת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה
לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת׃
טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם
לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם
בְּתוֹךְ טֻמְאֹתָם׃ יז וְכָל־אָדָם לֹא־יִהְיֶה ׀ בְּאֹהֶל
מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בַּעֲדוֹ
וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל׃ שני יח וְיָצָא
אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדַּם
הַפָּר וּמִדַּם הַשָּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב׃
יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים
וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל׃ כ וְכִלָּה מִכַּפֵּר
אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב
אֶת־הַשָּׂעִיר הֶחָי׃ כא וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָו

ידיו קרי

אונקלוס

דְּמָא בְּאֶצְבְּעֵהּ: טו וְיִכּוֹס יָת צְפִירָא דְּחַטָּאתָא דִּי לְעַמָּא וְיָעֵל יָת דְּמֵהּ לְמִגָּיו לְפָרֻכְתָּא וְיַעְבֵּד יָת דְּמֵהּ כְּמָא דִי עֲבַד לִדְמָא דְתוֹרָא וְיַדֵּי יָתֵהּ עַל כַּפֻּרְתָּא וְלָקֳדָם כַּפֻּרְתָּא: טז וִיכַפַּר עַל קוּדְשָׁא מִסּוֹאֲבַת בְּנֵי יִשְׂרָאֵל וּמִמְּרָדֵיהוֹן לְכָל חֲטָאֵיהוֹן וְכֵן יַעְבֵּד לְמַשְׁכַּן זִמְנָא דְּשָׁרֵי עִמְּהוֹן בְּגוֹ סוֹאֲבָתְהוֹן: יז וְכָל אֱנָשׁ לָא יְהֵא בְּמַשְׁכַּן זִמְנָא בְּמֵעֲלֵהּ לְכַפָּרָא בְקוּדְשָׁא עַד מִפְּקֵהּ וִיכַפַּר עֲלוֹהִי וְעַל אֱנָשׁ בֵּיתֵהּ וְעַל כָּל קְהָלָא דְיִשְׂרָאֵל: יח וְיִפּוֹק לְמַדְבְּחָא דִּי קֳדָם יְיָ וִיכַפַּר עֲלוֹהִי וְיִסַּב מִדְּמָא דְתוֹרָא וּמִדְּמָא דִצְפִירָא וְיִתֵּן עַל קַרְנַת מַדְבְּחָא סְחוֹר סְחוֹר: יט וְיַדֵּי עֲלוֹהִי מִן דְּמָא בְּאֶצְבְּעֵהּ שְׁבַע זִמְנִין וִידַכֵּנֵהּ וִיקַדְּשִׁנֵּהּ מִסּוֹאֲבוּתָא דִבְנֵי יִשְׂרָאֵל: כ וִישֵׁיצֵי מִלְּכַפָּרָא יָת קוּדְשָׁא וְיָת מַשְׁכַּן זִמְנָא וְיָת

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הַשָּׂעִיר עַל יִשְׂרָאֵל, וְהוּא הַשָּׂעִיר שֶׁעָלָה עָלָיו הַגּוֹרָל לַשֵּׁם (שבועות ב׳): כאשר עשה לדם הפר. אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה: (טז) מטמאת בני ישראל. עַל הַנִּכְנָסִין לַמִּקְדָּשׁ בְּטֻמְאָה וְלֹא נוֹדַע לָהֶם בַּסּוֹף, שֶׁנֶּאֱמַר לכל חטאתם, וְחַטָּאת הִיא שׁוֹגֵג. ומפשעיהם. אַף הַנִּכְנָסִין מֵזִיד בְּטֻמְאָה (שם ז׳): וכן יעשה לאהל מועד. כְּשֵׁם שֶׁהִזָּה מִשְּׁנֵיהֶם בִּפְנִים אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, כָּךְ מַזֶּה עַל הַפָּרֹכֶת מִבַּחוּץ מִשְּׁנֵיהֶם אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה (ספרא; יומא נ״ו): השכן אתם בתוך טמאתם. אַעַ״פִּי שֶׁהֵם טְמֵאִים שְׁכִינָה בֵּינֵיהֶם (שם): (יח) אל המזבח אשר לפני ה׳. זֶה מִזְבַּח הַזָּהָב שֶׁהוּא לִפְנֵי ה׳ — בַּהֵיכָל, וּמַה תַּ״ל וְיָצָא? לְפִי שֶׁהִזָּה הַהַזָּאוֹת עַל הַפָּרֹכֶת וְעָמַד מִן הַמִּזְבֵּחַ וְלִפְנִים וְהִזָּה, וּבְמַתְּנוֹת הַמִּזְבֵּחַ הִזְקִיקוֹ לָצֵאת מִן הַמִּזְבֵּחַ וְלַחוּץ וְיַתְחִיל מִקֶּרֶן מִזְרָחִית צְפוֹנִית (יומא נ״ח): וכפר עליו. מַה הִיא כַּפָּרָתוֹ? ולקח מדם הפר ומדם השעיר מְעֹרָבִין זֶה לְתוֹךְ זֶה (שם נ״ז): (יט) והזה עליו מן הדם. אַחַר שֶׁנָּתַן מַתָּנוֹת בְּאֶצְבָּעוֹ עַל קַרְנוֹתָיו מַזֶּה שֶׁבַע הַזָּאוֹת עַל גַּגּוֹ: וטהרו. מִמַּה שֶּׁעָבַר, וקדשו. לֶעָתִיד לָבֹא (ספרא):

the head of the live goat, and confess over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send it forth by the hand of a ready man into the desert.
22 And the goat shall bear upon it all their iniquities unto a desolate land: and he shall send forth the goat into the desert.
23 And Aaron shall come into the appointed tent, and shall put off the linen garments which he put on when he went into the holy *place*, and shall place them there:
24 And he shall lave his flesh with water in the holy place, and put on his garments, and come out, and offer his burnt offering, and the burnt offering of the people, and make an expiation for himself, and for the people.
25 And the fat of the sin offering shall he cause to ascend

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alongside the altar towards the exit (Siphra; Joma 58b)[1]. וכפר עליו AND HE SHALL MAKE EXPIATION FOR IT — wherein does this expiation consist? ולקח מדם הפר ומדם השעיר that HE TAKETH OF THE BLOOD OF THE BULLOCK AND OF THE BLOOD OF THE GOAT mingled one with the other *and sprinkles it*[2]) (Siphra; Joma 57b). **(19)** והזה עליו מן הדם AND HE SHALL SPRINKLE UPON IT WITH THE BLOOD — After he has made with his finger the application *of the blood* upon the horns of the altar he shall make seven sprinklings on its top (עליו signifies "u p o n it") (Siphra). וטהרו AND THUS HE CLEANSES IT from *the defilement that happened to it in* the past, וקדשו AND HALLOWS IT for *use in* the future (ib.). **(21)** איש עתי A READY MAN — one who was held in readiness for this purpose from yesterday (Joma 66a)[3]. **(23)** ובא אהרן אל אהל מועד AND AARON SHALL COME INTO THE APPOINTED TENT — Our Rabbis said, that this is not the proper place for this verse (it should be read after v. 25) and they gave a reason for this assertion in Treatise Joma (32a)[4]. They said: The whole section is written in the order *in which the rites actually took place* with the exception of this "coming" *into the appointed tent* which was really done a f t e r he (the High-Priest) had offered his burnt offering and the burnt offering of the people (v. 24) and *also after* the burning of the fat-parts of the bullock and the goat, which rites were performed o u t s i d e *the Sanctuary* (i. e. in the fore-court) *he being then attired* in the g o l d e n garments. *This having been done* he immersed himself, sanctified himself (i. e. washed his hands and feet), took them (the golden garments) off, and put on the l i n e n garments and *only then*, ובא אהרן אל אהל מועד DID HE COME INTO THE APPOINTED TENT in order to bring out the spoon and the censer in which he had burnt the incense in the "Innermost" (the Holy of Holies). ופשט את בגדי הבד AND HE SHALL PUT OFF THE LINEN GARMENTS — a f t e r he had brought it (the censer) out. Then he attired himself in his golden garments to offer the continual burnt offering due in the afternoon. *Thus* the order of the services *on the Day of Atonement* was as follows: The *offering of the* morning continual offering — in the g o l d e n garments; the service connected with the bullock and the ram *the blood of both of which was sprinkled* in the Interior, (v. 6—22) and *the offering of* the incense in the censer (in the Holy of Holies) — in the l i n e n garments. *The offering of* his (the High-Priest's) ram and that of the people and one part of the additional offerings (the seven lambs mentioned in Num. XXIX. 8; cf. Joma 70a) — in the g o l d e n garments. The bringing out of the spoon and the censer — in the l i n e n garments. *Finally the offering of* the remaining additional offerings (the bullock and the ram mentioned in Num. XXIX. 8, 11) and *of* the continual burnt offering due in the afternoon and *of* the *daily* incense in the היכל, *which was burnt* on the golden altar — in the g o l d e n garments. The sequence of the Scriptural verses according to the rites *as actually*

NOTES

For Notes 1—4 see Appendix.

עַל־רֹ֣אשׁ הַשָּׂעִיר֮ הַחַי֒ וְהִתְוַדָּ֣ה עָלָ֗יו אֶת־כָּל־עֲוֺנֹת֙
בְּנֵ֣י יִשְׂרָאֵ֔ל וְאֶת־כָּל־פִּשְׁעֵיהֶ֖ם לְכָל־חַטֹּאתָ֑ם וְנָתַ֨ן
אֹתָ֜ם עַל־רֹ֣אשׁ הַשָּׂעִ֗יר וְשִׁלַּ֛ח בְּיַד־אִ֥ישׁ עִתִּ֖י
הַמִּדְבָּֽרָה׃ כב וְנָשָׂ֨א הַשָּׂעִ֥יר עָלָ֛יו אֶת־כָּל־עֲוֺנֹתָ֖ם
אֶל־אֶ֣רֶץ גְּזֵרָ֑ה וְשִׁלַּ֥ח אֶת־הַשָּׂעִ֖יר בַּמִּדְבָּֽר׃ כג וּבָ֤א
אַהֲרֹן֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וּפָשַׁט֙ אֶת־בִּגְדֵ֣י הַבָּ֔ד אֲשֶׁ֥ר
לָבַ֖שׁ בְּבֹא֣וֹ אֶל־הַקֹּ֑דֶשׁ וְהִנִּיחָ֖ם שָֽׁם׃ כד וְרָחַ֨ץ אֶת־
בְּשָׂר֤וֹ בַמַּ֙יִם֙ בְּמָק֣וֹם קָד֔וֹשׁ וְלָבַ֖שׁ אֶת־בְּגָדָ֑יו וְיָצָ֗א
וְעָשָׂ֤ה אֶת־עֹֽלָתוֹ֙ וְאֶת־עֹלַ֣ת הָעָ֔ם וְכִפֶּ֥ר בַּֽעֲד֖וֹ וּבְעַ֥ד
הָעָֽם׃ שלישי (שני במחוברין) כה וְאֵ֛ת חֵ֥לֶב הַֽחַטָּ֖את יַקְטִ֥יר

אונקלוס

מַדְבְּחָא וִיקָרֵב יָת צְפִירָא חַיָּא: כא וְיִסְמוֹךְ אַהֲרֹן יָת תַּרְתֵּין יְדוֹהִי עַל רֵישׁ צְפִירָא חַיָּא וִיוַדֵּי עֲלוֹהִי יָת כָּל עֲוָיָת בְּנֵי יִשְׂרָאֵל וְיָת כָּל חוֹבֵיהוֹן לְכָל חַטָּאֵיהוֹן וְיִתֵּן יָתְהוֹן עַל רֵישׁ צְפִירָא וִישַׁלַּח בְּיַד גְּבַר דִּזְמִין לְמֵהַךְ לְמַדְבְּרָא: כב וְיִטּוֹל צְפִירָא עֲלוֹהִי יָת כָּל חוֹבֵיהוֹן לַאֲרַע דְּלָא יָתְבָא וִישַׁלַּח יָת צְפִירָא לְמַדְבְּרָא: כג וְיֵיעוֹל אַהֲרֹן לְמַשְׁכַּן זִמְנָא וְיַשְׁלַח יָת לְבוּשֵׁי בוּצָא דִּי לְבַשׁ בְּמֵעֲלֵהּ לְקוּדְשָׁא וְיַצְנְעִנּוּן תַּמָּן: כד וְיַסְחֵי יָת

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(כא) איש עתי. הַמּוּכָן לְכָךְ מִיּוֹם אֶתְמוֹל: (כג) ובא אהרן אל אהל מועד. אָמְרוּ רַבּוֹתֵינוּ שֶׁאֵין זֶה מְקוֹמוֹ שֶׁל מִקְרָא זֶה וְנָתְנוּ טַעַם לְדִבְרֵיהֶם בְּמַסֶּכֶת יוֹמָא (דף ל"ב), וְאָמְרוּ: כָּל הַפָּרָשָׁה כֻּלָּהּ נֶאֶמְרָה עַל הַסֵּדֶר חוּץ מִבִּיאָה זוֹ שֶׁהִיא אַחַר עֲשִׂיַּת עוֹלָתוֹ וְעוֹלַת הָעָם, וְהַקְטָרַת אֵמוּרֵי פַּר וְשָׂעִיר, שֶׁנַּעֲשִׂים בַּחוּץ בְּבִגְדֵי זָהָב, וְטוֹבֵל וּמְקַדֵּשׁ וּפוֹשְׁטָן וְלוֹבֵשׁ בִּגְדֵי לָבָן, ובא אל אהל מועד לְהוֹצִיא אֶת הַכַּף וְאֶת הַמַּחְתָּה שֶׁהִקְטִיר בָּהּ הַקְּטֹרֶת לִפְנַי וְלִפְנִים: ופשט את בגדי הבד. אַחַר שֶׁהוֹצִיאָהּ, וְלוֹבֵשׁ בִּגְדֵי זָהָב לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם; וְזֶהוּ סֵדֶר הָעֲבוֹדוֹת: תָּמִיד שֶׁל שַׁחַר בְּבִגְדֵי זָהָב, וַעֲבוֹדַת פַּר וְשָׂעִיר הַפְּנִימִים וּקְטֹרֶת שֶׁל מַחְתָּה בְּבִגְדֵי לָבָן, וְאֵילוֹ וְאֵיל הָעָם וּמִקְצָת הַמּוּסָפִין בְּבִגְדֵי זָהָב, וְהוֹצָאַת כַּף וּמַחְתָּה בְּבִגְדֵי לָבָן, וּשְׁיָרֵי הַמּוּסָפִין וְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם וּקְטֹרֶת הַהֵיכָל שֶׁעַל מִזְבַּח הַפְּנִימִי בְּבִגְדֵי זָהָב; וְסֵדֶר הַמִּקְרָאוֹת לְפִי הָעֲבוֹדוֹת כָּךְ הוּא: וְשִׁלַּח אֶת הַשָּׂעִיר בַּמִּדְבָּר, וְרָחַץ אֶת בְּשָׂרוֹ בַמַּיִם וְגוֹ׳, וְיָצָא וְעָשָׂה אֶת עֹלָתוֹ וְגוֹ׳, וְאֵת חֵלֶב הַחַטָּאת וְגוֹ׳, וְכָל הַפָּרָשָׁה עַד וְאַחֲרֵי כֵן יָבוֹא אֶל הַמַּחֲנֶה — וְאַחַר כָּךְ וּבָא אַהֲרֹן: והניחם שם. מְלַמֵּד שֶׁטְּעוּנִין גְּנִיזָה וְלֹא יִשְׁתַּמֵּשׁ בְּאוֹתָן ד׳ בְּגָדִים לְיוֹם הַכִּפּוּרִים אַחֵר (יומא י"ב): (כד) ורחץ את בשרו וגו׳. לְמַעְלָה לָמַדְנוּ מוֹרָחֵץ אֶת בְּשָׂרוֹ וּלְבָשָׁם שֶׁכְּשֶׁהוּא מְשַׁנֶּה מִבִּגְדֵי זָהָב לְבִגְדֵי לָבָן טָעוּן טְבִילָה, — (שֶׁבְּבִיאָתָהּ טָבַל, פָּשַׁט בִּגְדֵי זָהָב שֶׁעָבַד בָּהֶן עֲבוֹדַת תָּמִיד שֶׁל שַׁחַר וְלוֹבֵשׁ בִּגְדֵי לָבָן לַעֲבוֹדַת הַיּוֹם) — וְכָאן לָמַדְנוּ שֶׁכְּשֶׁהוּא מְשַׁנֶּה מִבִּגְדֵי לָבָן לְבִגְדֵי זָהָב טָעוּן טְבִילָה (שם ל"ב): במקום קדוש. הַמְקֻדָּשׁ בִּקְדֻשַּׁת עֲזָרָה; וְהִיא הָיְתָה בְּגַג בֵּית הַפַּרְוָה, וְכֵן אַרְבַּע טְבִילוֹת הַבָּאוֹת חוֹבָה לַיּוֹם, אֲבָל הָרִאשׁוֹנָה הָיְתָה בַחוֹל (שם י"ט): ולבש את בגדיו. שְׁמֹנָה בְגָדִים שֶׁהוּא עוֹבֵד בָּהֶן כָּל יְמוֹת הַשָּׁנָה: ויצא. מִן הַהֵיכָל אֶל הֶחָצֵר שֶׁמִּזְבַּח הָעוֹלָה שָׁם: ועשה את עלתו. אֵיל לְעֹלָה הָאָמוּר לְמַעְלָה: ואת עלת העם. וְאֵיל אֶחָד לְעֹלָה הָאָמוּר לְמַעְלָה וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל וְנוֹמַר: (כה) ואת

in fumes upon the altar. 26And he that sent forth the goat, for Azazel
shall wash his garments, and lave his flesh in water, and afterwards
come into the camp. 27And the bull *for* the sin offering, and the goat
for the sin offering, whose blood was brought in to make expiation in
the holy *place*, shall *one* bring forth without the camp; and they shall
burn in the fire their skins, and their flesh, and their dung. 28And he
that burneth them shall wash his garments, and lave his flesh in water,
and afterwards he shall come into the camp. 29And *this* shall be an
ordinance for ever unto you, *that* in the seventh month, on the tenth
day of the month, ye shall fast, and do no work at all, *whether* the native,
or the stranger that sojourneth among you. 30For on that day shall *the*
high-priest make an expiation for you, to cleanse you, *that* ye may be
clean from all yours-sins before the Eternal, 31It *shall be* a sabbath of strict
rest unto you, and ye shall fast, *it is* an ordinance for ever. 32And the priest,
whom they shall anoint, and whom they shall consecrate to minister as
priest in his father's stead, shall make the expiation, and shall put on

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performed is as follows: "and he shall send the goat forth into the desert" (v. 22), *then* "and he shall lave his flesh with water .... and come out and burn his burnt offering etc." (v. 24) and the whole section up to "and afterwards he shall come into the camp" (end of v. 28), and *only after this* (v. 23) "and Aaron shall come etc.". והניחם שם AND HE SHALL PUT THEM THERE — This teaches *us* that they (the linen garments) must be laid by and that he must not officiate in those four garments again on any subsequent Day of Atonement (Siphra; Joma 12b)[1]). **(24)** ורחץ את בשרו וגו' AND HE SHALL LAVE HIS FLESH etc. — Above (v. 4) we have learned from *the statment* "therefore shall he lave his flesh and so put them on" that whenever he (the High-Priest) changed from the golden garments into the linen ones he had to immerse himself (for on the occasion of that immersion, mentioned v. 4, he took off his golden garments in which he performed the service connected with the continual burnt offering due in the morning and put on the linen garments for the performance of the service peculiar to that Day); here, however, we are told that whenever he changed from the linen garments into the golden ones he had *also* to immerse himself (Joma 32a, b). במקום קדוש [AND HE SHALL LAVE HIS FLESH WITH WATER] IN A HOLY PLACE — *i. e. in a place* which has the sanctity of the fore-court. It (the immersion) took place (later on when the Temple was built) on the roof of the *so-called* Parva-compartment[2]). Similarly also *all* the four immersions that formed a special obligation for the Day alone. The first[3]) immersion, however, (that which took place immediately before entering the עזרה to offer the תמיד של שחר) was taken in an unsanctified *place* (i. e. outside the fore-court) (Siphra; Joma 19a). ולבש את בגדיו AND HE SHALL PUT ON HIS GARMENTS — *i. e.* the eight garments in which he officiated on every day of the year. ויצא AND HE SHALL COME OUT from the היכל into the fore-court where was the altar of the burnt offering[4]). ועשה את עלתו AND HE SHALL MAKE HIS BURNT OFFERING — "the ram for a burnt offering" mentioned above (v. 3) (cf. Joma 70b). ואת עלת העם AND THE BURNT OFFERING OF THE PEOPLE — *This is identical with* "a ram for a burnt offering" mentioned above (v. 5) *which begins with the words* "And he shall take from the congregation of the children of Israel ... [a ram for a burnt offering]"[5]). **(25)** ואת חלב החטאת AND THE FAT OF THE SIN OFFERING [SHALL HE CAUSE TO ASCEND IN FUMES] — *i. e.* the fat parts of *both* the bullock and the goat[6]). יקטיר המזבחה SHALL HE CAUSE TO ASCEND IN FUMES ON THE ALTAR — *i. e.* on the outer altar, for if *you say that it was burnt* on the inner *altar you are wrong, for* it is written (Ex. XXX. 9)

NOTES

For Notes 1—6 see Appendix.

הַמִּזְבֵּחָה׃ כו וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס
בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־
הַמַּחֲנֶה׃ כז וְאֵת פַּר הַחַטָּאת וְאֵת ׀ שְׂעִיר הַחַטָּאת
אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־
מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם
וְאֶת־פִּרְשָׁם׃ כח וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ
אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה׃
כט וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר
לַחֹדֶשׁ תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ
הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם׃ ל כִּי־בַיּוֹם הַזֶּה יְכַפֵּר
עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ׃ לא שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־
נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם׃ לב וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח
אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ

אונקלוס

בִּסְרֵהּ בְּמַיָּא בַּאֲתַר קַדִּישׁ וְיִלְבַּשׁ יָת לְבוּשׁוֹהִי וְיִפּוֹק וְיַעְבֵּד יָת עֲלָתֵהּ וְיָת עֲלַת עַמָּא
וִיכַפַּר עֲלוֹהִי וְעַל עַמָּא: כה וְיָת תַּרְבָּא דְחַטָּאתָא יַסֵּק לְמַדְבְּחָא: כו וּדְמוֹבִיל יָת
צְפִירָא לַעֲזָאזֵל יְצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי יָת בִּסְרֵהּ בְּמַיָּא וּבָתַר כֵּן יֵיעוֹל לְמַשְׁרִיתָא:
כז וְיָת תּוֹרָא דְחַטָּאתָא וְיָת צְפִירָא דְחַטָּאתָא דִּי אִתָּעַל מִדִּמְהוֹן לְכַפָּרָא בְקוּדְשָׁא
יַתְפְּקוּן לְמִבָּרָא לְמַשְׁרִיתָא וְיוֹקְדוּן בְּנוּרָא יָת מַשְׁכֵיהוֹן וְיָת בִּסְרְהוֹן וְיָת אֻכְלֵיהוֹן:
כח וּדְמוֹקִיד יָתְהוֹן יְצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי יָת בִּסְרֵהּ בְּמַיָּא וּבָתַר כֵּן יֵיעוֹל לְמַשְׁרִיתָא:
כט וּתְהֵי לְכוֹן לִקְיָם עָלָם בְּיַרְחָא שְׁבִיעָאָה בְּעַשְׂרָא לְיַרְחָא תְּעַנּוֹן יָת נַפְשָׁתֵיכוֹן וְכָל
עֲבִידָא לָא תַעְבְּדוּן יַצִּיבָא וְגִיּוֹרָא דְּיִתְגַּיַּר בֵּינֵיכוֹן: ל אֲרֵי בְיוֹמָא הָדֵין יְכַפַּר עֲלֵיכוֹן
לְדַכָּאָה יָתְכוֹן מִכֹּל חוֹבֵיכוֹן קֳדָם יְיָ תִּדְכּוֹן: לא שְׁבַת שַׁבְּתָא הִיא לְכוֹן וּתְעַנּוֹן יָת
נַפְשָׁתֵיכוֹן קְיָם עָלָם: לב וִיכַפַּר כַּהֲנָא דִּי יְרַבֵּי יָתֵהּ וְדִי יְקָרֵב יָת קֻרְבָּנֵהּ לְשַׁמָּשָׁא

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חלב החטאת. אֵמוּרֵי פַר וְשָׂעִיר: יקטיר המזבחה. עַל מִזְבַּח הַחִיצוֹן, דְּאִלּוּ בִּפְנִימִי כְּתִיב
לֹא תַעֲלוּ עָלָיו קְטֹרֶת זָרָה וְעֹלָה וּמִנְחָה (שמ׳ ל׳): (כז) אשר הובא את דמם. לְהֵיכָל וְלִפְנַי
וְלִפְנִים: (לב) וכפר הכהן אשר ימשח וגו׳. כַּפָּרָה זוֹ שֶׁל יוֹם הַכִּפּוּרִים אֵינָהּ כְּשֵׁרָה אֶלָּא
בְּכֹהֵן גָּדוֹל (יומא ע״ג); לְפִי שֶׁנֶּאֶמְרָה כָּל הַפָּרָשָׁה בְּאַהֲרֹן, הֻצְרַךְ לוֹמַר בְּכֹהֵן גָּדוֹל הַבָּא
אַחֲרָיו שֶׁיְּהֵא כָמוֹהוּ: ואשר ימלא את ידו. אֵין לִי אֶלָּא הַמָּשׁוּחַ בְּשֶׁמֶן הַמִּשְׁחָה, מְרֻבֵּה
בְגָדִים מִנַּיִן? ת״ל וַאֲשֶׁר יְמַלֵּא אֶת יָדוֹ וְגוֹמֵר; וְהֵם כָּל הַכֹּהֲנִים גְּדוֹלִים שֶׁעָמְדוּ מִיֹּאשִׁיָּהוּ
וָאֵילָךְ, שֶׁבְּיָמָיו נִגְנְזָה צְלוֹחִית שֶׁל שֶׁמֶן הַמִּשְׁחָה (הור׳ י״ב): לכהן תחת אביו. לְלַמֵּד שֶׁאִם

the linen garments, *even* the garments of holiness: 33And he shall make
an expiation for the sanctuary of holiness, and he shall make an ex-
piation for the appointed tent, and for the altar; and he shall make an
expiation for the priests, and for all the people of the assembly. 34And
this shall be an ordinance for ever, to make an expiation for the children
of Israel, for all their sins, once a year. And he did as the Eternal
commanded Moses.

17. 1And the Eternal spake unto Moses, saying, 2Speak unto Aaron,
and unto his sons, and unto all the children of Israel, and say unto
them, This *is* the thing which of the Eternal hath commanded, 3What
man soever *there be* of the house of Israel that slaughtereth one of
the herd, or lamb, or goat, in the camp, or that slaughtereth *it* out
of the camp, 4And bringeth it not unto the entrance of the appointed
tent, to offer an offering unto the Eternal, before the dwelling of the
Eternal, blood shall be imputed unto that man; he hath shed blood: and
that man shall be cut off from among his people: 5To the end that the
children of Israel may bring their sacrifices, which they sacrifice in the
open field, even that they may bring them unto the Eternal, unto the

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"Ye shall not bring up strange incense thereon, (i. e. on the inner altar) nor burnt offering, nor oblation". **(27)** אשר הובא את דמם WHOSE BLOOD WAS BROUGHT into the Hechal and the Innermost (the Holy of Holies)[1]). **(32)** וכפר הכהן אשר ימשח וגו׳ AND THE PRIEST WHOM THEY SHALL ANOINT ... SHALL MAKE EXPIATION etc. — This expiation on the Day of Atonement is valid only *if it is effected* by the High-Priest. Because in the whole of this section reference is made to Aaron *alone*, Scripture was compelled to state *here* (towards the end) that a n y High-Priest succeeding him shall be like himself (i. e. shall possess the same power of effecting atonement on Yom-Kippur) (Siphra) ואשר ימלא את ידו AND WHOM THEY SHALL CONSECRATE — *Since it is stated "whom they anoint" I might say* I have here only *the law that* he who has been anointed with the oil of anointing *is capable of effecting expiation;* whence, however, *do I know that this is also the case with* a High-Priest who is distinguished *from an ordinary priest only* by a larger number of official garments *though he may not have been anointed?* Because Scripture states "and whom they shall consecrate etc." — Such (i. e. מרובי בגדים only) were all the High-Priests who held office from Josiah and later, for in his days the flask of anointing oil was concealed (Hor. 12a)[2]). לכהן תחת אביו TO MINISTER AS A PRIEST IN HIS FATHER'S STEAD — *The words "in his father's stead" are intended* to teach *us* that if the High-Priest's son is able to fill his father's place he has to be given preference to any *other* man (Siphra). **(34)** ויעש כאשר צוה וגו׳ AND HE DID AS [THE LORD] COMMANDED [MOSES] etc. — When the *next* Day of Atonement arrived he (Aaron) did *everything* as is here set forth in order[3]). And *Scripture only states this* in order to declare the praise of Aaron — that he did not attire himself with them (the official garments) for his own aggrandisement, but as one who was executing the o r d i n a n c e o f h i s K i n g (ib.).

17. **(3)** אשר ישחט שור או כשב [WHAT MAN SOEVER] THAT SLAUGHTERETH AN OX, OR A LAMB — Scripture is speaking *here* of c o n s e c r a t e d *animals* since it says (v. 4) "and bringeth it not unto the appointed tent t o o f f e r a n o f f e r i n g" (cf. Siphra; Zeb. 106a)[4]). במחנה WHAT MAN SOEVER SLAUGHTERETH ...] IN THE CAMP — *i. e.* outside the forecourt (cf. Siphra; Zeb. 107b)[5]). **(4)** דם יחשב BLOOD SHALL BE IMPUTED [UNTO

NOTES

For Notes 1—5 see Appendix.

אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ: לג וְכִפֶּר אֶת־מִקְדַּשׁ
הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יְכַפֵּר: לד וְהָיְתָה־
זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־
חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: פ רביעי יז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:
ב דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר:
ג אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ־
כֶשֶׂב אוֹ־עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה:
ד וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ לְהַקְרִיב קָרְבָּן
לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יֵחָשֵׁב לָאִישׁ הַהוּא דָּם
שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ: ה לְמַעַן
אֲשֶׁר יָבִיאוּ בְּנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם
זֹבְחִים עַל־פְּנֵי הַשָּׂדֶה וֶהֱבִיאֻם לַיהוָה אֶל־פֶּתַח

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תְּחוֹת אֲבוּהִי וְיִלְבַּשׁ יָת לְבוּשֵׁי בוּצָא לְבוּשֵׁי קוּדְשָׁא: לג וִיכַפַּר יָת מַקְדַּשׁ קוּדְשָׁא
וְיָת מַשְׁכַּן זִמְנָא וְיָת מַדְבְּחָא יְכַפַּר וְעַל כָּהֲנַיָּא וְעַל כָּל עַמָּא דִקְהָלָא יְכַפַּר: לד וּתְהֵי
דָא לְכוֹן לִקְיָם עָלַם לְכַפָּרָא עַל בְּנֵי יִשְׂרָאֵל מִכָּל חוֹבֵיהוֹן חֲדָא בְּשַׁתָּא וַעֲבַד כְּמָא
דִי פַקִּיד יְיָ יָת מֹשֶׁה: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם אַהֲרֹן וְעִם בְּנוֹהִי וְעִם
כָּל בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן דֵּין פִּתְגָמָא דִי פַקִּיד יְיָ לְמֵימָר: ג גְּבַר גְּבַר מִבֵּית יִשְׂרָאֵל
דִּי יִכּוֹס תּוֹר אוֹ אִמַּר אוֹ עִזָּא בְּמַשְׁרִיתָא אוֹ דִי יִכּוֹס מִבָּרָא לְמַשְׁרִיתָא: ד וְלִתְרַע
מַשְׁכַּן זִמְנָא לָא אַיְתֵהּ לְקָרָבָא קֻרְבָּנָא קֳדָם יְיָ קֳדָם מַשְׁכְּנָא דַייָ דְּמָא יִתְחַשֵׁב לְגַבְרָא
הַהוּא דְּמָא אֲשַׁד וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהוּא מִגּוֹ עַמֵּהּ: ה בְּדִיל דִּי יַיְתוֹן בְּנֵי יִשְׂרָאֵל יָת

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בְּנוֹ מְמַלֵּא אֶת מְקוֹמוֹ, הוּא קוֹדֵם לְכָל אָדָם (ספרא): (לד) ויעש כאשר צוה וגו'. כְּשֶׁהִגִּיעַ יוֹם הַכִּפּוּרִים עָשָׂה כַּסֵּדֶר הַזֶּה; וּלְהַגִּיד שִׁבְחוֹ שֶׁל אַהֲרֹן, שֶׁלֹּא הָיָה לוֹבְשָׁן לִגְדֻלָּתוֹ אֶלָּא כִּמְקַיֵּם גְּזֵירַת הַמֶּלֶךְ (שם):

יז (ג) אשר ישחט שור או כשב. בְּמֻקְדָּשִׁין הַכָּתוּב מְדַבֵּר, שֶׁנֶּאֱמַר לְהַקְרִיב קָרְבָּן (זבי' ק"ז): במחנה. חוּץ לָעֲזָרָה: (ד) דם יחשב. כְּשׁוֹפֵךְ דַּם הָאָדָם שֶׁמִּתְחַיֵּב בְּנַפְשׁוֹ: דם שפך. לְרַבּוֹת אֶת הַזּוֹרֵק דָּמִים בַּחוּץ (שם): (ה) אשר הם זבחים. אֲשֶׁר הֵם רְגִילִים לִזְבּוֹחַ:

entrance of the appointed tent unto the priest, and sacrifice them *for* feast offerings unto the Eternal. [6]And the priest shall sprinkle the blood upon the altar of the Eternal, *at* the entrance of the appointed tent, and cause the fat to ascend in fumes, for a pleasing odour unto the Eternal. [7]And they shall no more sacrifice their sacrifices unto the devils, after whom they have gone a whoring. This shall be an ordinance for ever unto them throughout their generations. [8]And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers who sojourn among you, that offereth a burnt offering or sacrifice. [9]And bringeth it not unto the entrance of the appointed tent, to offer it unto the Eternal, even that man shall be cut off from among his peoples. [10]And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. [11]For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an expiation for your souls: for it *is* the blood with the life *that* maketh expiation. [12]Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth

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THAN MAN] — even as *it is imputed to* one who has shed the blood of a human being, who is guilty of a deadly sin. דם שפך HE HATH SHED BLOOD — *These apparently redundant words are intended* to include *in the penalty of* כרת him who sprinkles outside *the fore-court* the blood *of a sacrifice which has been slaughtered within it as is here commanded* (Sanh. 34b; Zeb. 107a). **(5)** אשר הם זבחים [THAT THE CHILDREN OF ISRAEL MAY BRING THEIR SACRIFICES] WHICH THEY SACRIFICE [IN THE OPEN FIELD ..... UNTO THE LORD] — *"which they sacrifice" means*, which they are *at present* accustomed to sacrifice[1]). **(7)** לשעירים *means* TO THE DEMONS. Similar is (Is. XIII. 21) "and demons (ושעירים) shall dance there". **(8)** אשר יעלה עלה [WHOSOEVER MAN THERE BE ....] THAT OFFERETH (lit., bringeth up) A BURNT OFFERING — *This is intended* to declare one who burns the limbs *of sacrifices* outside *the fore-court* to be liable *to the penalty of excision* just the same as him who slaughtered *a sacrifice* outside *the fore-court;* so that if one *person* slaughtered *a sacrifice outside the fore-court* and another brought *it* up *on the altar to burn it* both are liable *to excision* (cf. Zeb. 106a)[2]). **(9)** ונכרת [THAT MAN] SHALL BE CUT OFF — his offspring are cut off (die out) and his *own* life-time (lit., his days) is shortened (cf. Rashi and Tos. Sabb. 25a; Tos. Jeb. 2a). **(10)** כל דם [WHATSOEVER MAN THERE BE ... THAT EATETH] ANY BLOOD — Since Scripture states (v. 11) "[for it is the blood] with the life that maketh expiation", I might *think* that one is liable only for *eating* the blood of consecrated *animals*, (i. e. sacrifices), *for it is only the blood of such animals that makes expiation.* Scripture therefore states *here* "[Whatsoever man there be ... that eateth] any blood [I will cut him off from among his people]". ונתתי פני I WILL SET פני [AGAINST THAT SOUL] — פני *is taken to mean as much as* פנאי שלי *My leisure — i. e.* I will turn away (פונה) from all My affairs and concern Myself only with him (Siphra; cf. also Targ. Jon.). **(11)** כי נפש הבשר FOR THE LIFE OF THE FLESH of every creature, *not only of animals brought as sacrifices,* is dependent on its blood (בדם היא), and it is for this reason that I have placed it [on the altar] to make expiation for the life of man: let life come and expiate for life! **(12)** כל נפש מכם NO SOUL OF YOU [SHALL EAT BLOOD] — *This is stated in addition to v. 10* to admonish the adults about their young children (that they should not permit them blood to eat — for "no

NOTES

For Notes 1—2 see Appendix.

אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה
אוֹתָם: ו וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבַּח יְהוָה
פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרֵיחַ נִיחֹחַ לַיהוָה:
ז וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם אֲשֶׁר הֵם
זֹנִים אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם לְדֹרֹתָם:
חמישי (שלישי כשהן מחוברין) ח וַאֲלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית
יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יָגוּר בְּתוֹכָם אֲשֶׁר־יַעֲלֶה עֹלָה
אוֹ־זָבַח: ט וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ
לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמָּיו: י וְאִישׁ אִישׁ
מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יֹאכַל
כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ הָאֹכֶלֶת אֶת־הַדָּם וְהִכְרַתִּי
אֹתָהּ מִקֶּרֶב עַמָּהּ: יא כִּי־נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא
וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם
כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר: יב עַל־כֵּן אָמַרְתִּי לִבְנֵי
יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר הַגָּר

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דִּבְחֵיהוֹן דִּי אִנּוּן דָּבְחִין עַל אַפֵּי חַקְלָא וְיַיְתִינּוּן לֳקֳדָם יְיָ לִתְרַע מַשְׁכַּן זִמְנָא לְוָת כַּהֲנָא
וְיִדְבְּחוּן דִּבְחֵי קוּדְשִׁין קֳדָם יְיָ יָתְהוֹן: ו וְיִזְרוֹק כַּהֲנָא יָת דְּמָא עַל מַדְבְּחָא דַּייָ בִּתְרַע
מַשְׁכַּן זִמְנָא וְיַסֵּק תַּרְבָּא לְאִתְקַבָּלָא בְרַעֲוָא קֳדָם יְיָ: ז וְלָא יִדְבְּחוּן עוֹד יָת דִּבְחֵיהוֹן
לְשֵׁדִין דִּי אִנּוּן טָעַן בָּתְרֵיהוֹן קְיָם עָלַם תְּהֵי דָא לְהוֹן לְדָרֵיהוֹן: ח וּלְהוֹן תֵּימַר גְּבַר גְּבַר
מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרַיָּא דְּיִתְגַּיְּרוּן בֵּינֵיכוֹן דִּי יַסֵּק עֲלָתָא אוֹ נִכְסַת קוּדְשַׁיָּא: ט וְלִתְרַע
מַשְׁכַּן זִמְנָא לָא יַיְתֵינֵיהּ לְמֶעְבַּד יָתֵהּ קֳדָם יְיָ וְיִשְׁתֵּיצֵי אֲנָשָׁא הַהוּא מֵעַמֵּהּ: י וּגְבַר
גְּבַר מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרַיָּא דְּיִתְגַּיְּרוּן בֵּינֵיכוֹן דִּי יֵיכוּל כָּל דְּמָא וְאֶתֵּן רוּגְזִי בַּאֲנָשָׁא
דְּיֵיכוּל יָת דְּמָא וְאֱשֵׁיצֵי יָתֵהּ מִגּוֹ עַמֵּהּ: יא אֲרֵי נְפַשׁ בִּסְרָא בִּדְמָא הִיא וַאֲנָא יְהַבְתֵּהּ
לְכוֹן עַל מַדְבְּחָא לְכַפָּרָא עַל נַפְשָׁתֵיכוֹן אֲרֵי דְמָא הוּא בְּנַפְשָׁא מְכַפַּר: יב עַל כֵּן

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(ז) לשעירם. לַשֵּׁדִים, כְּמוֹ וּשְׂעִירִים יְרַקְּדוּ שָׁם (ישי׳ י״ג): (ח) אשר יעלה עלה. לְחַיֵּב עַל
הַמַּקְטִיר אֵיבָרִים בַּחוּץ כְּשׁוֹחֵט בַּחוּץ, שֶׁאִם שָׁחַט אֶחָד וְהֶעֱלָה חֲבֵרוֹ שְׁנֵיהֶם חַיָּבִין (זבי׳ ק״ו):
(ט) ונכרת. זַרְעוֹ נִכְרָת וְיָמָיו נִכְרָתִין: (י) כל דם. לְפִי שֶׁנֶּאֱמַר בַּנֶּפֶשׁ יְכַפֵּר, יָכוֹל לֹא יְהֵא
חַיָּב אֶלָּא עַל דַּם הַמֻּקְדָּשִׁים, תַּ״ל כָּל דָּם: ונתתי פני. פְּנַאי שֶׁלִּי — פּוֹנֶה אֲנִי מִכָּל עֲסָקַי
וְעוֹסֵק בּוֹ (ספרא): (יא) כי נפש הבשר שֶׁל כָּל בְּרִיָּה בַּדָּם הִיא תְּלוּיָה, וּלְפִיכָךְ נְתַתִּיו (עַל
הַמִּזְבֵּחַ) לְכַפֵּר עַל נֶפֶשׁ הָאָדָם — תָּבוֹא נֶפֶשׁ וּתְכַפֵּר עַל הַנֶּפֶשׁ: (יב) כל נפש מכם. לְהַזְהִיר.

among you eat blood. [13]And whatsoever man *there be* of the children
of Israel, or of the strangers that sojourn among you, who hunteth
and catcheth any beast or fowl that may be eaten; he shall even pour
out the blood thereof, and cover it with dust. [14]For the life of all
flesh, its blood expiates for his soul: therefore I said unto the children
of Israel, Ye shall not eat the blood of any flesh: for the life of all
flesh *is* the blood thereof: whosoever eateth it shall be cut off. [15]And
every soul that eateth carrion, or that which was torn, *whether* a native,
or a stranger, he shall both wash his garments, and lave *himself* in
water, and be unclean until the even; then shall he be clean. [16]But if
he wash *them* not, nor lave his flesh, then he shall bear his iniquity.

18. [1]And the Eternal spake unto Moses, saying, [2]Speak unto the
children of Israel, and say unto them, I *am* the Eternal your
God. [3]After the deeds of the land of Egypt, wherein ye abode,

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soul" shall eat blood) (Siphra; Jeb. 114a). **(13)** אשר יצוד WHO HUNTETH — I seem to have *here* only *the law that the blood of hunted beasts and fowls caught now by* hunting *must be covered with dust.* Whence *do I know that this applies also to* geese and fowls *which have been kept in the house having already been caught?* Scripture therefore states ציד [יצוד], "who hunteth a h u n t e d t h i n g" — hunted under any circumstances *whether now or before.* [If this be so why does Scripture at all state אשר יצוד (let it merely state אשר ישחט וכו')? *But it uses the term "hunting" to teach* that one should not eat meat except after such *toilsome* preparation] (Siphra; Chul. 84a)[1]). אשר יאכל THAT MAY BE EATEN — *This is especially mentioned* to the exclusion of unclean animals (Siphra). **(14)** דמו בנפשו הוא *means* its blood represents its life (במקום הנפש), in as much as its life is depending on it. כי נפש כל בשר דמו הוא *means* the life is (is identical with) the blood; דם and בשר are masculine, נפש is feminine[2]). **(15)** אשר תאכל נבלה וטרפה [AND EVERY SOUL] THAT EATETH CARRION, OR THAT WHICH WAS TORN ... [HE SHALL BOTH WASH HIS GARMENTS AND LAVE HIMSELF IN WATER] — Scripture is *here* speaking of the carrion of a clean bird[3]) which causes uncleanness only during the time it passes through the gullet (lit., it is being swallowed in the gullet) and *what* Scripture teaches you here *is* that it makes one unclean by e a t i n g of it [but it does not defile one by t o u c h i n g it]. The טרפה mentioned here (though being superfluous since a טרפה which died[4]) is of course also a נבלה and thus causes uncleanness just as any other נבלה) is mentioned only for the sake of *the correct* interpretation *of the word* נבלה. For thus we learn (in Siphra): One might *think that* the carrion of an unclean bird causes uncleanness in *the moment it passes through* the gullet! Scripture therefore adds *the word* טרפה *to intimate that this law of* נבלה *applies only to* that class *of birds* among which טרפה is *possible, thus* excluding unclean birds for in their class a טרפה can never occur (Siphra; Zeb. 69b). **(16)** ונשא עונו THEN HE SHALL BEAR HIS INIQUITY — If he eats sacred food or enters the Sanctuary *in this state of uncleanness* he becomes liable *to excision* for this uncleanness just as for *doing these things in* any other *state of* uncleanness. ובשרו לא ירחץ ונשא עונו [BUT IF HE WASH THEM NOT], NOR LAVE HIS FLESH HE SHALL BEAR HIS INIQUITY — For *the omission to* lave his body *before entering the Sanctuary or before eating sacred food* he is liable to excision, but for the *omission to* wash his clothes *he is liable* to lashes *only* (Siphra)[5]).

18. **(2)** אני ה' אלהיכם I AM THE LORD YOUR GOD — I am He Who spoke on Mount Sinai "I am the Lord thy God" and Whose kingship you then accepted; now, therefore, accept My decrees! Rabbi Judah han-Nasi said: It was manifest and known to Him that in the days of Ezra[6]) they would ultimately revolt

NOTES

For Notes 1—6 see Appendix.

בְּתוֹכְכֶם לֹא־יֹאכַל דָּם: יג וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל
וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יָצוּד צֵיד חַיָּה אוֹ־עוֹף
אֲשֶׁר יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ בֶּעָפָר: יד כִּי־
נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי יִשְׂרָאֵל
דַּם כָּל־בָּשָׂר לֹא תֹאכֵלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ
הִוא כָּל־אֹכְלָיו יִכָּרֵת: טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל
נְבֵלָה וּטְרֵפָה בָּאֶזְרָח וּבַגֵּר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם
וְטָמֵא עַד־הָעֶרֶב וְטָהֵר: טז וְאִם לֹא יְכַבֵּס וּבְשָׂרוֹ
לֹא יִרְחָץ וְנָשָׂא עֲוֹנוֹ: פ יח א וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה לֵּאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם

אונקלוס

אֲמָרִית לִבְנֵי יִשְׂרָאֵל כָּל אֱנַשׁ מִנְּכוֹן לָא יֵיכוּל דְּמָא וְגִיּוֹרָא דְּיִתְגַּיַּר בֵּינֵיכוֹן לָא יֵיכוּל דְּמָא: יג וּגְבַר גְּבַר מִן בְּנֵי יִשְׂרָאֵל וּמִן גִּיּוֹרָא דְּיִתְגַּיַּר בֵּינֵיכוֹן דִּי יְצוּד צֵידָא חַיְתָא אוֹ עוֹפָא דִּי מִתְאֲכֵל וְיֵישׁוֹד יָת דְּמֵהּ וִיכַסֵּנֵּהּ בְּעַפְרָא: יד אֲרֵי נְפַשׁ כָּל בִּסְרָא דְּמֵהּ בְּנַפְשֵׁהּ הוּא וַאֲמָרִית לִבְנֵי יִשְׂרָאֵל דַּם כָּל בִּסְרָא לָא תֵיכְלוּן אֲרֵי נְפַשׁ כָּל בִּסְרָא דְּמֵהּ הִיא כָּל דְּיֵיכְלִנֵּהּ יִשְׁתֵּיצֵי: טו וְכָל אֱנַשׁ דִּי יֵיכוּל נְבִילָא וּתְבִירָא בְּיַצִּיבָא וּבְגִיּוֹרָא וִיצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי בְּמַיָּא וִיהֵי מְסָאַב עַד רַמְשָׁא וְיִדְכֵּי: טז וְאִם לָא יְצַבַּע וּבִסְרֵהּ לָא יַסְחֵי וִיקַבֵּל חוֹבֵהּ: א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר

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גְּדוֹלִים עַל הַקְּטַנִּים: (יג) אשר יצוד. אֵין לִי אֶלָּא צַיִד, אַוָּזִין וְתַרְנְגוֹלִין מִנַּיִן? תַּ״ל צֵיד מִכָּל מָקוֹם; (אִם כֵּן לָמָּה נֶאֱמַר אֲשֶׁר יָצוּד? שֶׁלֹּא יֹאכַל בָּשָׂר אֶלָּא בַּהֲזִמָּנָה הַזֹּאת) (חולי׳ פ״ד): אשר יאכל. פְּרָט לִטְמֵאִים (שם פ״ה): (יד) דמו בנפשו הוא. דָּמוֹ הוּא לוֹ בִּמְקוֹם הַנֶּפֶשׁ, שֶׁהַנֶּפֶשׁ תְּלוּיָה בוֹ: כי נפש כל בשר דמו הוא. הַנֶּפֶשׁ הִיא הַדָּם; דָּם וּבָשָׂר לְשׁוֹן זָכָר, נֶפֶשׁ לְשׁוֹן נְקֵבָה: (טו) אשר תאכל נבלה וטרפה. בְּנִבְלַת עוֹף טָהוֹר דִּבֵּר הַכָּתוּב, שֶׁאֵין לָהּ טֻמְאָה אֶלָּא בְּשָׁעָה שֶׁנִּבְלַעַת בְּבֵית הַבְּלִיעָה, וְלִמֶּדְךָ כָּאן שֶׁמְּטַמְּאָה בַּאֲכִילָתָהּ (וְאֵינָהּ מְטַמְּאָה בְּמַגָּע); וּטְרֵפָה הָאֲמוּרָה כָאן לֹא נִכְתַּב אֶלָּא לִדְרוֹשׁ, וְכֵן שָׁנִינוּ: יָכוֹל תְּהֵא נִבְלַת עוֹף טָמֵא מְטַמְּאָה בְּבֵית הַבְּלִיעָה, תַּ״ל טְרֵפָה — מִי שֶׁיֵּשׁ בְּמִינוֹ טְרֵפָה, יָצָא עוֹף טָמֵא שֶׁאֵין בְּמִינוֹ טְרֵפָה (ספרא; זבי׳ ע׳): (טז) ונשא עונו. אִם יֹאכַל קֹדֶשׁ אוֹ יִכָּנֵס לַמִּקְדָּשׁ חַיָּב עַל טֻמְאָה זוֹ כְּכָל שְׁאָר טֻמְאוֹת (ספרא): ובשרו לא ירחץ ונשא עונו. עַל רְחִיצַת גּוּפוֹ עָנוּשׁ כָּרֵת וְעַל כִּבּוּס בְּגָדִים בְּמַלְקוּת (שם):

יח (א) אני ה׳ אלהיכם. אֲנִי הוּא שֶׁאָמַרְתִּי בְּסִינַי אָנֹכִי ה׳ אֱלֹהֶיךָ וְקִבַּלְתֶּם עֲלֵיכֶם מַלְכוּתִי, מֵעַתָּה קַבְּלוּ גְּזֵרוֹתָי; רַבִּי אוֹמֵר גָּלוּי וְיָדוּעַ לְפָנָיו שֶׁסּוֹפָן לְנַתֵּק בַּעֲרָיוֹת בִּימֵי עֶזְרָא, לְפִיכָךְ בָּא עֲלֵיהֶם בִּגְזֵרָה אני ה׳ אלהיכם — דְּעוּ מִי גוֹזֵר עֲלֵיכֶם, דַּיָּן לִפָּרַע וְנֶאֱמָן לְשַׁלֵּם שָׂכָר (עי׳ ספרא): (ג) כמעשה ארץ מצרים. מַגִּיד שֶׁמַּעֲשֵׂיהֶם שֶׁל מִצְרִיִּים וְשֶׁל כְּנַעֲנִיִּים מְקֻלְקָלִים מִכָּל הָאֻמּוֹת, וְאוֹתוֹ מָקוֹם שֶׁיָּשְׁבוּ בוֹ יִשְׂרָאֵל מְקֻלְקָל מִן הַכֹּל: אשר אני מביא אתכם שמה.

shall ye not do: and after the deeds of the land of Canaan, whither
I bring you, shall ye not do; neither shall ye walk in their ordinances.
[4]Ye shall do my judgments, and keep mine ordinances, to walk therein:
I *am* the Eternal your God. [5]Ye shall therefore keep my ordinances
and my judgments; which if a man do, he shall live in them: I *am*
the Eternal. [6]None of you shall approach to any that is near of kin
to him, to uncover *their* nakedness: I *am* the Eternal. [7]The nakedness
of thy father, and the nakedness of thy mother, shalt thou not un
cover: she *is* thy mother; thou shalt not uncover her nakedness.
[8]The nakedness of thy father's wife shalt thou not uncover: it
is thy father's nakedness. [9]The nakedness of thy sister, the daughter
of thy father, or daughter of thy mother, *whether she be* begotten at
home, or begotten abroad, *even* their nakedness thou shalt not uncover.

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against[1]) the restricting sexual relations, He therefore came to them with a decree *emphasized by the words:* "I am The Lord your God" — understand well Who it is that imposes this decree upon you, — the Judge (אלהיכם) *Whose function it is* to punish but Who is certain also to give a reward (ה') (cf. Siphra). **(3)** כמעשה ארץ מצרים AFTER THE DEEDS OF THE LAND OF EGYPT ... [SHALL YE NOT DO] — This tells us that the deeds of the Egyptians and the Canaanites were more corrupt than those of all *other* nations, and that the district *of Egypt* in which the Israelites had resided (אשר ישבתם בה) was even more corrupt *than all the rest of Egypt.* אשר אני מביא אתכם שמה [AND AFTER THE DEEDS OF THE LAND OF CANAAN] WHITHER I BRING YOU [SHALL YE NOT DO] — This *again* tells us that those Canaanitish clans whom Israel subdued were more corrupt than all *the others* of them (ib.). ובחקתיהם לא תלכו NEITHER SHALL YE WALK IN THEIR ORDINANCES — What has Scripture left unsaid *when it spoke of the deeds of the Egyptians and Canaanites that it felt compelled to add* ובחקתיהם לא תלכו? But *by these latter words* it refers to their social customs — things which have assumed for them the character of a law as, for instance, *the frequenting of* theatres and race-courses. Rabbi Meir, however, said: These (חקתיהם) refer to the "ways of the Amorites" (superstitious practices) which our Rabbis have enumerated[2]) (Sabb. 67a; cf. also Tosephta Sabb. ch. 7). **(4)** את משפטי תעשו YE SHALL DO MY JUDGMENTS — Matters prescribed in the Torah which are in *conformity with the human feeling of* justice such as *one feels* ought to be ordained if they had not been *already* ordained *by the Torah.* ואת חקתי תשמרו AND KEEP MINE ORDINANCES — matters which are d e c r e e s of the King (promulgated without any reason being stated) against which the evil inclination raises objections: "Why should we observe them?", and against which also the nations of the world raise objections, as e. g., the *prohibition of* eating swine's flesh, of wearing clothes of a mixture of wool and linen, the purgatory power of "water mingled with the ashes of the Red Heifer" (טהרת מי חטאת) — therefore it is stated: "I", the Lord, have enacted this for you — you are not at liberty to evade the obligation (Siphra; Joma 67b). ללכת בהם TO WALK IN THEM — do not free yourselves from t h e i r environment, *i. e.* that you must not say, I have acquired Jewish wisdom, now I will go and acquire the wisdom of the other peoples of the world *in order to walk in t h e i r ways* (Siphra). **(5)** ושמרתם את חקתי וגו' YE SHALL THEREFORE KEEP MY ORDINANCES — *This is not a mere repetition of v. 4 but is intended* to include other details of *the laws mentioned in* this chapter which Scripture does not expressly mention. Another explanation is: *Scripture*

NOTES

1) See Appendix.

2) For enumeration of the wicked deeds of these people see Siphra. מעשה denotes the conduct of the i n d i v i d u a l , חקה, however, denotes the g e n e r a l customs of a people, institutions of a more or less n a t i o n a l character.

אֲשֶׁר יְשַׁבְתֶּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶֽרֶץ־כְּנַעַן
אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחֻקֹּתֵיהֶם
לֹא תֵלֵֽכוּ׃ ד אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ
לָלֶכֶת בָּהֶם אֲנִי יְהֹוָה אֱלֹהֵיכֶֽם׃ ה וּשְׁמַרְתֶּם אֶת־
חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם
וָחַי בָּהֶם אֲנִי יְהֹוָֽה׃ ס ששי ו אִישׁ אִישׁ אֶל־כָּל־
שְׁאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה אֲנִי יְהֹוָֽה׃ ס
ז עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה אִמְּךָ הִוא לֹא
תְגַלֶּה עֶרְוָתָֽהּ׃ ס ח עֶרְוַת אֵֽשֶׁת־אָבִיךָ לֹא תְגַלֵּה
עֶרְוַת אָבִיךָ הִֽוא׃ ס ט עֶרְוַת אֲחוֹתְךָ בַת־אָבִיךָ
אוֹ בַת־אִמֶּךָ מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ לֹא תְגַלֶּה

אונקלוס

לְהוֹן אֲנָא יְיָ אֱלָהֲכוֹן: ג כְּעוּבָדֵי עַמָּא דְאַרְעָא דְמִצְרַיִם דִּי יְתֵבְתּוּן בַּהּ לָא תַעְבְּדוּן
וּכְעוּבָדֵי עַמָּא דְאַרְעָא דִכְנַעַן דִּי אֲנָא מָעֵל יָתְכוֹן תַּמָּן לָא תַעְבְּדוּן וּבְנִימוֹסֵיהוֹן לָא
תְהָכוּן: ד יָת דִּינַי תַּעְבְּדוּן וְיָת קְיָמַי תִּטְּרוּן לִמְהָךְ בְּהוֹן אֲנָא יְיָ אֱלָהֲכוֹן: ה וְתִטְּרוּן
יָת קְיָמַי וְיָת דִּינַי דִּי יַעְבֵּד יָתְהוֹן אֲנָשָׁא וְיֵחֵי בְהוֹן בְּחַיֵּי עָלְמָא אֲנָא יְיָ: ו גְּבַר גְּבַר
לְכָל קָרִיב בִּסְרֵהּ לָא תִקְרְבוּן לְגַלָּאָה עֶרְיְתָא אֲנָא יְיָ: ז עֶרְיַת אֲבוּךְ וְעֶרְיַת אִמָּךְ לָא
תְגַלֵּי אִמָּךְ הִיא לָא תְגַלֵּי עֶרְיְתַהּ: ח עֶרְיַת אִתַּת אֲבוּךְ לָא תְגַלֵּי עֶרְיַת אֲבוּךְ הִיא:

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מַגִּיד שֶׁאוֹתָן עֲמָמִין שֶׁכִּבְּשׁוּ יִשְׂרָאֵל מְקֻלְקָלִים מִכֻּלָּם (שם): **ובחקתיהם לא תלכו.** מָה הִנִּיחַ הַכָּתוּב שֶׁלֹּא אָמַר? אֶלָּא אֵלּוּ נִמּוּסוֹת שֶׁלָּהֶן – דְּבָרִים הַחֲקוּקִין לָהֶם – כְּגוֹן טַרְטִיָּאוֹת וְאִצְטַדְיָאוֹת, רַבִּי מֵאִיר אוֹמֵר, אֵלּוּ דַּרְכֵי הָאֱמוֹרִי שֶׁמָּנוּ חֲכָמִים (שם): **(ד) את משפטי תעשו.** אֵלּוּ דְּבָרִים הָאֲמוּרִים בַּתּוֹרָה בְּמִשְׁפָּט, שֶׁאִלּוּ לֹא נֶאֶמְרוּ הָיוּ כְדַאי לְאָמְרָן: **ואת חקתי תשמרו.** דְּבָרִים שֶׁהֵן גְּזֵרַת הַמֶּלֶךְ, שֶׁיֵּצֶר הָרַע מֵשִׁיב עֲלֵיהֶם לָמָּה לָנוּ לְשָׁמְרָן? וְאֻמּוֹת הָעוֹלָם מְשִׁיבִין עֲלֵיהֶם, כְּגוֹן אֲכִילַת חֲזִיר וּלְבִישַׁת שַׁעַטְנֵז וְטָהֳרַת מֵי חַטָּאת, לְכָךְ נֶאֱמַר אני ה׳, גָּזַרְתִּי עֲלֵיכֶם, אִי אַתָּה רַשַּׁאי לִפָּטֵר (יומא ס״ז): **ללכת בהם.** אַל תִּפָּטֵר מִתּוֹכָם, שֶׁלֹּא תֹּאמַר לָמַדְתִּי חָכְמַת יִשְׂרָאֵל אֵלֵךְ וְאֶלְמַד חָכְמַת הָאֻמּוֹת (ספרא): **(ה) ושמרתם את חקתי וגו׳.** לְרַבּוֹת שְׁאָר דִּקְדּוּקֵי הַפָּרָשָׁה, שֶׁלֹּא פֵּרַט הַכָּתוּב בָּהֶם; דָּבָר אַחֵר לִתֵּן שְׁמִירָה וַעֲשִׂיָּה לַחֻקִּים וּשְׁמִירָה וַעֲשִׂיָּה לַמִּשְׁפָּטִים, לְפִי שֶׁלֹּא נָתַן אֶלָּא עֲשִׂיָּה לַמִּשְׁפָּטִים וּשְׁמִירָה לַחֻקִּים (ספרא): **וחי בהם.** לָעוֹלָם הַבָּא, שֶׁאִם תֹּאמַר בָּעוֹלָם הַזֶּה וַהֲלֹא סוֹפוֹ הוּא מֵת! (שם): **אני ה׳.** נֶאֱמָן לְשַׁלֵּם שָׂכָר (שם): **(ו) לא תקרבו.** לְהַזְהִיר הַנְּקֵבָה כַּזָּכָר, לְכָךְ נֶאֱמַר לְשׁוֹן רַבִּים: **אני ה׳.** נֶאֱמָן לְשַׁלֵּם שָׂכָר: **(ז) ערות אביך.** זוֹ אֵשֶׁת אָבִיךָ, אוֹ אֵינוֹ אֶלָּא כְמַשְׁמָעוֹ? נֶאֱמַר כָּאן עֶרְוַת אָבִיךָ וְנֶאֱמַר לְהַלָּן עֶרְוַת אָבִיו גִּלָּה, מַה לְּהַלָּן אֵשֶׁת אָבִיו אַף כָּאן אֵשֶׁת אָבִיו (סנה׳ נ״ד): **וערוה אמך.** לְהָבִיא אִמּוֹ שֶׁאֵינָהּ אֵשֶׁת אָבִיו (שם): **(ח) ערות אשת אביך.** לְרַבּוֹת אַחַר מִיתָה (שם): **(ט) בת אביך.** אַף בַּת אֲנוּסָה בְּמַשְׁמָע: **מולדת בית או מולדת חוץ.** בֵּין שֶׁאוֹמְרִים לוֹ לְאָבִיךָ קַיֵּם אֶת אִמָּהּ, וּבֵין שֶׁאוֹמְרִים לוֹ הוֹצֵא אֶת אִמָּהּ, כְּגוֹן

10 The nakedness of thy son's daughter, or of thy daughter's daughter,
even their nakedness thou shalt not uncover: for their's *is* thine own
nakedness. 11 The nakedness of thy father's wife's daughter, begotten of
thy father, she *is* thy sister, thou shalt not uncover her nakedness.
12 The nakedness of thy father's sister thou shalt not uncover: she *is*
near of kin to thy father. 13 The nakedness of thy mother's sister thou
shalt not uncover: for she *is* near of kin to thy mother. 14 The naked-
ness of thy father's brother, thou shalt not uncover, thou shalt not
approach to his wife: she *is* thine aunt. 15 The nakedness of thy daughter-
in-law thou shalt not uncover: she *is* thy son's wife; thou shalt not
uncover her nakedness. 16 The nakedness of thy brother's wife thou
shalt not uncover: it *is* thy brother's nakedness. 17 The nakedness of a
woman and her daughter thou shalt not uncover, neither shalt thou
take her son's daughter, or her daughter's daughter, to uncover
her nakedness; *for* they *are her* near kinswomen: it *is* wickedness.
18 Neither shalt thou take a wife to her sister, to vex *her*, to

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makes this repetition in order to attach *the commands of* "observing" (שמירה) and "performing" (עשיה) to the חוקים, and *the commands of* שמירה and עשיה to the משפטים, for *in v. 4* it uses the term עשיה only in connection with the משפטים, and that of שמירה only with reference to the חוקים (Siphra)[1]. וחי בהם *means*, THAT HE SHALL LIVE THROUGH THEM in the world to come (eternal life). For if you say *it means that he shall live* in this world, is it not *a fact* that in the end he must die! (Siphra; cf. also Targ. Onk.) אני ה׳ I AM THE LORD, Who am faithful to pay *you your* reward (Siphra). **(6)** לא תקרבו NONE OF YOU SHALL APPROACH [TO ANY THAT IS NEAR OF KIN TO HIM] — *The intention is* to admonish women as well as men *in respect to this general prohibition of unchastity;* on this account the plural is used[2]). אני ה׳ I AM THE LORD, who am faihful to pay *you your* reward. **(7)** ערות אביך THE NAKEDNESS OF THY FATHER, [AND THE NAKEDNESS OF THY

NOTES

1) עשיה implies the practical performance of the commandments, שמירה the avoidance of everything which may lead to their infringement.

2) In the following verses the masc. sing. is employed: thou shalt not uncover etc. There would therefore appear to be no law forbidding to a woman the specific acts of unchastity therein mentioned. Rashi states that these are forbidden to women by this general prohibition of unchastity.

עֶרְוָתָֽן׃ ס י עֶרְוַת בַּת־בִּנְךָ אוֹ בַת־בִּתְּךָ לֹא
תְגַלֶּה עֶרְוָתָן כִּי עֶרְוָתְךָ הֵנָּה׃ ס יא עֶרְוַת בַּת־
אֵשֶׁת אָבִיךָ מוֹלֶדֶת אָבִיךָ אֲחוֹתְךָ הִוא לֹא תְגַלֶּה
עֶרְוָתָהּ׃ ס יב עֶרְוַת אֲחוֹת־אָבִיךָ לֹא תְגַלֵּה שְׁאֵר
אָבִיךָ הִוא׃ ס יג עֶרְוַת אֲחוֹת־אִמְּךָ לֹא תְגַלֵּה כִּי־
שְׁאֵר אִמְּךָ הִוא׃ ס יד עֶרְוַת אֲחִי־אָבִיךָ לֹא תְגַלֵּה
אֶל־אִשְׁתּוֹ לֹא תִקְרָב דֹּדָתְךָ הִוא׃ ס טו עֶרְוַת
כַּלָּתְךָ לֹא תְגַלֵּה אֵשֶׁת בִּנְךָ הִוא לֹא תְגַלֶּה עֶרְוָתָהּ׃
ס טז עֶרְוַת אֵשֶׁת־אָחִיךָ לֹא תְגַלֵּה עֶרְוַת אָחִיךָ
הִוא׃ ס יז עֶרְוַת אִשָּׁה וּבִתָּהּ לֹא תְגַלֵּה אֶת־בַּת־
בְּנָהּ וְאֶת־בַּת־בִּתָּהּ לֹא תִקַּח לְגַלּוֹת עֶרְוָתָהּ שַׁאֲרָה
הֵנָּה זִמָּה הִוא׃ יח וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקָּח לִצְרֹר

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ט עֶרְיַת אֲחָתָךְ בַּת אֲבוּךְ אוֹ בַת אִמָּךְ דִּילִידָא מִן אֲבוּךְ מִן אִתְּתָא אָחֳרִי אוֹ מִן אִמָּךְ לִגְבַר אָחֳרָן לָא תְּגַלֵּי עֶרְיָתְהֵן: י עֶרְיַת בַּת בְּנָךְ אוֹ בַת בְּרַתָּךְ לָא תְגַלֵּי עֶרְיָתְהֵן אֲרֵי עֶרְיְתָךְ אִנִּין: יא עֶרְיַת בַּת אִתַּת אֲבוּךְ דִּילִידָא מִן אֲבוּךְ אֲחָתָךְ הִיא לָא תְגַלֵּי עֶרְיְתַהּ: יב עֶרְיַת אֲחַת אֲבוּךְ לָא תְגַלֵּי קָרִיבַת אֲבוּךְ הִיא: יג עֶרְיַת אֲחַת אִמָּךְ לָא תְגַלֵּי אֲרֵי קָרִיבַת אִמָּךְ הִיא: יד עֶרְיַת אַח אֲבוּךְ לָא תְגַלֵּי לְאִתְּתֵהּ לָא תִקְרַב אִתַּת אַח אֲבוּךְ הִיא: טו עֶרְיַת כַּלְּתָךְ לָא תְגַלֵּי אִתַּת בְּנָךְ הִיא לָא תְגַלֵּי עֶרְיְתַהּ: טז עֶרְיַת אִתַּת אֲחוּךְ לָא תְגַלֵּי עֶרְיַת אֲחוּךְ הִיא: יז עֶרְיַת אִתְּתָא וּבְרַתַּהּ לָא תְגַלֵּי יָת בַּת בְּרַהּ וְיָת בַּת בְּרַתַּהּ לָא תִסַּב לְגַלָּאָה עֶרְיְתַהּ קָרִיבָן אִנִּין עֵצַת חִטְאִין הִיא: יח וְאִתְּתָא עִם אֲחָתַהּ

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מְמְזֶרֶת אוֹ נְתִינָה (יב' כ"ג): (י) ערות בת בנך וגו'. בְּבִתּוֹ מֵאֲנוּסָתוֹ הַכָּתוּב מְדַבֵּר, וּבִתּוֹ וּבַת בִּתּוֹ מֵאִשְׁתּוֹ אָנוּ לְמֵדִין מֵעֶרְוַת אשה וּבִתָּהּ, שֶׁנֶּאֱמַר בָּהֶן לא תְגַלֵּה, בֵּין שֶׁהִיא מִמֶּנּוּ וּבֵין שֶׁהִיא מֵאִישׁ אַחֵר (שם כ"ב): ערות בת בנך. קַל וָחוֹמֶר לְבִתְּךָ, אֶלָּא לְפִי שֶׁאֵין מַזְהִירִין מִן הַדִּין, לְמָדוּהָ מִגְּזֵרָה שָׁוָה בְּמַסֶּכֶת יְבָמוֹת (דף ג'): (יא) ערות בת אשת אביך. לִמֵּד שֶׁאֵינוֹ חַיָּב עַל אֲחוֹתוֹ מִשִּׁפְחָה וְנָכְרִית, לְכָךְ נֶאֱמַר בַּת אֵשֶׁת אָבִיךָ – בָּרְאוּיָה לְקִדּוּשִׁין (שם כ"ג): (יד) ערות אחי אביך לא תגלה. וּמַה הִיא עֶרְוָתוֹ? אל אשתו לא תקרב: (טו) אשת בנך. לֹא אָמַרְתִּי אֶלָּא בְּשֶׁיֵּשׁ לְבִנְךָ אִישׁוּת בָּהּ, פְּרָט לַאֲנוּסָה וְשִׁפְחָה וְנָכְרִית (עי' ספרא): (יז) ערות אשה ובתה. לֹא אָסַר הַכָּתוּב אֶלָּא עַל יְדֵי נִשּׂוּאֵי הָרִאשׁוֹנָה, לְכָךְ נֶאֱמַר לא "תִקַּח" – לְשׁוֹן קִיחָה, וְכֵן לְעִנְיַן הָעֹנֶשׁ, אֲשֶׁר "יִקַּח" אֶת אִשָּׁה וְאֶת אִמָּהּ – לְשׁוֹן קִיחָה, אֲבָל אָנַס אִשָּׁה מֻתָּר לִשָּׂא בִתָּהּ (יב' צ"ז): שארה הנה. קְרוֹבוֹת זוֹ לָזוֹ: זמה. עֵצָה, כְּתַרְגּוּמוֹ עֵצַת חַטְאִין, שֶׁיִּצְרְךָ יוֹעַצְךָ לַחֲטוֹא: (יח) אל אחתה. שְׁתֵּיהֶן כְּאַחַת (קיד' נ'): לצרר. לְשׁוֹן צָרָה – לַעֲשׂוֹת אֶת זוֹ צָרָה לָזוֹ: בחייה. לִמֶּדְךָ שֶׁאִם גֵּרְשָׁהּ לֹא יִשָּׂא אֶת

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shalt thou take her son's daughter or her daughter's daughter) whether she be *begotten* by him or by another man (cf. Rashi von v. 17 and Jeb. 22b). ערות בת בנך THE NAKEDNESS OF THY SON'S DAUGHTER [... THOU SHALT NOT UNCOVER] — *Since even thy son's daughter (the former being born from an* אנוסה*) is forbidden, the prohibition concerning* thy own daughter *born of thy* אנוסה could be derived by a conclusion a minori ad majus (ק"ו). But because *there is a rule* אין מזהירין מן הדין "no prohibition can be derived by a logical conclusion" they (the Rabbis) derived it in Treatise Jebamoth (3a) by an analogy (ג"ש) *based on the similar expression* הנה — הנה *used here and in v. 17.* **(11)** ערות בת אשת אביך THE NAKEDNESS OF THY FATHER'S WIFE'S DAUGHTER ... [THOU SHALT NOT UNCOVER] — This teaches us that one is not liable *to excision* for *a union with* one's sister (on his father's side) who was born of a maid-servant or a non-Jewess. It is for this reason that Scripture *instead of simply saying "thy sister"* uses *the circumlocution* "the daughter of thy father's wife" *i. e. a woman* who is fitted for Kiddushin (one with whom a marriage may be legitmately entered into which is not the case with a שפחה נכרית) (Jeb. 22b)[1]). **(14)** ערות אחי אביך לא תגלה THE NAKEDNESS OF THY FATHER'S BROTHER THOU SHALT NOT UNCOVER — and what does this *"uncovering of* his nakedness" mean? אל אשתו לא תקרב THOU SHALT NOT APPROACH TO HIS WIFE. **(15)** אשת בנך [THE NAKEDNESS OF THY DAUGHTER-IN-LAW THOU SHALT NOT UNCOVER; SHE IS] THY SON'S WIFE — *By using the apparently redundant words: "she is thy son's wife" Scripture says, as it were:* I command *this about such a woman* only when thy son has a *legal* matrimonial relation (אישות) to her, thus excluding a woman who has been outraged by him (אנוסה) or a *Canaanitish* maid-servant, or a non-Jewess (cf. Siphra on Lev. XX. 12). **(17)** ערות אשה ובתה THE NAKEDNESS OF A WOMAN AND HER DAUGHTER [THOU SHALT NOT UNCOVER] — Scripture forbids *this* only *if the union with the first of these (whether it be the woman or her daughter) came about* through a *legal* marriage. That is why Scripture uses the term לא תקח, the expression employed for "taking *to wife in a legal way*". Similarly with reference to the punishment *for such a union it states,* (Lev. XX. 14) "And if a man take (יקח) a wife and her mother, [it is wickedness; they shall be burnt with fire]" — an expression for "taking" *to wife in a legal way.* But if one has outraged a woman he is permitted to marry her daughter (Jeb. 79a). שארה הנה *means,* they are closely related to one another. זמה *means, an evil* plan, as the Targum renders it עצת חטאין, "a sinful plan"; *the term is used* because it is your evil inclination which counsels you to sin. **(18)** אל אחתה [NEITHER SHALT THOU TAKE A WIFE] TO HER SISTER — both at the same time[2]). לצרר is connected with the word צרה, a rival (cf. 1 Sam. I. 6). *Thus the verse signifies "thou shalt not take a wife to her sister"*, to make (i. e. making) the one the rival of the other. בחייה DURING HER LIFE-TIME — This teaches you that if he divorced her

NOTES

[1]) This verse appears to be redundant, since "the father's daughter" is already forbidden in v. 9. It is therefore taken by R. José b. Judah (Jeb. 23a) to exclude from the penalty of excision the union with one's father's daughter who was not born of his wife, i. e. of his legitimate wife (who may rightly bear the name אֵשֶׁת אביך) but of a שפחה or a נכרית.

[2]) See Appendix.

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MOTHER SHALT THOU NOT UNCOVER] — This refers to *intercourse with* thy father's wife (no matter whether she is thy own mother or thy stepmother). Or *perhaps this is* not so, but ערות אביך has to be taken literally (as sodomy)?! Scripture, however, uses the expression ערות אביך here, and it is said later on (XX. 11) "And the man that lieth with his father's wife hath uncovered his father's nakedness (ערות אביו גלה)". *Now* what *is the meaning of* ערות אביו there? *It refers to* one's father's wife! so *does* ערות אביך here also *refer to* one's father's wife (Sanh. 54a). וערות אמך AND THE NAKEDNESS OF THY MOTHER [SHALT THOU NOT UNCOVER] — *This is intended* to include *in the prohibition the marriage of* one's own mother although she be not the wife of one's father (ib.). **(8)** ערות אשת אביך THE NAKEDNESS OF THY FATHER'S WIFE [SHALT THOU NOT UNCOVER] — *This is intended* to include *in the prohibition of union with one's father's wife already mentioned v. 7. even the doing of this* after his death (ib.). **(9)** בת אביך [THE NAKEDNESS OF THY SISTER] THE DAUGHTER OF THY FATHER [OR THE DAUGHTER OF THY MOTHER . . . THOU SHALT NOT UNCOVER] — Also the daughter of a woman outraged *by one's father* is implied *by the term* בת. מולדת בית או מולדת חוץ WHETHER SHE BE BORN IN THE HOUSE[1]) OR WHETHER SHE BE BORN OUTSIDE THE HOUSE — *This means, thy sister, thy father's daughter* whether *according to the law* we can say to thy father, "Keep her mother as your wife" or whether we *have to* say to him, "Divorce her mother", as, for instance, when she[2]) is a ממזרת (the issue of a union forbidden in the Torah under the penalty of כרת or a נתינה (the daughter of a Gibeonite woman, cf. Josh. IX. 27, forbidden under the penalty of מלקות) (Jeb. 23a). **(10)** ערות בת בנך THE NAKEDNESS OF THE DAUGHTER OF THY SON [OR THE DAUGHTER OF THY DAUGHTER THOU SHALT NOT UNCOVER] — *When it states "thy daughter"* Scripture is speaking of his daughter *born* of a woman whom he had outraged (similarly "the daughter of thy son" means, the son born of such a woman). *This must be so, for that one is forbidden to marry* one's daughter[3]) or the daughter of one's daughter *who was* born of one's wife we may learn from *the prohibition* (v. 17) *in the verse beginning* ערות אשה ובתה "the nakedness of a woman and her daughter" of whom it is stated "thou shalt not uncover" *and which thus implies the prohibition to marry one's daughter (and forbids one's marriage with one's daughter's daughter; for Scripture continues there: "neither*

NOTES

1) The words מולדת בית are taken to mean "the offspring of a woman in the house", i. e. who may be retained as one's wife. For מולדת in the sense of offspring cf. Gen. XLVIII. 6.

2) See Appendix.

3) The prohibition of a union with one's own daughter is not expressly mentioned in Scripture, but is self-evident, since it forbids one to marry "a woman and her daughter" (אשה ובתה; cf. v. 17), and her daughter begotten by him is, of course, no less her daughter than one born of her by another man. — There appears no reason why Rashi should at all mention the fact that a marriage is prohibited with one's legitimate daughter (ובתו . . . מאשתו), since we are only concerned with the contrast between a legitimate grand-daughter (בת בתו מאשתו) and an illegitimate grand-daughter (בת בתו מאנוסתו). But he mentions this to anticipate his comment on the next words of our text, where he points out that from them it logically follows that a marriage with one's illegitimate daughter is forbidden. Here, therefore, he states that as regards a marriage with a legitimate daughter, that is expressly forbidden by the first words of v. 17.

uncover her nakedness, beside the other, in her life-*time*.
19 And unto a woman during her separation for her uncleanliness, thou shalt not approach to uncover her nakedness.
20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the Eternal.
22 Thou shalt not lie with a male, as with a woman: it *is* abomination.
23 Neither shalt thou lie with any beast, to defile thyself therewith; neither shall any woman stand before a beast to gender with it: it *is* confusion.
24 Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land *itself* vomiteth out her inhabitants.
26 Ye shall therefore keep my ordinances and my judgments, and shall not commit *any* of these abominations; *neither* any native, nor any stranger that sojourneth among you;
27 For all these abominations have the men of the land done, who *were* before you, and the land is defiled;
28 That the land vomit not you out also,

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(his wife) he is not allowed to marry her sister so long as she (the former) is still living (Jeb. 8b). **(21)** למלך [AND THOU SHALT NOT LET ANY OF THY SEED PASS THROUGH THE FIRE] TO MOLECH — This was an idol the name of which was "Molech", and this was the manner in which it was worshipped: that he (the father) handed his child (lit., his son, but it applies to his daughter also; cf. Deut. XVIII. 10) over to the priests *of the idol*. These lit two large pyres *one opposite the other* and made the child to pass on foot between the two pyres (Sanh. 64a). לא תתן refers to "the handing over of the child" to the priests. להעביר למלך — this refers to the "passing through the fire[1]). **(23)** תבל הוא THIS IS CONFUSION — תבל is an expression *used* for unchastity, incest and adultery. Similar is (Jer. X. 25) "Mine anger because of their depravity (תבליתם)". Another explanation of תבל הוא: it is an expression denoting the mingling (root בלל) and fusion of the human semen and the animal semen. **(28)** ולא תקיא הארץ אתכם THAT THE LAND VOMIT NOT YOU OUT — A

NOTES

1) According to Mishna Sanh. VII. 7 two conditions are necessary to make the father liable to punishment: (1) that he hands the child over to the priests of the Molech; (2) that the child actually passes between the pyres. Thus the verse is not to be translated, "Thou shalt not permit thy son to pass etc.", a sense which the verb נתן followed by an infinitive often has (cf. Rashi on Gen. XX. 6: לא נתתיך) but it means actual "handing over" to the priests: "Thou shalt not give over thy son to the priests to pass him (i. e. that thy should make him pass) etc.".

לְגַלּ֥וֹת עֶרְוָתָ֛הּ עָלֶ֖יהָ בְּחַיֶּֽיהָ׃ יט וְאֶל־אִשָּׁ֖ה בְּנִדַּ֣ת
טֻמְאָתָ֑הּ לֹ֣א תִקְרַ֔ב לְגַלּ֖וֹת עֶרְוָתָֽהּ׃ כ וְאֶל־אֵ֙שֶׁת֙
עֲמִֽיתְךָ֔ לֹא־תִתֵּ֥ן שְׁכָבְתְּךָ֖ לְזָ֑רַע לְטָמְאָה־בָֽהּ׃
כא וּמִֽזַּרְעֲךָ֥ לֹא־תִתֵּ֖ן לְהַעֲבִ֣יר לַמֹּ֑לֶךְ וְלֹ֧א תְחַלֵּ֛ל
אֶת־שֵׁ֥ם אֱלֹהֶ֖יךָ אֲנִ֥י יְהוָֽה׃ שביעי (רביעי כשהן מחוברין)
כב וְאֶ֨ת־זָכָ֔ר לֹ֥א תִשְׁכַּ֖ב מִשְׁכְּבֵ֣י אִשָּׁ֑ה תּוֹעֵבָ֖ה הִֽוא׃
כג וּבְכָל־בְּהֵמָ֛ה לֹא־תִתֵּ֥ן שְׁכָבְתְּךָ֖ לְטָמְאָה־בָ֑הּ וְאִשָּׁ֗ה
לֹא־תַעֲמֹ֞ד לִפְנֵ֧י בְהֵמָ֛ה לְרִבְעָ֖הּ תֶּ֥בֶל הֽוּא׃ כד אַל־
תִּֽטַּמְּא֖וּ בְּכָל־אֵ֑לֶּה כִּ֤י בְכָל־אֵ֙לֶּה֙ נִטְמְא֣וּ הַגּוֹיִ֔ם
אֲשֶׁר־אֲנִ֥י מְשַׁלֵּ֖חַ מִפְּנֵיכֶֽם׃ כה וַתִּטְמָ֣א הָאָ֔רֶץ וָאֶפְקֹ֥ד
עֲוֺנָ֖הּ עָלֶ֑יהָ וַתָּקִ֥א הָאָ֖רֶץ אֶת־יֹשְׁבֶֽיהָ׃ כו וּשְׁמַרְתֶּ֣ם
אַתֶּ֗ם אֶת־חֻקֹּתַי֙ וְאֶת־מִשְׁפָּטַ֔י וְלֹ֣א תַעֲשׂ֔וּ מִכֹּ֖ל
הַתּוֹעֵבֹ֣ת הָאֵ֑לֶּה הָֽאֶזְרָ֔ח וְהַגֵּ֖ר הַגָּ֥ר בְּתוֹכְכֶֽם׃ מפטיר
כז כִּ֚י אֶת־כָּל־הַתּוֹעֵבֹ֣ת הָאֵ֔ל עָשׂ֥וּ אַנְשֵֽׁי־הָאָ֖רֶץ אֲשֶׁ֣ר
לִפְנֵיכֶ֑ם וַתִּטְמָ֖א הָאָֽרֶץ׃ כח וְלֹֽא־תָקִ֤יא הָאָ֙רֶץ֙ אֶתְכֶ֔ם

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לָא תִסַּב לְאַעָקָא לְגַלָּאָה עֶרְיְתַהּ עֲלַהּ בְּחַיָּהָא: יט וּלְאִתְּתָא בְּרִחוּק סוֹבְתַהּ לָא תִקְרַב
לְגַלָּאָה עֶרְיְתַהּ: כ וּלְאִתַּת חַבְרָךְ לָא תִתֵּן שְׁכָבְתָּךְ לְזַרְעָא לְאִסְתָּאָבָא בַהּ: כא וּמִבְּנָיךְ
לָא תִתֵּן לְאַעְבָּרָא לְמֹלֶךְ וְלָא תְחַלֵּל יָת שְׁמָא דֶאֱלָהָךְ אֲנָא יְיָ: כב וְיָת דְּכוּרָא לָא
תִשְׁכּוּב מִשְׁכְּבֵי אִתְּתָא תּוֹעֵבְתָּא הִיא: כג וּבְכָל בְּעִירָא לָא תִתֵּן שְׁכָבְתָּךְ לְאִסְתָּאָבָא
בַהּ וְאִתְּתָא לָא תְקוּם קֳדָם בְּעִירָא לְמִשְׁלַט בַּהּ תִּבְלָא הוּא: כד לָא תִסְתַּאֲבוּן בְּכָל
אִלֵּין אֲרֵי בְּכָל אִלֵּין אִסְתָּאָבוּ עַמְמַיָּא דִּי אֲנָא מַגְלֵי מִן קֳדָמֵיכוֹן: כה וְאִסְתָּאָבַת אַרְעָא
וְאַסְעָרִית חוֹבַהּ עֲלַהּ וְרוֹקִינַת אַרְעָא יָת יָתְבָהָא: כו וְתִטְּרוּן אַתּוּן יָת קְיָמַי וְיָת דִּינַי
וְלָא תַעְבְּדוּן מִכֹּל תּוֹעֵבָתָא הָאִלֵּין יַצִּיבָא וְגִיּוֹרָא דְּיִתְגַּיַּר בֵּינֵיכוֹן: כז אֲרֵי יָת כָּל
תּוֹעֵבָתָא הָאִלֵּין עֲבָדוּ אֱנָשֵׁי אַרְעָא דִּי קֳדָמֵיכוֹן וְאִסְתָּאָבַת אַרְעָא: כח וְלָא תְרוֹקֵן

רש״י

אֲחוֹתָהּ כָּל זְמַן שֶׁהִיא בַחַיִּים (יב׳ ח׳): (כא) למלך. עֲ"זָ הִיא שֶׁשְּׁמָהּ מוֹלֶךְ, וְזוֹ הִיא עֲבוֹדָתָהּ,
שֶׁמּוֹסֵר בְּנוֹ לַכּוֹמְרִים וְעוֹשִׂין שְׁתֵּי מְדוּרוֹת גְּדוֹלוֹת וּמַעֲבִירִין אֶת הַבֵּן בְּרַגְלָיו בֵּין שְׁתֵּי
מְדוּרוֹת הָאֵשׁ (סנה׳ ס״ד): לא תתן. זוֹ הִיא מְסִירָתוֹ לַכּוֹמְרִים: להעביר למלך. זוֹ הַעֲבָרַת
הָאֵשׁ: (כג) תבל הוא. לְשׁוֹן קֹדֶשׁ וְעֶרְוָה וְנִאוּף, וְכֵן וְאַפִּי עַל תַּבְלִיתָם (יש׳ י׳); דָּבָר אַחֵר
תֶּבֶל הוּא לְשׁוֹן בְּלִילָה וְעִרְבּוּב זֶרַע אָדָם וְזֶרַע בְּהֵמָה: (כח) ולא תקיא הארץ אתכם.

when ye defile it, as it spued out the nations that *were* before you.
29 For whosoever shall do any of these abominations, even the souls that
do *them* shall be cut off from among their people. 30 Therefore shall
ye keep my charges, that *ye* do not *any one* of these abominable customs,
which were done before you, and that ye defile not yourselves therein:
I *am* the Eternal your God.

19. 1 And the Eternal spake unto Moses, saying, 2 Speak unto all the
congregation of the children of Israel, and say unto them, Ye shall
be holy: for I the Eternal your God *am* holy. 3 Ye shall fear *every* man
his mother, and his father, and keep my sabbaths; I *am* the Eternal

רש"י

parable! *This may be compared* to the case of a prince (i. e. a sensitive, refined person) to whom one gives a disgusting thing to eat which he cannot retain on his stomach but vomits it out; thus Erez-Jisrael is unable to retain sinners *on its soil.* The Targum renders it by: ולא תרוקן, a term for "emptying out" — it (the earth) empties itself of them. **(29)** הנפשות העשת EVEN THE SOULS THAT SHALL DO THEM [SHALL BE CUT OFF] — Both men and women are implied *by the plural* הנפשות *(in contrast to the sing.* יעשה *in the beginning of the verse)* (Siphra). **(30)** ושמרתם את משמרתי THEREFORE SHALL YE KEEP (OR, WATCH OVER) MY CHARGE — *This is intended* to caution the court regarding this (ib)[1]. ולא תטמאו בהם אני ה׳ אלהיכם AND IF YE DEFILE NOT YOURSELVES THEREIN, I AM THE LORD YOUR GOD — If, however, you do defile yourselves I shall no longer be your God (אלהיכם) since you have cut yourselves off from *following* after Me. What use *then* can I have of you? Consequently you deserve annihilation! That is why Scripture states: I am the Lord your God (Siphra).

קדשים

19. (2) דבר אל כל עדת בני ישראל SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL — This (the addition of the words כל עדת) teaches *us* that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it) (Siphra; Lev. R. 24)[2]). קדשים תהיו YE SHALL BE HOLY — *This means,* keep aloof from the forbidden sexual relations *just mentioned* and from sinful thoughts. *It is evident that this is the meaning of* קדשים תהיו because wherever you find *in the Torah* a command to fence yourself in against such relations you also find mention of "holiness". *Examples are:* (Lev. XXI. 7) "[They shall not take] a wife that is a harlot, or a profane etc.", *and in the next verse* "for I, the Lord, who sanctifieth you, [am holy]"; (ib. v. 15) "Neither shall he profane his seed (by the forbidden unions mentioned in the preceding verses) for I the Lord do sanctify him"; (ib. v. 6) "They shall be holy ... *followed by (v. 7)* "[they shall not take] a wife that is a harlot or a profane" (cf. Lev. R. 24)[3]). **(3)** איש אמו ואביו תראו *means,* EVERYONE OF YOU SHALL FEAR HIS MOTHER AND HIS FATHER; this is the literal sense. The Halachic explanation of the verse, however, *is as follows: Since Scripture says* איש[4]) I have *here* only *the law that* a man *must fear his father and his mother,* whence *do I know that this applies also to* a woman? Because Scripture states תיראו (in the plural), it is evident therefore *that it speaks* here *of* two (man and woman). But if *this be* so (that Scripture means to include a woman also) why does it use *the term* איש, a man? Because it is the man who has the means to do *it*, whilst the woman is under the control of others (what she does is dependent upon her husband's consent). אמו ואביו תיראו EVERYBODY OF YOU SHALL FEAR HIS MOTHER AND HIS FATHER — Here Scripture mentions the mother before the father because it is manifest to

NOTES

For Notes 1—4 see Appendix.

בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם׃
כט כִּי כָּל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ
הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם׃ ל וּשְׁמַרְתֶּם אֶת־
מִשְׁמַרְתִּי לְבִלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר
נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

פ פ פ

פ. כ״י כ״ל סימן. עד״ו סימן: ומפטירין ויהי דבר וגו׳ התשפט ביחזקאל בסימן כ״ב:

יט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ ב דַּבֵּר אֶל־
כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם׃ ג אִישׁ
אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי יְהוָה

אונקלוס

אַרְעָא יָתְכוֹן בְּסָאָבֵיכוֹן יָתַהּ כְּמָא דְרוֹקִינַת יָת עַמְמַיָּא דִי קֳדָמֵיכוֹן׃ כט אֲרֵי כָּל דִּי
יַעֲבֵד מִכֹּל תּוֹעֲבָתָא הָאִלֵּין וְיִשְׁתֵּיצוּן נַפְשָׁתָא דְיַעְבְּדוּן מִגּוֹ עַמְּהוֹן׃ ל וְתִטְּרוּן יָת
מַטְּרַת מֵימְרִי בְּדִיל דְּלָא לְמֶעְבַּד מִנִּימוֹסֵי תּוֹעֲבָתָא דְּאִתְעֲבִידוּ קֳדָמֵיכוֹן וְלָא
תִסְתַּאֲבוּן בְּהוֹן אֲנָא יְיָ אֱלָהֲכוֹן׃ פ פ פ
א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב מַלֵּל עִם כָּל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן קַדִּישִׁין
תְּהוֹן אֲרֵי קַדִּישׁ אֲנָא יְיָ אֱלָהֲכוֹן׃ ג גְּבַר מִן אִמֵּהּ וּמִן אֲבוּהִי תְּהוֹן דָּחֲלִין וְיָת יוֹמֵי

רש״י

מָשָׁל לְבֶן מֶלֶךְ שֶׁהֶאֱכִילוּהוּ דָּבָר מָאוּס, שֶׁאֵין עוֹמֵד בְּמֵעָיו אֶלָּא מְקִיאוֹ, כָּךְ אֶרֶץ יִשְׂרָאֵל אֵינָהּ מְקַיֶּמֶת עוֹבְרֵי עֲבֵירָה (ספרא סוף קדושים), וְתַרְגּוּמוֹ וְלָא תְרוֹקִן, לְשׁוֹן רֵיקוּן – מְרִיקָה עַצְמָהּ מֵהֶם: (כט) הנפשות העשת. הַזָּכָר וְהַנְּקֵבָה בְּמַשְׁמָע (ספרא): (ל) ושמרתם את משמרתי. לְהַזְהִיר בֵּין דִּין עַל כָּךְ (שם): ולא תטמאו בהם אני ה׳ אלהיכם. הָא אִם תִּטַּמְּאוּ אֵינִי אֱלֹהֵיכֶם, וְאַתֶּם נִפְסָלִים מֵאַחֲרַי, וּמַה הֲנָאָה יֵשׁ לִי בָּכֶם וְאַתֶּם מִתְחַיְּבִים כְּלָיָה?! לְכָךְ נֶאֱמַר אֲנִי ה׳ אֱלֹהֵיכֶם (שם):

יט (ב) דבר אל כל עדת בני ישראל. מְלַמֵּד שֶׁנֶּאֶמְרָה פָּרָשָׁה זוּ בְּהַקְהֵל מִפְּנֵי שֶׁרוֹב גּוּפֵי תוֹרָה תְּלוּיִין בָּהּ (ספרא): קדשים תהיו. הֱווּ פְרוּשִׁים מִן הָעֲרָיוֹת וּמִן הָעֲבֵירָה, שֶׁכָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גֶּדֶר עֶרְוָה אַתָּה מוֹצֵא קְדֻשָּׁה, אִשָּׁה זֹנָה וַחֲלָלָה וְגוֹ׳ אֲנִי ה׳ מְקַדִּשְׁכֶם (ויק׳ כ״א), וְלֹא יְחַלֵּל זַרְעוֹ, אֲנִי ה׳ מְקַדְּשׁוֹ (שם), קְדֹשִׁים יִהְיוּ, אִשָּׁה זֹנָה וַחֲלָלָה (שם): (ג) איש אמו ואביו תיראו. כָּל אֶחָד מִכֶּם תִּירְאוּ אָבִיו וְאִמּוֹ, זֶהוּ פְּשׁוּטוֹ; וּמִדְרָשׁוֹ: אֵין לִי אֶלָּא אִישׁ, אִשָּׁה מִנַּיִן? כְּשֶׁהוּא אוֹמֵר תִּירָאוּ הֲרֵי כָּאן שְׁנַיִם, אִם כֵּן לָמָּה נֶאֱמַר אִישׁ? שֶׁהָאִישׁ סִפֵּק בְּיָדוֹ לַעֲשׂוֹת אֲבָל אִשָּׁה רְשׁוּת אֲחֵרִים עָלֶיהָ (ספרא; קיד׳ ל׳): אמו ואביו תיראו. כָּאן הִקְדִּים אֵם לָאָב, לְפִי שֶׁגָּלוּי לְפָנָיו שֶׁהַבֵּן יָרֵא אֶת אָבִיו יוֹתֵר מֵאִמּוֹ, וּבְכִבּוּד הִקְדִּים אָב לָאֵם, לְפִי שֶׁגָּלוּי לְפָנָיו שֶׁהַבֵּן מְכַבֵּד אֶת אִמּוֹ יוֹתֵר מֵאָבִיו, מִפְּנֵי שֶׁמְּשַׁדַּלְתּוֹ בִדְבָרִים (שם): ואת שבתתי תשמרו. סָמַךְ שַׁבָּת לְמוֹרָא אָב, לוֹמַר אַף עַל פִּי שֶׁהִזְהַרְתִּיךָ עַל מוֹרָא אָב, אִם יֹאמַר לְךָ חַלֵּל אֶת הַשַּׁבָּת, אַל תִּשְׁמַע לוֹ. וְכֵן בִּשְׁאָר כָּל הַמִּצְוֹת (ב״מ ל״ב): אני ה׳ אלהיכם. אַתָּה וְאָבִיךָ חַיָּבִים בִּכְבוֹדִי, לְפִיכָךְ לֹא תִשְׁמַע לוֹ לְבַטֵּל אֶת דְּבָרַי. אֵיזֶהוּ

your God. 4Turn ye not unto idols, nor make to yourselves molten
Gods; I *am* the Eternal your God. 5And if ye sacrifice a sacrifice of
feast offerings unto the Eternal, ye shall sacrifice it to be acceptable
for you. 6On the day ye sacrifice it, and on the morrow it shall be
eaten: and if ought be left until the third day, it shall be burnt in the
fire. 7And if it should be eaten at all on the third day, it *is* abominable
it shall not be favourably accepted. 8Therefore *every one* that eateth
it shall bear his iniquity, because he hath profaned the holiness of
the Eternal; and that soul shall be cut off from among his peoples.
9And when ye reap the harvest of your land, thou shalt not wholly
reap the corner of thy field, neither shalt thou collect the gleanings
of thy harvest. 10And thou shalt not glean thy vineyard, neither
shalt thou collect the fallen grapes of thy vineyard; thou shalt

רש״י

Him that the child f e a r s the father more than the mother *and therefore by mentioning the mother f i r s t Scripture stresses the duty of fearing h e r.* In the case of honouring *one's parents, however,* Scripture mentions the father before the mother because it is manifest to Him that the child h o n o u r s the mother more than the father because she endeavours to win him over by *kindly* words. *Therefore by mentioning the f a t h e r first Scripture emphasizes the duty of honouring h i m* (Kidd. 30b). ואת שבתתי תשמרו AND MY SABBATHS SHALL YE KEEP — Scripture places *the commandment of observing* the Sabbath immediately after *that of* fearing one's father in order to suggest *the following:* "Although I admonish you regarding the fear due to your father, *yet* if he bids you: 'Desecrate the Sabbath', do not listen to him" — and the same is the case with any of the other commandments. *This, it is evident, is the meaning since Scripture adds* אני ה' אלהיכם "I am the Lord y o u r God" (the plural) — both you and your father are equally bound to honour M e! Do not therefore obey him if it results in making My words of no effect (Siphra; B. Mets. 32a). — What is *implied in the term* מורא? That one should not sit in his (the father's) seat, nor speak in his stead (i. e. when h e is expected to speak), nor contradict his words. And what is *implied in the term* כבוד? *That the child* gives *the parents* to eat and to drink, provides them with clothes and shoes, leads them into *the room* and out *if they are infirm* (cf. Siphra; Kidd. 31b). **(4) אל תפנו אל האלילים** TURN YE NOT UNTO THE IDOLS — to worship them (Siphra)[1]. *The word* אלילים, idols, is connected with "not" (אל) — it is regarded of "none" *import.* ואלהי מסכה [NOR MAKE TO YOURSELVES] MOLTEN GODS — In the beginning *they may appear as* "nought" (אלילים) but if you turn unto them you

NOTES

[1]) Rashi states this because there is also another opinion in the Siphra (that of R. Judah) who holds that even turning the face towards idols — the mere looking at them — is forbidden.

אֱלֹהֵיכֶם: ד אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה
לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וְכִי תִזְבְּחוּ
זֶבַח שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ: ו בְּיוֹם זִבְחֲכֶם
יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף:
ז וְאִם הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פִּגּוּל הוּא לֹא
יֵרָצֶה: ח וְאֹכְלָיו עֲוֺנוֹ יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חִלֵּל
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ: ט וּבְקֻצְרְכֶם אֶת־
קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ לִקְצֹר וְלֶקֶט
קְצִירְךָ לֹא תְלַקֵּט: י וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ

אונקלוס

שַׁבְיָא דִילִי תִּטְּרוּן אֲנָא יְיָ אֱלָהֲכוֹן: ד לָא תִתְפְּנוּן בָּתַר טַעֲוָן וְדַחֲלָן דְּמַתְּכָא לָא תַעְבְּדוּן
לְכוֹן אֲנָא יְיָ אֱלָהֲכוֹן: ה וַאֲרֵי תִכְּסוּן נִכְסַת קוּדְשַׁיָּא קֳדָם יְיָ לְרַעֲוָא לְכוֹן תִּכְּסֻנֵּהּ:
ו בְּיוֹמָא דְּיִתְנְכֵס יִתְאֲכֵל וּמִיוֹמָא דְּבָתְרוֹהִי וּדְאִשְׁתְּאַר עַד יוֹמָא תְּלִיתָאָה בְּנוּרָא
יִתּוֹקַד: ז וְאִם אִתְאֲכָלָא יִתְאֲכֵל בְּיוֹמָא תְלִיתָאָה מְרַחַק הוּא לָא יְהֵי לְרַעֲוָא:
ח וּדְיֵיכְלִנֵּהּ חוֹבֵהּ יְקַבֵּל אֲרֵי יָת קוּדְשָׁא דַּייָ אַחֵל וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהִיא מֵעַמַּהּ:
ט וּבְמֶחְצַדְכוֹן יָת חֲצָדָא דְּאַרְעֲכוֹן לָא תְשֵׁיצֵי פָּאתָא דְּחַקְלָךְ לְמֶחְצַד וּלְקָטָא דַּחֲצָדָךְ

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מוֹרָא? לֹא יֵשֵׁב בִּמְקוֹמוֹ וְלֹא יְדַבֵּר בִּמְקוֹמוֹ וְלֹא יִסְתּוֹר אֶת דְּבָרָיו, וְאֵיזֶהוּ כָּבוֹד? מַאֲכִיל וּמַשְׁקֶה, מַלְבִּישׁ וּמַנְעִיל, מַכְנִיס וּמוֹצִיא: (קידי ל"א): (ד) אל תפנו אל האלילם. לְעָבְדָם; אֱלִילִים לְשׁוֹן אַל — כְּלֹא הוּא חָשׁוּב: ואלהי מסכה. תְּחִלָּתָן אֱלִילִים הֵם, וְאִם אַתָּה פּוֹנֶה אַחֲרֵיהֶם כּוֹפְךָ עוֹשֶׂה אוֹתָם אֱלוֹהוּת (ספ"א): לא תעשו לכם. לֹא תַעֲשׂוּ לַאֲחֵרִים וְלֹא אֲחֵרִים לָכֶם; וְאִם תֹּאמַר לֹא תַעֲשׂוּ לְעַצְמְכֶם אֲבָל אֲחֵרִים עוֹשִׂין לָכֶם, הֲרֵי כְּבָר נֶאֱמַר לֹא יִהְיֶה לְךָ (שמ' כ') — לֹא שֶׁלְּךָ וְלֹא שֶׁל אֲחֵרִים: (ה) וכי תזבחו וגו'. לֹא נֶאֶמְרָה פָּרָשָׁה זוֹ אֶלָּא לְלַמֵּד, שֶׁלֹּא תְהֵא זְבִיחָתָן אֶלָּא עַל מְנָת לֶאֱכֹל בְּתוֹךְ הַזְּמַן הַזֶּה, שֶׁאִם לִקְבּוֹעַ לָהֶם זְמַן אֲכִילָה, הֲרֵי כְּבָר נֶאֱמַר (ויק' ז') וְאִם נֶדֶר אוֹ נְדָבָה זֶבַח קָרְבָּנוֹ וְגוֹמֵר (ספ"א): לרצנכם תזבחהו. תְּחִלַּת זְבִיחָתוֹ תְּהֵא עַל מְנָת נַחַת רוּחַ — שֶׁיְּהֵא לָכֶם לְרָצוֹן, שֶׁאִם תַּחְשְׁבוּ עָלָיו מַחֲשֶׁבֶת פְּסוּל לֹא יֵרָצֶה עֲלֵיכֶם לְפָנָי: לרצנכם. אפיי"צימנטו, זֶהוּ לְפִי פְּשׁוּטוֹ; וְרַבּוֹתֵינוּ לָמְדוּ מִכָּאן לְמִתְעַסֵּק בְּקָדָשִׁים שֶׁפָּסוּל, שֶׁצָּרִיךְ שֶׁיִּתְכַּוֵּן לִשְׁחוֹט (זבחי מ"ז; חולי י"ג): (ו) ביום זבחכם יאכל. כְּשֶׁתִּזְבְּחוּהוּ תִּשְׁחָטוּהוּ עַל מְנָת זְמַן זֶה שֶׁקָּבַעְתִּי לָכֶם כְּבָר: (ז) ואם האכל יאכל וגו'. אִם אֵינוֹ עִנְיָן לְחוּץ לִזְמַנּוֹ, שֶׁהֲרֵי כְּבָר נֶאֱמַר וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר זֶבַח שְׁלָמָיו וְגוֹ' (ויק' ז'), תְּנֵהוּ עִנְיָן לְחוּץ לִמְקוֹמוֹ; יָכוֹל יִהְיוּ חַיָּבִין כָּרֵת עַל אֲכִילָתוֹ, תַּ"ל וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא, "מִמֶּנּוּ" וְלֹא מֵחֲבֵרוֹ, יָצָא הַנִּשְׁחָט בְּמַחֲשֶׁבֶת חוּץ לִמְקוֹמוֹ (זבחי כ"ח): פגול. מְתֹעָב, כְּמוֹ וּמְרַק פִּגּוּלִים כְּלֵיהֶם (יש' ס"ה): (ח) ואכליו עונו ישא. בְּנוֹתָר גְּמוּר הַכָּתוּב מְדַבֵּר, וְאֵינוֹ עָנוּשׁ כָּרֵת עַל הַנִּשְׁחָט חוּץ לִמְקוֹמוֹ, שֶׁכְּבָר מִעֲטוֹ הַכָּתוּב, וְזֶה בְּנוֹתָר גָּמוּר מְדַבֵּר, וּבְמַסֶּכֶת כְּרִיתוּת (דף ה'), לְמָדוּהוּ מִגְּזֵרָה שָׁוָה: (ט) לא תכלה פאת שדך. שֶׁיַּנִּיחַ פֵּאָה בְּסוֹף שָׂדֵהוּ (עי' ספ"א): ולקט קצירך. שִׁבֳּלִים הַנּוֹשְׁרִים בִּשְׁעַת קְצִירָה, אַחַת אוֹ שְׁתַּיִם, אֲבָל שָׁלֹשׁ אֵינָן לֶקֶט (פאה פ"ו): (י) לא תעולל. לֹא תִטּוֹל עוֹלְלוֹת שֶׁבָּהּ, וְהֵן נִכָּרוֹת. אֵיזֶהוּ עוֹלְלוֹת? כֹּל שֶׁאֵין לוֹ לֹא כָתֵף וְלֹא נָטֵף (ספרא):

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already been stated, (VII. 18) "And if any of the flesh of the sacrifice is to be eaten (i. e. is intended to be eaten) at all [on the third day, it shall not be accepted]" — then give it an application to *a sacrifice at the slaughtering of which there was the intention of eating its flesh* outside the *prescribed* place (e. g. in the case of a festival offering — outside the walls of Jerusalem). One might *think* that people are liable to excision for the eating of it (of such a sacrifice), Scripture therefore states *in the case of the former* (the חוץ לזמנו sacrifice) (Lev. VII. 18) "And the soul that eateth of it (ממנו) shall bear its iniquity"; *i. e. the soul that eateth* of it, but not of the one similar to it (the חוץ למקומו sacrifice) *shall bear its iniquity.* This excludes therefore *from the penalty of excision* the case of a sacrifice which has been slaughtered with the intention that it should be eaten outside the prescribed place (Zeb. 28a; Siphra). פגול *means* abominable; similar is (Is. LXV. 4) "and broth of abominable things (פגולים) is in their vessels". **(8)** ואכליו עונו ישא THEREFORE EVERYONE THAT EATETH IT SHALL BEAR HIS INIQUITY — Scripture is speaking here of flesh actually left *unburnt on the third day* (so that this verse must be connected with v. 6, and not with v. 7) since one is not liable to excision for *eating* that which was slaughtered *with the intention to eat its flesh* outside the *prescribed* place (of which v. 7 is speaking), because Scripture has already excluded such a case *from the penalty of excision* (cf. Rashi v. 7). This verse must therefore be speaking of actual נותר. In Treatise Kerithot (5a) they (our Rabbis) derived it (the fact that v. 8 refers back to נותר in v. 6) from a verbal analogy (Siphra; Zeb. 28b)[1]). **(9)** לא תכלה פאת שדך THOU SHALT NOT WHOLLY REAP THE CORNER OF THY FIELD — *This means* that one must leave פאה (an uncut portion) at the extremity of one's field (cf. Siphra; Mishna Peah I. 2; Sabb. 23a)[2]). ולקט קצירך [NEITHER SHALT THOU COLLECT] THE GLEANINGS OF THY HARVEST — *Gleanings are* ears that drop *from the hand of the harvester* during the reaping — one or two *at a time*, but three do not come under the category of לקט (Mishna Peah VI. 5; Sanh. 99a). **(10)** לא תעולל AND THOU SHALT NOT GLEAN [THY VINE YARD] — *(עלל is a verb connected with the noun עולל "young, tender, not developed"; cf. Sam. XV. 3: עולל ויונק) thus לא תעולל means,* thou shalt not take the tender grapes of it. They can be recognized *as such from the description given in Mishna Peah VII. 4 (cf. also Siphra) where it is stated:* What are עוללות? Clusters which have neither כתף, "arms" nor נטף, "drippings"[3]).

NOTES

[1]) Though naturally one would be inclined to refer ואכליו "he who eats" "it" to the sacrifice spoken of (in v. 7) viz., to חוץ למקומו it cannot be referred to it because of the reason Scripture gives for the punishment. This is: "because he hath profaned the holy thing of the Lord", but a חוץ למקומו sacrifice is no longer "a holy thing" having been profaned already at the שחיטה or the זריקה by a מחשבת פגול. The actual נותר, however, remains קודש, as Scripture expressly states (Ex. XXIX. 34) "and thou shalt burn that which is left (הנותר) with fire; it shall not be eaten because it is a holy thing (קדש הוא)". Thus קדש — קדש is the ג"ש alluded to by Rashi.

For Notes 2—3 see Appendix.

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will in the end make them g o d s (Siphra). *The translation therefore is: do not turn unto these "non-entities", so that you may not in the end make them into molten gods for yourselves.* לא תעשו לכם *implies:* do not you make *molten gods* for o t h e r s nor *let* o t h e r s *make such* for you. Should you, however, say *that* לא תעשו לכם *implies only* "y o u shall not make them for y o u r s e l v e s" but others may make them for you, *then I reply:* But Scripture has already stated (Ex. XX. 3) "Thou shalt h a v e [no other gods]" — neither your own *idol* nor one w h i c h i s *t h e i d o l* o f (m a d e b y) o t h e r s (ib.)[1]. **(5)** וכי תזבחו וגו׳ AND IF YE SACRIFICE [A SACRIFICE OF PEACE OFFERINGS UNTO THE LORD, YE SHALL SACRIFICE IT TO BE ACCEPTABLE TO YOU] — This section is said only for the purpose of teaching us that their (the peace offerings') slaughtering must not take place except with the i n t e n t i o n that they should be eaten within this time (the time prescribed v. 6); for if its purpose were to f i x the time for eating them it *would be redundant, since* it is already said (VII. 16) "But if the sacrifice of his offering be a vow, or a free-will offering [it shall be eaten the same day . . . and on the morrow]" (Siphra)[2]. לרצנכם תזבחהו YE SHALL SACRIFICE IT TO BE ACCEPTABLE FOR YOU — *This means,* from the very beginning the slaughtering shall be done with the intention to give *Me* satisfaction (i. e. to sacrifice it in a manner that is satisfactory to Me) so that it shall effect favour for you (לרצנכם). For if you have in connection with it (with the slaughtering) any intention which will invalidate it (the sacrifice) it shall effect no favour for you before Me. לרצנכם *thus means as much as* apaisement *in O. F.,* — *"favourable acceptance".* This is the literal meaning of the verse. Our Rabbis, however, (taking the word in its p r i m a r y sense of will, "intention") learned from here as regards one who is handling (מתעסק) a sacrifice (קדשים) (when he does the act of Shechitah without the i n t e n t i o n o f d o i n g this) that it becomes invalid, because it is required that he should i n t e n d to slaughter it (Zeb. 47a; Chul. 13a). **(6)** ביום זבחכם יאכל ON THE DAY YE SACRIFICE IT [SHALL IT BE EATEN] — *This means,* when ye slaughter it (וכי תזבחו) slaughter it (תשחטהו = תזבחהו) having in mind the period which I have already fixed for you *as that within which it must be eaten (that which is mentioned already Lev. VII. 16).* **(7)** ואם האכל יאכל וגו׳ AND IF IT SHOULD BE EATEN AT ALL [ON THE THIRD DAY] etc. — If it (this verse) has no bearing on *a sacrifice at the slaughtering of which there was the intention to eat its flesh* beyond its (the prescribed) t i m e , since it has

NOTES

[1]) Since the suggestion to connect לכם with לא תעשו in the sense "you shall not make for yourselves, but others may make for you" is ruled out by the fact that לא יהי׳ לך in the Ten Commandments implies that others may not make for you (ולא של אחרים), we are forced to disconnect לכם from לא תעשו. We must explain that this contains two prohibitions: (1) the general prohibition לא תעשו "you shall not make" i. e. for others and (2) אלהי מסכה לא לכם, there shall be no molten gods unto you — i. e. even though they are made by others.

[2]) The translation of our verse therefore is: "And when ye slaughter ye shall slaughter it so that it be accepted for you *viz., that* (i. e. with the intention that) it shall be eaten on the day ye slaughter it etc.", *as has already been prescribed in VII. 16.*

leave them for the poor and stranger: I *am* the Eternal your God.
[11]Ye shall not steal, neither deal falsely, neither lie one to another.
[12]And ye shall not swear by my name to a lie, thou wouldst then
profane the name of thy God: I *am* the Eternal. [13]Thou shalt not
wrong thy fellow-*man*, neither rob *him*: the wages of him that is hired
thou shalt not let abide with thee all night until the morning. [14]Thou
shalt not execrate the deaf, nor put a stumbling-block before the blind,
but shalt fear thy God: I *am* the Eternal. [15]Ye shall do no unrighteousness

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ופרט כרמך [NEITHER SHALT THOU COLLECT] THE FALLEN GRAPES OF THY VINE YARD — *i. e.* the *single* berries of the grapes which fall *to the ground* during the grapegathering. אני ה׳ אלהיכם I AM THE LORD YOUR GOD — the Judge Who am certain to punish *if necessary* and *Who for the neglect of these duties* will exact from you nothing less than your s o u l s , as it is said (Prov. XXII. 22, 23) "Rob not the poor . . . for the Lord will plead their cause, [a n d s p o i l t h e s o u l o f t h o s e t h a t s p o i l e d t h e m]" (Siphra). **(11)** לא תגנבו YE SHALL NOT STEAL — *This is* a warning *addressed* to him who steals m o n e y (the property of his fellow-man), but the law "Thou shalt not steal" which is *contained* in the Ten Commandments is a warning *addressed* to him who steals a h u m a n b e i n g. *For this is* what is learnt from the context, *because it must be* a matter for which one becomes liable to death by sentence of the court, (since the preceding laws in the Ten Commandments are of this character, which is the case with kidnapping and not with theft of money; cf. Rashi on Ex. XX. 14) (Mech. ib.; Sanh. 86a). ולא תכחשו NEITHER SHALL YE DEAL FALSELY [WITH ONE ANOTHER] — Since Scripture has stated (Lev. V. 21, 22) "[If a man sin . . . and deny unto his neighbour a charge, or a deposit . . . or has found that which was lost] and d e n i e t h it (וכחש בה)", that he shall pay the principal and *add* a fifth part more *thereto*, we have there mention only of the p u n i s h m e n t he incurs; whence *do we derive* the p r o h i b i t i o n (i. e. where is it f o r b i d d e n)? From Scripture's statement *here* "neither shall ye deal falsely" (The Hebrew here is תכחשו, the same term as is used in the verse quoted — וכחש בה) (Siphra; B. Kam. 105b)[1]. ולא תשקרו

NOTES

[1]) See Appendix.

לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃
יא לֹא תִּגְנֹבוּ וְלֹא־תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ׃
יב וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ
אֲנִי יְהוָה׃ יג לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־תָלִין
פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר׃ יד לֹא־תְקַלֵּל חֵרֵשׁ
וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵּאֱלֹהֶיךָ
אֲנִי יְהוָה׃ שני (חמישי כשהן מחוברין)׃ טו לֹא־תַעֲשׂוּ עָוֶל

אונקלוס

לָא תְלַקֵּט: י וְכַרְמָךְ לָא תְעַלֵּל וְנִתְרָא דְכַרְמָךְ לָא תְלַקֵּט לַעֲנִיֵי וּלְגִיּוֹרֵי תִּשְׁבּוֹק יָתְהוֹן אֲנָא יְיָ אֱלָהֲכוֹן: יא לָא תִּגְנְבוּן וְלָא תְכַדְּבוּן וְלָא תְשַׁקְּרוּן אֱנָשׁ בְּחַבְרֵהּ: יב וְלָא תִשְׁתַּבְעוּן בִּשְׁמִי לְשִׁקְרָא וְתַחֵל יָת שְׁמָא דֶאֱלָהָךְ אֲנָא יְיָ: יג לָא תַעֲשׁוֹק יָת חַבְרָךְ וְלָא תָנִיס לָא תְבִית אַגְרָא דַאֲגִירָא עִמָּךְ עַד צַפְרָא: יד לָא תְלוּט דְּלָא שָׁמַע וּקְדָם דְּלָא חָזֵי לָא תְשִׂים תַּקְלָא וְתִדְחַל מֵאֱלָהָךְ אֲנָא יְיָ: טו לָא תַעְבְּדוּן שְׁקַר בְּדִינָא לָא תִסַּב

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ופרט כרמך. גַּרְגְּרֵי עֲנָבִים הַנּוֹשְׁרִים בִּשְׁעַת בְּצִירָה: אני ה׳ אלהיכם. דַּיָּן לִפָּרַע; וְאֵינִי גוֹבֶה מִכֶּם אֶלָּא נְפָשׁוֹת, שֶׁנֶּאֱמַר אַל תִּגְזָל דָּל וְגוֹ׳ כִּי ה׳ יָרִיב רִיבָם וְגוֹ׳ (משי כ״ב): (יא) לא תגנבו. אַזְהָרָה לְגוֹנֵב מָמוֹן, אֲבָל לֹא תִּגְנֹב שֶׁבַּעֲשֶׂרֶת הַדִּבְּרוֹת אַזְהָרָה לְגוֹנֵב נְפָשׁוֹת, דָּבָר הַלָּמֵד מֵעִנְיָנוֹ — דָּבָר שֶׁחַיָּבִין עָלָיו מִיתַת בֵּית דִּין: ולא תכחשו. לְפִי שֶׁנֶּאֱמַר (ויקי ה׳), וְכִחֶשׁ בָּהּ מְשַׁלֵּם קֶרֶן וְחוֹמֶשׁ, לָמַדְנוּ עוֹנֶשׁ, אַזְהָרָה מִנַּיִן? תַּ״ל וְלֹא תְכַחֲשׁוּ: ולא תשקרו. לְפִי שֶׁנֶּאֱמַר (שם), וְנִשְׁבַּע עַל שָׁקֶר יְשַׁלֵּם קֶרֶן וְחוֹמֶשׁ, לָמַדְנוּ עוֹנֶשׁ, אַזְהָרָה מִנַּיִן? תַּ״ל וְלֹא תְשַׁקְּרוּ: לא תגנבו ולא תכחשו ולא תשקרו ולא תשבעו. אִם גָּנַבְתָּ סוֹפְךָ לְכַחֵשׁ, סוֹפְךָ לְשַׁקֵּר, סוֹפְךָ לִשָּׁבַע לַשָּׁקֶר: (יב) ולא תשבעו בשמי. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר לֹא תִשָּׂא אֶת שֵׁם ה׳ אֱלֹהֶיךָ לַשָּׁוְא (שמי כ׳), יָכוֹל לֹא יְהֵא חַיָּב אֶלָּא עַל שֵׁם הַמְּיֻחָד, מִנַּיִן לְרַבּוֹת כָּל הַכִּנּוּיִין? תַּ״ל וְלֹא תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר — כָּל שֵׁם שֶׁיֵּשׁ לִי (ספרא): (יג) לא תעשק. זֶה הַכּוֹבֵשׁ שְׂכַר שָׂכִיר (ב״מ ס״א): לא תלין. לְשׁוֹן נְקֵבָה, מוּסָב עַל הַפְּעֻלָּה: עד בקר. בְּשָׂכִיר יוֹם הַכָּתוּב מְדַבֵּר, שֶׁיְּצִיאָתוֹ מִשֶּׁשָּׁקְעָה חַמָּה, לְפִיכָךְ זְמַן גּוּבְיַין שְׂכָרוֹ כָּל הַלַּיְלָה, וּבְמָקוֹם אַחֵר הוּא אוֹמֵר וְלֹא תָבוֹא עָלָיו הַשֶּׁמֶשׁ (דבי כ״ד), מְדַבֵּר בִּשְׂכִיר לַיְלָה, שֶׁהַשְׁלָמַת פְּעֻלָּתוֹ מִשֶּׁיַּעֲלֶה עַמּוּד הַשַּׁחַר, לְפִיכָךְ זְמַן גּוּבְיַין שְׂכָרוֹ כָּל הַיּוֹם, לְפִי שֶׁנְּתָנָה תוֹרָה זְמַן לְבַעַל הַבַּיִת עוֹנָה לְבַקֵּשׁ מָעוֹת (ב״מ ק״י): (יד) לא תקלל חרש. אֵין לִי אֶלָּא חֵרֵשׁ, מִנַּיִן לְרַבּוֹת כָּל אָדָם? תַּ״ל בְּעַמְּךָ לֹא תָאֹר (שמי כ״ב), אִם כֵּן לָמָּה נֶאֱמַר חֵרֵשׁ? מַה חֵרֵשׁ מְיֻחָד שֶׁהוּא בַּחַיִּים, אַף כָּל שֶׁהוּא בַּחַיִּים, יָצָא הַמֵּת שֶׁאֵינוֹ בַּחַיִּים (ספרא): ולפני עור לא תתן מכשל. לִפְנֵי הַסּוּמָא בְדָבָר לֹא תִתֵּן עֵצָה שֶׁאֵינָהּ הוֹגֶנֶת לוֹ, אַל תֹּאמַר מְכוֹר שָׂדְךָ וְקַח לְךָ חֲמוֹר, וְאַתָּה עוֹקֵף עָלָיו וְנוֹטְלָהּ הֵימֶנּוּ (שם): ויראת מאלהיך. לְפִי שֶׁהַדָּבָר הַזֶּה אֵינוֹ מָסוּר לַבְּרִיּוֹת לֵידַע אִם דַּעְתּוֹ שֶׁל זֶה לְטוֹבָה אוֹ לְרָעָה, וְיָכוֹל לְהִשָּׁמֵט וְלוֹמַר לְטוֹבָה נִתְכַּוַּנְתִּי, לְפִיכָךְ נֶאֱמַר בּוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ הַמַּכִּיר מַחְשְׁבוֹתֶיךָ; וְכֵן כָּל דָּבָר הַמָּסוּר לְלִבּוֹ שֶׁל אָדָם הָעוֹשֵׂהוּ וְאֵין שְׁאָר הַבְּרִיּוֹת מַכִּירוֹת בּוֹ, נֶאֱמַר בּוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ: (טו) לא תעשו עול במשפט. מְלַמֵּד שֶׁהַדַּיָּן הַמְקַלְקֵל אֶת הַדִּין קָרוּי עַוָּל, שָׂנוּי וּמְשֻׁקָּץ, חֵרֶם וְתוֹעֵבָה, שֶׁהָעַוָּל קָרוּי תּוֹעֵבָה, שֶׁנֶּאֱמַר כִּי תוֹעֲבַת ה׳ וְגוֹ׳ כָּל עֹשֵׂה עָוֶל (דבי כ״ה), וְהַתּוֹעֵבָה קְרוּיָה חֵרֶם וְשֶׁקֶץ שֶׁנֶּאֱמַר וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתֶךָ וְהָיִיתָ חֵרֶם כָּמֹהוּ שַׁקֵּץ

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day (but it must be done before sunset). *The reason why he has the whole night or whole day to pay the wages is* because the Torah gives the employer the time of one "Ona" (one half of the astronomical day; cf. for the meaning of the word Nid. 65b) to endeavour to obtain the money *he requires for paying the wages* (B. Mets. 110b). **(14)** לא תקלל חרש THOU SHALT NOT EXECRATE THE DEAF — I have *here* only *the law that one must not execrate* the deaf: whence *do I know* that any person is included *in this prohibition and that the meaning is, Thou shalt not execrate even the deaf?* Because Scripture states (Ex. XXII. 27) "Thou shalt not curse בעמך[1]), anyone among thy people". But if *this be* so why does Scripture say חרש *and does not use some more general expression? It does so in order to offer an analogy:* What is *the case with* the חרש? He *is one who cannot hear your curse and therefore cannot feel aggrieved, but he* has the characteristic of being a living person! The same applies to all living, thus excluding a dead person, who *though he cannot hear and feel aggrieved,* is not living (Siphra; cf. also Sanh. 66a). ולפני עור לא תתן מכשל THOU SHALT NOT PUT A STUMBLING BLOCK BEFORE THE BLIND — *This implies:* "Give not a person who is "blind" in a matter an advice which is improper for him. Do not say to him: "Sell your field and buy *from the proceeds of the sale* an ass", the fact being that you are endeavouring to circumvent him and to take it (the field) from him (Siphra)[2]). ויראת מאלהיך BUT THOU SHALT BE AFRAID OF THY GOD — Because *in* this case *it* is not given to human beings to know whether the intention of this man (the offender) was for the advantage or the disadvantage *of the person whom he advised,* and he thus might be able to evade *the responsibility* by saying: "I meant it for the best", Scripture therefore states with reference to him: "But thou shall be afriad of thy God" Who is cognisant of thy *secret* thoughts. Similarly in all actions where it is given only to the heart of him who does it *to know the motive that prompts him* and where other people have no insight into it, Scripture states, "But be afraid of thy God!" (Siphra; B. Mets. 58b). **(15)** לא תעשו עול במשפט YE SHALL NOT DO INJUSTICE IN JUDGMENT — This teaches us that the judge who perverts judgment is called an "unjust person" (עָוֶל), hateful and detested, doomed to destruction, and an abomination. *He is rightly called thus* for the unjust person (עָוֶל) is called *by Scripture* "abomination", as it is said (Deut. XXV. 16) "For all that do [such things] all that do injustice (עָוֶל = עֹשֵׂה עָוֶל) are an abomination (תועבה) unto the Lord thy God". The abomination (תועבה), *on its part,* is called *by Scripture* חרם and שקץ, as it is said (ib. VII. 26) "Neither shalt thou bring an abomination (תועבה) into thine house, lest thou be a doomed

NOTES

[1]) The word בעמך is redundant; it would have sufficed to say ונשיא לא תאור. The meaning therefore is: And a prince, because he is one of thy people, shalt thou not execrate. Consequently the prohibition extends to every person. Cf. Rabbenu Nisim (ר״ן) on Sanh. 66a, who explains that חרש and נשיא are merely given as examples because they represent men at the two extremities of the social scale; but as a matter of fact cursing any human being is forbidden. Cf. also Nachmanides.

[2]) See Appendix.

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NEITHER SHALL YE LIE [ONE TO ANOTHER] — Since Scripture has stated (V. 22) "[If a soul sin ... and deny unto his neighbour a charge or a deposit ...] and s w e a r e t h f a l s e l y (לשקר)" that he shall pay the principal and *shall add* the fifth part *more thereto*, we have there mention only of the p u n i s h m e n t he incurs; whence *do we derive* the p r o h i b i t i o n t o l i e? From Scripture's statement *here* "ye shall not lie one to another". לא תגנבו ולא תכחשו ולא תשקרו ולא תשבעו YE SHALL NOT STEAL, NEITHER DEAL FALSELY, NEITHER LIE, NEITHER SWEAR [ONE TO ANOTHER] — If you steal you will in the end *come to* deny *it*, then you will lie (in order to back up your first denial), and ultimately you will swear falsely (Siphra). **(12)** ולא תשבעו בשמי AND YE SHALL NOT SWEAR BY MY NAME [TO A LIE] — Why is this stated at all (how does the particular form of words used here tell us more than is contained in the Third Commandment)? Since it is said (Ex. XX. 7) "Thou shalt not take the name of the L o r d (ה׳) thy God in vain", I might *have inferred that* one is not liable except he swore by the "Proper Name" *of the Lord* (שם המיוחד). Whence *do I know that* all names that are descriptive *of God's attributes* (Adonay, Rachum, Chanun etc.) are included *in this prohibition?* Because Scripture states "ye shall no swear by M y N a m e to a lie", thus implying by a n y Name I have (Siphra)[1]). **(13)** לא תעשק THOU SHALT NOT WRONG [THY FELLOW-MAN] — This refers to one who withholds the wages of an hired servant (Siphra; B. Mets. 61a)[2]). לא תלין *The word* תלין is feminine gender and refers to the wages[3]). עד בקר UNTIL THE MORNING — Scripture speaks here of a person hired for day-work (שכיר יום) whose departure *from work* is at sunset. The time for drawing his wages is therefore the whole night (and the law is not infringed provided he pays it before the moment of day break). In another passage (Deut. XXIV. 14) it states, "the sun shall not go down upon it (the man's wages)". *There*, however, it is speaking of one hired for night-work (שכיר לילה) the end of whose period of work is at day break, therefore the time for drawing his wages is the whole

NOTES

1) Cf., however, Nachmanides.

2) עשק denotes the pressure put by the stronger upon the weaker (cf. Deut. XXIV. 14).

3) תלין may be taken as third person sing. fem. imperfect K a l: "she shall abide", or second pers. masc. sing. imperfect of the H i p h i l: "thou shalt cause to abide". Rashi takes it as Kal, the subject being the feminine noun פעולה, when the translation is: "The wages of him that is hired shall not abide with thee all night". As a Hiphil the translation is: "Thou shalt not let abide the wages etc.". The author of the ס׳ הזכרון states that he can see no reason why Rashi should take the words in this sense, since this demands a change of subject in the verse, whilst to take it as a Hiphil would be to keep the same subject: "T h o u shalt not oppress ... and t h o u shalt not let abide etc.". The reason, however, for Rashi's choice is evident. Since the phrase is ambiguous, strict grammar must decide, and since to take פעולת as the o b j e c t of תלין would necessitate the word את before פעולת, Rashi feels that it is better to take the word as the subject.

in judgment: thou shalt not respect the person, of the indigent, nor
honour the person of the mighty: *but* in righteousness shalt thou judge
hy companion.
16 Thou shalt not go *about as* a talebearer among thy
people; neither shalt thou stand against the blood of thy fellow: I *am*
the Eternal.
17 Thou shalt not hate thy brother in thine heart: thou shalt in
any wise rebuke thy companion, and not bear a sin on account of him.
18 Thou shalt not avenge, nor retain *any grudge* against the children of thy
people, but thou shalt love thy fellow-*man* as thyself: I *am* the Eternal.
19 Ye
shall keep my ordinances. Thou shalt not cause two kinds of thy cattle to

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thing (חרם) l i k e i t; but thou shall regard it as שקץ"[1]). לא תשא פני דל THOU SHALT NOT RESPECT THE PERSON OF THE INDIGENT — *i. e.* thou shalt not say, "This is a poor man, and the rich man has *in any case* the duty of supporting him; I will find in favour of him (the poor man) and he will consequently obtain some support in a respectable fashion (Siphra). ולא תהדר פני גדול NOR HONOUR THE PERSON OF THE MIGHTY — thou shalt not say, "This is a rich man, or, this man is of noble descent (lit., the son of great people), how can I *possibly* put him to shame and be witness to his shame? There is punishment for such a thing!" It is for this reason that Scripture states, "thou shalt not honour the person of the mighty" (ib.). בצדק תשפט עמיתך IN RIGHTEOUSNESS SHALT THOU JUDGE THY COMPANION — *Take this* as the words imply (i. e. take the word צדק as what it u s u a l l y implies: strict right). Another explanation is: Judge thy fellow man with an inclination in his favour (Shebuoth 30a)[2]). **(16)** לא תלך רכיל THOU SHALT NOT GO ABOUT

NOTES

[1]) See Appendix.

[2]) According to the second explanation צדק has not the literal meaning of "justice" but rather that of זכות "merit", "favour" — a signifcance it frequently has in Rabbinical Hebrew.

בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי
גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ: טז לֹא־תֵלֵךְ רָכִיל
בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה:
יז לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת־
עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא: יח לֹא־תִקֹּם וְלֹא־תִטֹּר
אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה:
יט אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם

אונקלוס

אַפֵּי מִסְכֵּנָא וְלָא תֶהְדַּר אַפֵּי רַבָּא בְּקוּשְׁטָא תְּדִינֵהּ לְחַבְרָךְ: טז לָא תֵיכוּל קוּרְצִין
בְּעַמָּךְ לָא תְקוּם עַל דְּמָא דְחַבְרָךְ אֲנָא יְיָ: יז לָא תִשְׂנֵי יָת אֲחוּךְ בְּלִבָּךְ אוֹכָחָא תוֹכַח
יָת חַבְרָךְ וְלָא תְקַבֵּל עַל דִּי לֵהּ חוֹבָא: יח לָא תִקּוֹם וְלָא תִטַּר דְּבָבוּ יָת בְּנֵי עַמָּךְ

רש"י

תְּשַׁקְצֶנּוּ וְגוֹ' (שם ז'): לא תשא פני דל. שֶׁלֹּא תֹאמַר עָנִי הוּא זֶה, וְהֶעָשִׁיר חַיָּב לְפַרְנְסוֹ, אֲזַכֶּנּוּ בַּדִּין וְנִמְצָא מִתְפַּרְנֵס בִּנְקִיּוּת (ספרא): ולא תהדר פני גדול. שֶׁלֹּא תֹאמַר עָשִׁיר הוּא זֶה, בֶּן גְּדוֹלִים הוּא זֶה, הֵיאַךְ אֲבַיְּשֶׁנּוּ וְאֶרְאֶה בְּבָשְׁתּוֹ? עוֹנֶשׁ יֵשׁ בַּדָּבָר! לְכָךְ נֶאֱמַר וְלֹא תֶהְדַּר פְּנֵי גָדוֹל: בצדק תשפט עמיתך. כְּמַשְׁמָעוֹ; דָּ"אַ הֱוֵי דָן אֶת חֲבֵרְךָ לְכַף זְכוּת (שבועות ל'):
(טז) לא תלך רכיל. אֲנִי אוֹמֵר עַל שֵׁם שֶׁכָּל מְשַׁלְּחֵי מְדָנִים וּמְסַפְּרֵי לָשׁוֹן הָרָע הוֹלְכִים בְּבָתֵּי רֵעֵיהֶם לְרַגֵּל מַה יִּרְאוּ רָע, אוֹ מַה יִּשְׁמְעוּ רָע, לְסַפֵּר בַּשּׁוּק, נִקְרָאִים הוֹלְכֵי רָכִיל — הוֹלְכֵי רְגִילָה, אשפיי"מנט בְּלַעַז. וּרְאָיָה לִדְבָרַי, שֶׁלֹּא מָצִינוּ רְכִילוּת שֶׁאֵין כָּתוּב בִּלְשׁוֹן הֲלִיכָה, לֹא תֵלֵךְ רָכִיל, הֹלְכֵי רָכִיל נְחֹשֶׁת וּבַרְזֶל (ירמ' ו'), וּשְׁאָר לְשׁוֹן הָרָע אֵין כָּתוּב בּוֹ הֲלִיכָה, מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ (תה' ק"א), לְשׁוֹן רְמִיָּה (שם ק"כ), לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת (שם י"ב); לְכָךְ אֲנִי אוֹמֵר שֶׁהַלָּשׁוֹן הוֹלֵךְ וּמְרַגֵּל, שֶׁהַכַּ"ף נֶחֱלֶפֶת בְּגִימֶ"ל, שֶׁכָּל הָאוֹתִיּוֹת שֶׁמּוֹצָאֵיהֶם מִמָּקוֹם אֶחָד מִתְחַלְּפוֹת זוֹ בָזוֹ, בֵּי"ת בְּפֵ"א וְגִימֶ"ל בְּכַ"ף וְקוֹ"ף, וְנוּ"ן בְּלָמֶ"ד, וְזַיִ"ן בְּצַדִּ"י, וְכֵן וַיְרַגֵּל בְּעַבְדְּךָ (ש"ב י"ט) — רִגֵּל בְּמִרְמָה לֵאמֹר עָלַי רָעָה, וְכֵן לֹא רָגַל עַל לְשֹׁנוֹ (תה' ט"ו), וְכֵן רוֹכֵל — הַסּוֹחֵר וּמְרַגֵּל אַחַר כָּל סְחוֹרָה, וְכֵן הַמּוֹכֵר בְּשָׂמִים לְהִתְקַשֵּׁט בָּהֶם הַנָּשִׁים, עַל שֵׁם שֶׁמְּחַזֵּר תָּמִיד בָּעֲיָרוֹת, נִקְרָא רוֹכֵל לְשׁוֹן רוֹגֵל; לָא תֵיכוּל קוּרְצִין כְּמוֹ וַאֲכַלוּ קַרְצֵיהוֹן דִּי יְהוּדָיֵא (דנ' ג'), אָכַל בֵּיהּ קוּרְצָא בֵּי מַלְכָּא (ברכ' נ"ח); נִרְאֶה בְעֵינַי שֶׁהָיָה מִשְׁפָּטָם לֶאֱכוֹל בְּבֵית הַמְקַבֵּל דִּבְרֵיהֶם שׁוּם הַלְעָטָה, וְהוּא גְּמַר חִזּוּק שֶׁדְּבָרָיו מְקֻיָּמִים וְיַעֲמִידֵם עַל הָאֱמֶת, וְאוֹתָהּ הַלְעָטָה נִקְרֵאת אֲכִילַת קוּרְצִין, לְשׁוֹן קוֹרֵץ בְּעֵינָיו (מש' ו'), שֶׁכֵּן דֶּרֶךְ כָּל הוֹלְכֵי רָכִיל לִקְרוֹץ בְּעֵינֵיהֶם וְלִרְמוֹז דִּבְרֵי רְכִילוּתָן, שֶׁלֹּא יָבִינוּ שְׁאָר הַשּׁוֹמְעִים: לא תעמד על דם רעך. לִרְאוֹת בְּמִיתָתוֹ וְאַתָּה יָכוֹל לְהַצִּילוֹ, כְּגוֹן טוֹבֵעַ בַּנָּהָר וְחַיָּה אוֹ לִסְטִים בָּאִים עָלָיו (סנה' ע"ג): אני ה'. נֶאֱמָן לְשַׁלֵּם שָׂכָר וְנֶאֱמָן לְפָרַע:
(יז) ולא תשא עליו חטא. לֹא תַלְבִּין אֶת פָּנָיו בָּרַבִּים (ע' ספרא): (יח) לא תקם. אָמַר לוֹ הַשְׁאִילֵנִי מַגָּלְךָ, אָמַר לוֹ לָאו! לְמָחָר אָמַר לוֹ הַשְׁאִילֵנִי קַרְדּוּמְךָ, אָמַר לוֹ, אֵינִי מַשְׁאִילְךָ כְּדֶרֶךְ שֶׁלֹּא הִשְׁאַלְתַּנִי, זוֹ הִיא נְקִימָה; וְאֵיזוֹ הִיא נְטִירָה? אָמַר לוֹ הַשְׁאִילֵנִי אֶת קַרְדּוּמְךָ, אָמַר לוֹ לָאו! לְמָחָר אָמַר לוֹ הַשְׁאִילֵנִי מַגָּלְךָ, אָמַר לוֹ הֵא לְךָ! אֵינִי כְּמוֹתְךָ שֶׁלֹּא הִשְׁאַלְתַּנִי, זוֹ הִיא נְטִירָה. שֶׁנּוֹטֵר הָאֵיבָה בְּלִבּוֹ, אַעַ"פִּי שֶׁאֵינוֹ נוֹקֵם (ספרא; יומא פ"ג): ואהבת לרעך כמוך. אָמַר רַבִּי עֲקִיבָא זֶה כְּלָל גָּדוֹל בַּתּוֹרָה (ספרא): (יט) את חקתי תשמרו. וְאֵלּוּ הֵן: בְּהֶמְתְּךָ לֹא תַרְבִּיעַ כִּלְאַיִם וְגוֹ'; חֻקִּים אֵלּוּ גְּזֵרַת מֶלֶךְ שֶׁאֵין טַעַם לַדָּבָר: ובגד כלאים. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר לֹא תִלְבַּשׁ שַׁעַטְנֵז צֶמֶר וּפִשְׁתִּים יַחְדָּו (דב' כ"ב), יָכוֹל לֹא יִלְבַּשׁ גִּזֵּי צֶמֶר וַאֲנִיצֵי פִשְׁתָּן, ת"ל בֶּגֶד, מִנַּיִן לְרַבּוֹת הַלְּבָדִים? ת"ל שַׁעַטְנֵז — דָּבָר שֶׁהוּא שׁוּעַ טָווּי

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with their eyes and to suggest their slanderous statements by innuendoes in order that others who *happen to* hear them should not understand them. לא תעמד על דם רעך NEITHER SHALT THOU STAND AGAINST THE BLOOD OF THY FELLOW — witnessing his death, you being able to rescue him: if, for instance, he is drowning in the river or if a wild beast or a robber is attacking him (Siphra; Sanh. 73a). אני ה׳ I AM THE LORD — Who am faithful in paying reward *to those who obey My commandments* and Who am certain to punish *those who transgress them*. **(17)** ולא תשא עליו חטא [THOU SHALT IN ANY WISE REBUKE THY COMPANION] AND NOT BEAR A SIN ON ACCOUNT OF HIM — *i. e. though rebuking him* thou shalt not expose him to shame (lit., make his face grow pale) in public, *in which case you will bear sin on account of him* (cf. Siphra)[1]). **(18)** לא תקם THOU SHALT NOT AVENGE — If one says to another "Lend me your sickle", and he replies, "No!", and the next day he (the latter) says to him (the former), "Lend me your hatchet", and he retorts, "I am not going to lend it to you, just as you refused to lend me *your sickle*" — this is avenging. And what is "bearing a grudge"? If one says to another, "Lend me your hatchet", and he replies "No!" and on the next day he says to him "Lend me your sickle", and he replies: "Here it is; I am not like you, because you would not lend me" — this is called "bearing a grudge (נטירה)" because he retains (נוטר) enmity in his heart although he does not *actually* avenge himself (Siphra; Joma 23a). ואהבת לרעך כמוך THOU SHALT LOVE THY FELLOW MAN AS THYSELF — Rabbi Akiba said: "This is a fundamental principle of the Torah" (Siphra; yer. Talm. Ned. IX. 3). **(19)** את חקתי תשמרו YE SHALL KEEP MY ORDINANCES — These are they: "Thou shalt not cause two kinds of thy cattle to gender etc.", (and the other ordinances laid down in this verse), for by the term חוקים are meant those enactments of the King for which no reason is given *and those that precede are not of this character*[2]). ובגד כלאים NEITHER SHALL A GARMENT MINGLED OF LINEN AND WOOLLEN [COME UPON THEE] — Why is

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[1]) According to Rashi ולא תשא עליו חטא is not an independent statement, it merely expresses a condition: Rebuke thy fellow man but in such a manner that you do not thereby bring upon yourself sin. The sin would be to rebuke him in public.

[2]) Rashi means that this statement "ye shall keep My חוקים" does not refer to the laws that precede, but to those that follow, for the former are not חוקים.

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AS A TALE BEARER — I say that because all those who sow discord *between people* and all who speak slander g o into their friends' houses in order to s p y out what evil they can see there, or what evil they can hear there so that they may tell *it* in the streets — they are called הולכי רכיל *which is the same as* הולכי רגילה "people who go about spying"; espiement in O. F. A proof of my statement is *the fact* that we do not find *anywhere*[1]) the term רכיל *used in Scripture* except *in connection* with the expression הלך "to go". *Examples are: the phrase here,* לא תלך רכיל; (Jer. VI. 28) "[They are all] w a l k i n g as spies: they are brass and iron". But *as for* any other expressions for "slander", the verb הלך is not used with them. *Examples are* (Ps. CI. 5) "whoso privily slandereth his neighbour"; (ib. CXX. 2) "false tongue"; (ib. XII. 4) "the tongue that speaketh proud things (slander)". For this reason I say that this expression (הולך רכיל) means "going about ומרגל, and spying out" (רכל = רגל), because the כ may interchange with ג, since all letters the pronounciation of which are of the same place *in the organs of speech* may interchange with each other e. g., בי"ת with פ"א, גימ"ל with כ"ף or with קו"ף; נו"ן with למ"ד; זי"ן with צד"י. And *in a* similar *sense we have,* (2 Sam. XIX. 28) "He spied against thy servant [to my lord]" *which implies,* "he spied me out w i t h s u b t e t l y i n o r d e r t o s p e a k e v i l a b o u t m e *to my lord*" (and thus וירגל comes to mean "to slander"). Similar is (Ps. XV. 3): לא רגל על לשונו *which means,* "he has not spied out *in order to have* evil on his tongue". Similarly the רוכל, the trader, is one who g o e s r o u n d and searches for (spies out) all kinds of merchandise, and so also the seller of perfumes which women use to make themselves nice, because he constantly g o e s a b o u t in the villages, he is called רוכל, *which has* the same meaning as רוגל. *And its translation in the Targum* לא תיכול קורצין, has the same meaning as (Dan. III. 8) "and they slandered (אכלו קורציהון) the Jews"; *and as* (Ber. 58a) "he slandered him (אכל ביה קורצא) to the king". It seems to me that people had the custom to eat a little snack in the house of him who listened to their *slanderous* words, and this served as the final confirmation that his (the slanderer's) statements were well founded and that he would maintain the truth of them. This "snack" was called אכילת קורצין, the word קורצא being connected in meaning with the root קרץ *in* (Prov. VI. 13) "He winketh (קורץ) with his eyes", for it is the manner of all who go about slandering to wink

NOTES

[1]) Rashi appears to have overlooked Ez. XXII. 9.

gender. Thou shalt not sow thy field with two kinds *of seed*; neither shall a garment *mingled* of linen and woollen come upon thee. [20]And whosoever lieth carnally with a woman that *is* a bond maid, given over to a man, and not at all redeemed, nor freedom given her, investigation shall be made *concerning her*: they shall not be put to death because she was not free. [21]And he shall bring his guilt offering unto the Eternal, unto the entrance of the appointed tent, *even* a ram for a guilt offering. [22]And the priest shall make an expiation for him with the ram of the guilt offering, before the Eternal, for the sin which he hath sinned: and the sin which he hath sinned shall be forgiven him. [23]And when ye shall come into the land, and shall have planted all *manner* of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. [24]But in the fourth year all the fruit thereof shall be holy in praise of the Eternal.

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this statement made (how does the particular form of words used here tell us some point of law which is not contained in Deut. XXII. 21 which bears upon the same subject)? Because Scripture states *there* "Thou shalt not wear שעטנז, wool and linen together" I might *think* that one must not wear in combination wool (i. e. wool as it comes from the shearing) and combed flax! Scripture therefore states *here* "a garment (i. e. something made of a cloth) *[mingled of woollen and linen shall not come upon thee]*", *thus excluding loose pieces of wool and flax in combination, which do not form a* בגד. Whence *do we know that this prohibition* extends to felt-stuff (which though not being really בגד, since the material is not worked up into cloth, is, however, made of wool and linen pressed into one material)? Because Scripture states *in Deut.* "שעטנז *shall not come upon thee" which means* a material that is calendered (pressed, שוע), or woven (טוי) or twisted (נוז) together — (שעטנז it taken to be an abbreviation of these words)[1]) (Siphra). I say that נוז is an expression for material which is dried *by rubbing between the fingers in order to extend it into threads*, these being then twined together so that it forms a coherent web. This is called tistre in O. F. (cf. Rashi Git. 59a s. v. דבר הנמלל ונמתח). Similar is *the expression to be found in the Talmud* (M. Kat. 12b): חוין לנוזאי דאית בהון, *"The sesame-plant may be plucked on* חולו של מועד because it is fit for use on account of the נוזאי, the dried-up[2]) kernels which it contains" — which word, *viz.*, נוזאי, we explain to mean as much as "withering", flestre in O. F.[3]). Menachem explains שעטנז to denote a combination of wool and linen. **(20)** נחרפת לאיש [AND WHOSOEVER LIETH CARNALLY WITH A WOMAN THAT IS A HANDMAID] GIVEN OVER TO A MAN — נחרפת *signifies:* destined and designated to a man. I do not know of any similar use of it (the root חרף) in Scripture. — And it is of a Canaanitish handmaid who is partly a שפחה and partly a free-woman and who is betrothed to a Hebrew servant who is permitted to *marry* a שפחה[4]), that Scripture is here speaking. והפדה לא נפדתה *means*, she is redeemed (הפדה) and not redeemed (לא נפדתה) (i. e. she is partly redeemed, but not fully redeemed; cf. Kerith. 11a). An expression derived from the verb פדה, unless it be more closely defined, *means redemption* by money. או חפשה NOR FREEDOM [WAS GIVEN HER] through a deed of manumission (שטר שחרור)[5]). בקרת תהיה INVESTIGATION SHALL BE MADE CONCERNING HER — she shall be punished with lashes but not he[6]). It is for the court to investigate the matter (to discover that she is really not free) so that they should not make her liable to death (which would be the punishment of a free woman who committed adultery), כי לא חפשה BECAUSE SHE WAS NOT FREE and her marriage *with the Hebrew slave* was no marriage. Our Rabbis, however, (taking the word בקרת as though it were בקריאת "by reading") learned from here that whoever is subject to lashes (the

NOTES

For Notes 1—6 see Appendix.

שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא
יַעֲלֶה עָלֶיךָ׃ כ וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַת־
זֶרַע וְהִוא שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא נִפְדָּתָה
אוֹ חֻפְשָׁה לֹא נִתַּן־לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ כִּי־
לֹא חֻפָּשָׁה׃ כא וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח
אֹהֶל מוֹעֵד אֵיל אָשָׁם׃ כב וְכִפֶּר עָלָיו הַכֹּהֵן בְּאֵיל
הָאָשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח
לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא׃ פ שלישי כג וְכִי־תָבֹאוּ אֶל־
הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ
אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃
כד וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיהוָה׃

אונקלוס

וְתִרְחַם לְחַבְרָךְ כְּוָתָךְ אֲנָא יְיָ׃ יט יָת קְיָמַי תִּטְרוּן בְּעִירָךְ לָא תַרְכֵּב עֲרוּבִין חַקְלָךְ
לָא תִזְרַע עֲרוּבִין וּלְבוּשׁ עֲרוּבִין שַׁעַטְנֵזָא לָא יִסַּק עֲלָךְ׃
כ וּגְבַר אֲרֵי יִשְׁכּוּב עִם אִתְּתָא
שִׁכְבַת זַרְעָא וְהִיא אַמְתָא אֲחִידָא לִגְבַר וְאִתְפְּרָקָא לָא אִתְפְּרִיקַת בְּכַסְפָּא אוֹ חֵרוּתָא
לָא אִתְיְהִיבַת לַהּ בִּשְׁטָר בִּקָּרְתָּא תְּהֵי לָא יוּמְתוּן אֲרֵי לָא אִתְחָרָרַת׃
כא וְיַיְתֵי יָת
אֲשָׁמֵהּ קֳדָם יְיָ לִתְרַע מַשְׁכַּן זִמְנָא דְּכַר לַאֲשָׁמָא׃
כב וִיכַפַּר עֲלוֹהִי כַּהֲנָא בְּדִכְרָא
דַאֲשָׁמָא קֳדָם יְיָ עַל חוֹבְתֵהּ דִּי חָב וְיִשְׁתְּבֵק לֵהּ מֵחוֹבְתֵהּ דִּי חָב׃
כג וַאֲרֵי תֵעֲלוּן
לְאַרְעָא וְתִצְבוּן כָּל אִלַּן דְּמֵיכַל וּתְרַחֲקוּן רַחָקָא יָת אִבֵּהּ תְּלָת שְׁנִין יְהֵי לְכוֹן מְרַחָק

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וְגוּז. וְאוֹמֵר אֲנִי נוּז לְשׁוֹן דָּבָר הַנִּמְלָל וְשָׁזוּר זֶה עִם זֶה לְחַבְּרוֹ, פֵּישְׁטֵ״יר בְּלַעַ״ז, כְּמוֹ חַוְיָין לְנָזָאֵי דְּאִית בְּהוֹן (מ״ק י״ב), שֶׁאָנוּ מְפָרְשִׁין לְשׁוֹן כְּמוּשׁ, פְּלִישְׁ״טְרָא, וּלְשׁוֹן שַׁעַטְנֵז פֵּרֵשׁ מְנַחֵם מְחֻבֶּרֶת צֶמֶר וּפִשְׁתִּים: (כ) נחרפת לאיש. מְיֻעֶדֶת וּמְיֻחֶדֶת לְאִישׁ, וְאֵינִי יוֹדֵעַ לוֹ דִּמְיוֹן בַּמִּקְרָא; וּבְשִׁפְחָה כְּנַעֲנִית חֶצְיָהּ שִׁפְחָה וְחֶצְיָהּ בַּת חוֹרִין הַמְאֹרֶסֶת לְעֶבֶד עִבְרִי שֶׁמֻּתָּר בְּשִׁפְחָה הַכָּתוּב מְדַבֵּר: והפדה לא נפדתה. פְּדוּיָה וְאֵינָהּ פְּדוּיָה, וּסְתָם פִּדְיוֹן בְּכֶסֶף: או חפשה. בִּשְׁטָר (ספרא): בקרת תהיה. הִיא לוֹקָה וְלֹא הוּא, יֵשׁ עַל בֵּית דִּין לְבַקֵּר אֶת הַדָּבָר שֶׁלֹּא לְחַיְּבָהּ מִיתָה כי לא חפשה וְאֵין קִדּוּשֶׁיהָ קִדּוּשִׁין גְּמוּרִין; וְרַבּוֹתֵינוּ לָמְדוּ מִכָּאן (מכות כ״ב), שֶׁמִּי שֶׁהוּא בְּמַלְקוּת תְּהֵא בִקְרִיאָה — שֶׁהַדַּיָּנִים הַמַּלְקִין קוֹרִין עַל הַלּוֹקֶה אִם לֹא תִשְׁמֹר לַעֲשׂוֹת וְגוֹ׳ וְהִפְלָא ה׳ אֶת מַכֹּתְךָ וְגוֹמֵר (דב׳ כ״ח): כי לא חפשה. לְפִיכָךְ אֵין חַיָּב עָלֶיהָ מִיתָה, שֶׁאֵין קִדּוּשֶׁיהָ קִדּוּשִׁין, הָא אִם חָפְשָׁה קִדּוּשֶׁיהָ קִדּוּשִׁין וְחַיָּב מִיתָה (ספרא): (כב) ונסלח לו מחטאתו אשר חטא. לְרַבּוֹת אֶת הַמֵּזִיד כַּשּׁוֹגֵג (ספרא): (כג) וערלתם ערלתו. וַאֲטַמְתֶּם אֲטִימָתוֹ — יְהֵא אָטוּם וְנִסְתָּם מִלֵּהָנוֹת מִמֶּנּוּ: שלש שנים יהיה לכם ערלים. מֵאֵימָתַי מוֹנֶה לוֹ? מִשְּׁעַת נְטִיעָתוֹ; יָכוֹל אִם הִצְנִיעוֹ, לְאַחַר שָׁלֹשׁ שָׁנִים יְהֵא מֻתָּר, תַּ״ל יִהְיֶה — בַּהֲוָיָתוֹ יְהֵא (ספרא): (כד) יהיה כל פריו קדש. כְּמַעֲשֵׂר שֵׁנִי שֶׁכָּתוּב בּוֹ וְכָל מַעְשַׂר הָאָרֶץ וְגוֹ׳ קֹדֶשׁ לַה׳ (ויק׳ כ״ז), מַה מַּעֲשֵׂר שֵׁנִי אֵינוֹ נֶאֱכָל חוּץ לְחוֹמוֹת יְרוּשָׁלַיִם אֶלָּא בְּפִדְיוֹן, אַף זֶה כֵּן, וְדָבָר זֶה הלולים לה׳ הוּא, שֶׁנּוֹשְׂאוֹ שָׁם לְשַׁבֵּחַ וּלְהַלֵּל לַשָּׁמַיִם (עי׳

25And in the fifth year shall ye eat the fruit thereof, that it may yield unto you its increase: I *am* the Eternal your God. 26Ye shall not eat *any thing* over blood; neither shall ye divine, nor observe clouds. 27Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. 28Ye shall not make any cuttings in your flesh for the dead, nor impress any writing by etching upon you: I *am* the Eternal. 29Do not prostitute thy daughter, to cause her to be a harlot; lest the land fall to whoredom, and the land become full of wickedness. 30Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Eternal. 31Do not turn to familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Eternal

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מלקות-punishment) shall be subject to the recitation (קריאה) *of Biblical verses* — that the judges who pronounce the sentence of lashes shall recite, whilst standing by him who is lashed *the verses* (Deut. XXVIII. 58, 59): "If thou wilt not observe to do [all the words of the law] etc. . . . Then the Lord will distinguish thy plagues (מכותך which also implies thy "lashes") etc." כי לא חפשה BECAUSE SHE WAS NOT FREE therefore he, also, is not liable to death because of her, since her marriage was no marriage. It follows therefore that if she were free her marriage would have been a marriage and he would be liable to the death penalty (Siphra). **(22)** ונסלח לו מחטאתו אשר חטא AND THE SIN WHICH HE HATH SINNED SHALL BE FORGIVEN HIM — *The words* מחטאתו אשר חטא *appear to be redundant after the statement* על חטאתו אשר חטא *immediately preceding them, but they are intended* to include the wilful sinner just as well as him who acts unintentionally *amongst those who must bring this offering* (Siphra; Kerith. 9a)[1]. **(23)** וערלתם ערלתו את פריו *means lit.*, ye shall close its closing (regard it as enclosed): *the meaning being that* it shall be, *as it were*, closed up and barred so that no benefit may be derived from it. שלש שנים יהיה לכם ערלים THREE YEARS IT SHALL BE AS UNCIRCUMCISED UNTO YOU — From when does one count *its three years?* From the time of its (the tree's) being planted. One might *think* that if one has laid it (the fruit) by *during these three years* it shall become permitted *for use* after the three years, Scripture therefore states, יהיה *which implies* it shall r e m a i n in its *former* state of being (forbidden as it was during the entire three years). **(24)** יהיה כל פריו קדש [BUT IN THE FOURTH YEAR] THE FRUIT THEREOF SHALL BE HOLY, in the same way as the "second tithe" with reference to which, *too*, it is stated (Lev. XXVII. 30) "And all the tithe of the land . . . [belongeth to the Lord]; it is

NOTES

1) See Appendix.

כה וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם
תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם: כו לֹא תֹאכְלוּ עַל־הַדָּם
לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ: כז לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם
וְלֹא תַשְׁחִית אֵת פְּאַת זְקָנֶךָ: כח וְשֶׂרֶט לָנֶפֶשׁ לֹא
תִתְּנוּ בִּבְשַׂרְכֶם וּכְתֹבֶת קַעֲקַע לֹא תִתְּנוּ בָּכֶם אֲנִי
יְהוָה: כט אַל־תְּחַלֵּל אֶת־בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה
הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה: ל אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ
וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: לא אַל־תִּפְנוּ אֶל־הָאֹבֹת
וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי יְהוָה

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לַאֲבָדָא לָא יִתְאֲכֵל: כד וּבְשַׁתָּא רְבִיעֵתָא יְהֵי כָּל אִבֵּהּ קֹדֶשׁ תֻּשְׁבְּחָן קֳדָם יְיָ:
כה וּבְשַׁתָּא חֲמִשֵּׁתָא תֵּיכְלוּן יָת אִבֵּהּ לְאוֹסָפָא לְכוֹן עֲלַלְתֵּהּ אֲנָא יְיָ אֱלָהֲכוֹן: כו לָא
תֵיכְלוּן עַל דְּמָא לָא תְנַחֲשׁוּן וְלָא תְעוֹנוּן: כז לָא תַקְּפוּן פָּאתָא דְרֵישְׁכוֹן וְלָא תְחַבֵּל
יָת פָּאתָא דְדִקְנָךְ: כח וְחִבּוּל עַל מִית לָא תִתְּנוּן בִּבְסַרְכוֹן וְרוּשְׁמִין חֲרִיתִין לָא תִתְּנוּן
בְּכוֹן אֲנָא יְיָ: כט לָא תַחֵל יָת בְּרַתָּךְ לְאַטְעָיוּתַהּ וְלָא תִטְעֵי אַרְעָא וְתִתְמְלֵי אַרְעָא

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בר׳ ל״ה): (כה) להוסיף לכם תבואתו. הַמִּצְוָה הַזֹּאת שֶׁתִּשְׁמְרוּ, תִּהְיֶה לְהוֹסִיף לָכֶם תְּבוּאָתוֹ, שֶׁבִּשְׂכָרָהּ אֲנִי מְבָרֵךְ לָכֶם פֵּרוֹת הַנְּטִיעָה; הָיָה רַבִּי עֲקִיבָה אוֹמֵר דִּבְּרָה תוֹרָה כְּנֶגֶד יֵצֶר הָרָע, שֶׁלֹּא יֹאמַר אָדָם הֲרֵי אַרְבַּע שָׁנִים אֲנִי מִצְטַעֵר בּוֹ חִנָּם! לְפִיכָךְ נֶאֱמַר לְהוֹסִיף לָכֶם תְּבוּאָתוֹ (ספרא): אני ה׳. אֲנִי ה׳ הַמַּבְטִיחַ עַל כָּךְ וְנֶאֱמָן לִשְׁמוֹר הַבְטָחָתִי: (כו) לא תאכלו על הדם. לְהַרְבֵּה פָּנִים נִדְרַשׁ בְּסַנְהֶדְרִין (דף ס״ג): אַזְהָרָה שֶׁלֹּא יֹאכַל מִבְּשַׂר קָדָשִׁים לִפְנֵי זְרִיקַת דָּמִים, וְאַזְהָרָה לְאוֹכֵל מִבְּהֶמַת חֻלִּין טֶרֶם שֶׁתֵּצֵא נַפְשָׁהּ, וְעוֹד הַרְבֵּה: לא תנחשו. כְּגוֹן אֵלּוּ הַמְנַחֲשִׁין בְּחֻלְדָּה וּבְעוֹפוֹת, פִּתּוֹ נָפְלָה מִפִּיו, צְבִי הִפְסִיקוֹ בַּדֶּרֶךְ (ספרא): ולא תעוננו. לְשׁוֹן עוֹנוֹת וְשָׁעוֹת, שֶׁאוֹמֵר יוֹם פְּלוֹנִי יָפֶה לְהַתְחִיל מְלָאכָה, שָׁעָה פְּלוֹנִית קָשָׁה לָצֵאת (סנה׳ ס״ה): (כז) לא תקפו פאת ראשכם. זֶה הַמַּשְׁוֶה צְדָעָיו לַאֲחוֹרֵי אָזְנוֹ וּלְפַדַּחְתּוֹ, וְנִמְצָא הֶקֵּף רֹאשׁוֹ עָגוֹל סָבִיב, שֶׁעַל אֲחוֹרֵי אָזְנָיו עִקְּרֵי שְׂעָרוֹ לְמַעְלָה מִצְּדָעָיו הַרְבֵּה: פאת זקנך. סוֹף הַזָּקָן וּגְבוּלָיו (מכות כ׳), וְהֵן חָמֵשׁ – שְׁתַּיִם בְּכָל לְחִי וּלְחִי, לְמַעְלָה אֵצֶל הָרֹאשׁ שֶׁהוּא רָחָב, וְיֵשׁ בּוֹ שְׁתֵּי פֵאוֹת, וְאַחַת לְמַטָּה בְּסַנְטֵרוֹ – מְקוֹם חִבּוּר שְׁנֵי הַלְּחָיַיִם יַחַד (שבועות ג׳): (כח) ושרט לנפש. כֵּן דַּרְכָּן שֶׁל אֱמוֹרִיִּים לִהְיוֹת מְשָׂרְטִין בְּשָׂרָם כְּשֶׁמֵּת לָהֶם מֵת: וכתבת קעקע. כְּתָב מְחֻקֶּה וְשָׁקוּעַ שֶׁאֵינוֹ נִמְחָק לְעוֹלָם שֶׁמְּקַעְקְעוֹ בְּמַחַט וְהוּא מַשְׁחִיר לְעוֹלָם: קעקע. לְשׁוֹן וְהוֹקַע אוֹתָם (במ׳ כ״ה), וְהוֹקַעֲנוּם (ש״ב כ״א), תּוֹחֲבִין עֵץ בָּאָרֶץ וְתוֹלִין אוֹתָם עֲלֵיהֶם, וְנִמְצְאוּ מְחֻקִּין וּתְחוּבִין בְּקַרְקַע, פורפו״ינט בְּלַעַז: (כט) אל תחלל את בתך להזנותה. בְּמוֹסֵר בִּתּוֹ פְּנוּיָה לְבִיאָה שֶׁלֹּא לְשֵׁם קִדּוּשִׁין (סנה׳ ע״ו): ולא תזנה הארץ. אִם אַתָּה עוֹשֶׂה כֵּן, הָאָרֶץ מְזַנָּה אֶת פֵּרוֹתֶיהָ לַעֲשׂוֹתָן בְּמָקוֹם אַחֵר וְלֹא בְּאַרְצְכֶם. וְכֵן הוּא אוֹמֵר (יר׳ ג׳), וַיִּמָּנְעוּ רְבִיבִים וְגו׳ (תוס׳, קיד׳ א׳): (ל) ומקדשי תיראו. לֹא יִכָּנֵס בְּמַקְלוֹ וּבְמִנְעָלוֹ וּבְאֲפֻנְדָּתוֹ וּבְאָבָק שֶׁעַל רַגְלָיו (בר׳ נ״ד); וְאַעַ״פִּי שֶׁאֲנִי מַזְהִירְכֶם עַל הַמִּקְדָּשׁ, אֶת שַׁבְּתֹתַי תִּשְׁמֹרוּ – אֵין בִּנְיַן הַמִּקְדָּשׁ דּוֹחֶה שַׁבָּת (ספרא): (לא) אל תפנו. אַזְהָרָה לְבַעַל אוֹב וְיִדְּעוֹנִי; בַּעַל אוֹב זֶה פִּיתוֹם הַמְדַבֵּר מִשֶּׁחְיוֹ, וְיִדְּעוֹנִי הַמַּכְנִיס עֶצֶם חַיָּה שֶׁשְּׁמָהּ יִדּוּעַ לְתוֹךְ פִּיו וְהָעֶצֶם מְדַבֵּר (סנה׳ ס״ה): אל תבקשו.

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at the back of the n e c k) forms a complete circle, since above the back of his ears the roots of his hair are situated much higher than his temples (and it is thus only the temples which prevent an uninterrupted circular line going round his skull). (Cf. Macc. 20b)[1]). פאת זקנך [NEITHER SHALT THOU MAR] THE CORNERS OF THY BEARD — *i. e.* the tip of the beard and its sides, these making *together* five *corners:* two on each cheek, above near the head (the temples) — where it (the cheek) is broad and has *therefore* t w o corners (thus f o u r on the two sides) and one at the bottom, on the chin, on that spot where is the junction of the two cheeks (Sheb. 3a; cf. also Siphra; Macc. 20a and Rashi on Sheb. 3a: ד"ה ועל הזקן). **(28)** ושרט לנפש [YE SHALL NOT MAKE] ANY CUTTINGS [IN YOUR FLESH] FOR THE DEAD — This was the practice of the Amorites (a general term for heathens) to make cuttings in their flesh when someone belonging to them died. וכתבת קעקע [NOR SHALL YE IMPRESS] ANY WRITING BY ETCHING [UPON YOU] — *i. e.* a writing engraved (more lit., dug into) and sunk *into the flesh* and which can never be erased because it is pricked in with a needle and remains black for ever. קעקע (root יקע) is *an expression* connected in sense with והוקע *in* (Num. XXV. 4) "and hang them (והוקע אותם)" *and with* (2 Sam. XXI. 6) "and we will hang them (והוקענום)". They drove poles into the ground and hanged them upon these — consequently they themselves, *as the poles*, were, *so to speak*, dug in and inserted in the ground; pourpoint in O. F. **(29)** אל תחלל את בתך להזנותה DO NOT PROSTITUTE THY DAUGHTER TO CAUSE HER TO BE A HARLOT — Scripture speaks of one who gives his unmarried daughter away for illegitimate concubinage (cf. Siphra; Sanh. 76a). ולא תזנה הארץ LEST THE EARTH BECOME DISLOYAL TO YOU — If you do this the soil will become faithless to you in regard to *the distribution of* its fruits, producing them in o t h e r places and not in y o u r land. Scripture uses this simile also *in* (Jer. III. 2—3) "and thou hast polluted thy land with thy whoredom ... T h e r e f o r e the s h o w e r s have been withholden etc." (so that the land yielded no fruit) (Tos. Kidd. 1)[2]). **(30)** ומקדשי תיראו AND YE SHALL REVERENCE MY SANCTUARY — *This implies that* one should not enter *it* with his staff *in hand* or in his shoes, or with his money belt or with the dust on his feet (all signs of irreverence) (Siphra; Ber. 54a; Jeb. 6b). But — *says God* — although I warn you with regard to *the reverence due to* the Sanctuary, yet, את שבתתי תשמרו YE SHALL KEEP MY SABBATHS — not *even* the erection of the Sanctuary can set aside the Sabbath *law* (Siphra; cf. Rashi on Ex. XXXV. 2). **(31)** אל תפנו DO NOT TURN [TO THE אבת NOR TO THE ידענים] — This is a warning *addressed* to the necromancers and the charmers *themselves* (not to the people who consult these tricksters[3]). The בעל אוב, the controller of the spirit אוב, *as the necromancer is called (cf. 1 Sam. XXVIII. 7)*, is identical with the פיתום (in Greek: πύθων); *he is* one who speaks out of his arm-pit[4]); ידעני is one who puts a bone of an animal[5]) the name of which is ידוע into his mouth and the bone

NOTES

[1]) This last sentence שעל אחורי אזנו וכו' is another way of putting Rashi's own statement in his comment on Macc. 20b: אחורי אזנו אין שיער כלום.

For Notes 2—5 see Appendix.

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holy (קדש) unto the Lord". *Now* what is *the law regarding* the "second tithe"? It must not be eaten outside the walls of Jerusalem except after redemption! The same is *the case with* this (the fruit in the fourth year). And this very thing הלולים לה', is A PRAISE OF THE LORD, for he takes it there (to Jerusalem) to praise and to laud *God in* Heaven, *as he does with the second tithe* (cf. Ber. 35a). **(25)** להוסיף לכם תבואתה [AND IN THE FIFTH YEAR SHALL YE EAT THE FRUIT THEREOF] THAT IT MAY YIELD UNTO YOU ITS INCREASE — This command (of ערלה and נטע רבעי, fruit of the fourth year) which you observe will result in its giving you its produce in larger quantities. Because as a reward for it (for the fulfilment of My command) I shall bless for you the fruit of the plantation[1]). R. Akiba used to say: "The Torah says *this because it has* man's evil inclination in mind: that one should not say, 'Behold, for four years I must take trouble with it for nothing!' Scripture therefore states *that the result of your obedience will be* that it will give you its produce in larger quantities (Siphra). אני ה' *means*, it is I, the Lord, Who gives you a promise about this (that your obedience to Me will bring a blessing on your harvest) and Who am faithful to keep My promise. **(26)** לא תאכלו על הדם YE SHALL NOT EAT ANYTHING על הדם — This text is interpreted in many different ways in *Treatise* Sanhedrin (63b): *It is taken as* a prohibition of eating the flesh of the sacrifices before *their* blood has been sprinkled; and as a prohibition *addressed* to him who eats of the flesh of a non-consecrated animal (חולין) before life has entirely left it, and many other interpretations are there given[2]). לא תנחשו YE SHALL NOT DIVINE — as do those who draw prognostications from *the cry of* a weasel or the *twittering of* birds (Siphra; Sanh. 65b), *or from the fact that* the bread falls from his mouth *or that* a stag crosses his path (Sanh. 66a). ולא תעננו The verb is connected in meaning with "period" (עונה) and "hours"; *thus a* מעונן *is one* who says: "This or that d a y is auspicious for beginning a work, this or that h o u r is inauspicious for starting on journey (ib.). **(27)** לא תקיפו פאת ראשכם YE SHALL NOT ROUND THE CORNERS OF YOUR HEAD — This refers to one who makes his temples exactly like[3]) (as hairless as) the back of his ears and his forehead (cf. Rashi on Macc. 20b, ד"ה המשוה צדעיו) *by removing the hair on his temples*, so that *the lower edge of the hair* that surrounds his head (i. e. his s k u l l, because we are not concerned with the hair

NOTES

1) The literal translation: "In the fifth year ye shall eat the fruit thereof t h a t it may yield unto you its increase" gives no sense. The Siphra therefore refers להוסיף לכם back to vv. 23—24 giving the text the following meaning: Partake not of the fruit during three years; bring it up to Jerusalem in the fourth and o n l y in the fifth make a general use of it. This will, under God's blessing, help to give you a larger produce than usual. A similar idea is found in XXV. 19—22. — One should need no such promise as an incitation to perform God's command and the Torah only mentions this because it pays regard to human nature (דברה תורה כנגד יצר הרע), for a man expects some return for the labour he expends on his fields during four years.

For Notes 2—3 see Appendix.

your God. [32]Thou shalt rise up before the hoary head, and honour the
face of the old, and fear thy God: I *am* the Eternal. [33]And if a stranger
sojourn with thee in the land, ye shall not be extortionate to him.
[34]*But* the stranger that sojourneth with you shall be as a native amongst
you, and thou shalt love him as thyself; for ye were strangers in the
land of Egypt: I *am* the Eternal your God. [35]Ye shall do no unrighteous-
ness in judgment, in mete-yard, in weight, or in measure. [36]Just balances,
just weights, a just ephah, and a just hin, shall ye have: I *am* the Eternal
your God, who brought you out of the land of Egypt. [37]Therefore shall
ye keep all my ordinances, and all my judgments, and to them: I *am*
the Eternal.

20. [1]And the Eternal spake unto Moses, saying, [2]Again thou shalt
say to the children of Israel, Whosoever *he be* of the children

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speaks (Sanh. 65b). אל תבקשו *means* DO NOT SEEK to busy yourselves with them, for if you busy yourselves with them, you will become defiled in My sight and I shall abhor you[1]). אני ה׳ אלהיכם I AM THE LORD YOUR GOD — Just think Whom you are changing (by these practices which lead to idolatry) for whom! (Siphra.) **(32)** מפני שיבה תקום THOU SHALT RISE UP BEFORE A HOARY HEAD — One might *think this reverence is also due to* an uncultured old man! Scripture however says זקן — "thou *shalt honour the face of the* זקן" — *and* זקן denotes only one who has acquired wisdom (Kidd. 32b)[2]). AND THOU SHALT HONOUR THE FACE OF THE OLD — What does *the term* "honouring" *an old man* imply? That one should not sit in his seat nor contradict his statements. One might *think that* one *is allowed to* close one's eyes as though one does not see him (the old man)! Scripture however states "but be afraid of thy God", because *in* this thing *it* is given to the heart of him *only* who does the action *to know the motive that prompts him* for no one has an insight into this except himself, and in reference to any thing where it is given only to the heart *to know*, Scripture states "and thou shalt be afraid of thy God *Who knows thy secret thoughts*" (Siphra; Kidd. 32b). **(33)** לא תונו [AND IF A STRANGER SOJOURN WITH THEE IN THY LAND], YE SHALL NOT VEX HIM — *This implies* vexing *him* with words (cf. Rashi on Ex. XXII. 20) — do not say to him, "Yesterday you were an idolator and now you come to study the Torah which was given from the mouth of the Almighty!" (Siphra; B. Mets. 58b, 59b.) כי גרים הייתם FOR YE WERE STRANGERS [IN THE LAND OF EGYPT] — "Do not reproach thy fellow-man for a fault which is also thine" (cf. Rashi on Ex. XXII. 20). אני ה׳ אלהיכם I AM THE LORD YOUR GOD — Thy God and his God am I! (אלהיכם "your" God — the God of both of you). **(35)** לא תעשו עול במשפט YE SHALL NOT DO UNRIGHTEOUSNESS IN משפט — If *this has a reference* to *the execution of* justice *it would be redundant, for* it has already been stated (v. 15) "Ye shall do no unrighteousness in judgment". What, *then* is *the meaning of* משפט mentioned here? It refers to *what is right in respect to* measure of length, to weight and to measure of capacity. *The use of the word* משפט *here* teaches us, therefore, that one *who has to do with* measuring (in trade or commerce) is termed (is regarded as) "a judge" so that if he gives false measure he is like *the judge* who perverts justice and he is therefore called "an unjust person" (עָוֶל), hateful, detested, doomed to destruction, and an abomination (cf. Rashi v. 15). He brings about those five things which are mentioned in connection with the judge *who perverts justice:* he defiles the land, profanes the Name *of the Lord*, causes the Shechinah to depart *from Israel's midst*, Israel to fall by the sword and to be exiled from their land (Siphra). במדה — This denotes land measure (linear and square measure); במשקל is what the word literally implies

NOTES

For Notes 1—2 see Appendix.

אֱלֹהֵיכֶם: לב מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ
מֵּאֱלֹהֶיךָ אֲנִי יְהוָה: ס רביעי (ששי כשמחבר) לג וְכִי־יָגוּר אִתְּךָ גֵּר
בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: לד כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם
הַגֵּר ׀ הַגָּר אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי־גֵרִים הֱיִיתֶם
בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: לה לֹא־תַעֲשׂוּ עָוֶל
בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה: לו מֹאזְנֵי צֶדֶק
אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:
לז וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם
אֹתָם אֲנִי יְהוָה: פ חמישי כ א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר: ב וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי

אונקלוס

עֲצַת חִטְאִין: ל יָת יוֹמֵי שַׁבַּיָּא דִילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן דָּחֲלִין אֲנָא יְיָ: לא לָא
תִתְפְּנוּן בָּתַר בִּדִין וּדְכוּרוּ לָא תִתְבְּעוּן לְאִסְתָּאָבָא בְּהוֹן אֲנָא יְיָ אֱלָהֲכוֹן: לב מִן קֳדָם
דְּסָבַר בְּאוֹרַיְתָא תְּקוּם וּתְהַדַּר אַפֵּי סָבָא וְתִדְחַל מֵאֱלָהָךְ אֲנָא יְיָ: לג וַאֲרֵי יִתְגַּיַּר
עִמְּכוֹן גִּיּוֹרָא בְּאַרְעֲכוֹן לָא תוֹנוּן יָתֵהּ: לד כְּיַצִּיבָא מִנְּכוֹן יְהֵי לְכוֹן גִּיּוֹרָא דְּיִתְגַּיַּר עִמְּכוֹן
וְתִרְחַם לֵהּ כְּוָתָךְ אֲרֵי דַּיָּרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרָיִם אֲנָא יְיָ אֱלָהֲכוֹן: לה לָא תַעְבְּדוּן
שְׁקַר בְּדִין בִּמְשַׁחְתָּא בְּמַתְקְלָא וּבִמְכִלְתָּא: לו מֹאזְנָן דִּקְשׁוֹט אַבְנִין דִּקְשׁוֹט מְכִילָן
דִּקְשׁוֹט וְהִינִין דִּקְשׁוֹט יְהוֹן לְכוֹן אֲנָא יְיָ אֱלָהֲכוֹן דִּי אַפֵּקִית יָתְכוֹן מֵאַרְעָא דְמִצְרָיִם:

רש"י

לִהְיוֹת עֲסוּקִים בָּם, שֶׁאִם תַּעַסְקוּ בָם, אַתֶּם מִטַּמְּאִין לְפָנַי וַאֲנִי מְתָעֵב אֶתְכֶם: אני ה' אלהיכם. דְּעוּ אֶת מִי אַתֶּם מַחֲלִיפִין בְּמִי! (ספרא): (לב) מפני שיבה תקום. יָכוֹל זָקֵן אַשְׁמַאי, תַּ"ל זָקֵן, אֵין זָקֵן אֶלָּא שֶׁקָּנָה חָכְמָה (קידו' ל"ב): והדרת פני זקן. אֵיזֶהוּ הִדּוּר? לֹא יֵשֵׁב בִּמְקוֹמוֹ וְלֹא יִסְתּוֹר אֶת דְּבָרָיו: יָכוֹל יַעֲצִּים עֵינָיו כְּמִי שֶׁלֹּא רְאָהוּ? לְכָךְ נֶאֱמַר ויראת מאלהיך, שֶׁהֲרֵי דָּבָר זֶה מָסוּר לְלִבּוֹ שֶׁל עוֹשֵׂהוּ, שֶׁאֵין מַכִּיר בּוֹ אֶלָּא הוּא, וְכָל דָּבָר הַמָּסוּר לַלֵּב נֶאֱמַר בּוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ (שם): (לג) לא תונו. אוֹנָאַת דְּבָרִים; לֹא תֹאמַר לוֹ אֶמֶשׁ הָיִיתָ עוֹבֵד ע"ז וְעַכְשָׁיו אַתָּה בָא לִלְמוֹד תּוֹרָה שֶׁנִּתְּנָה מִפִּי הַגְּבוּרָה (ב"מ נ"ח): (לד) כי גרים הייתם. מוּם שֶׁבְּךָ אַל תֹּאמַר לַחֲבֵרְךָ (שם נ"ט): אני ה' אלהיכם. אֱלֹהֶיךָ וֵאלֹהָיו אָנִי: (לה) לא תעשו עול במשפט. אִם לְדִין, הֲרֵי כְּבָר נֶאֱמַר לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט (פסוק ט"ו), וּמַהוּ מִשְׁפָּט הַשָּׁנוּי כָּאן? הוּא הַמִּדָּה וְהַמִּשְׁקָל וְהַמְּשׂוּרָה, מְלַמֵּד שֶׁהַמּוֹדֵד נִקְרָא דַיָּן, שֶׁאִם שִׁקֵּר בַּמִּדָּה הֲרֵי הוּא כִּמְקַלְקֵל אֶת הַדִּין, וְקָרוּי עַוָּל, שָׂנוּי וּמְשֻׁקָּץ, חֵרֶם וְתוֹעֵבָה, וְגוֹרֵם לַחֲמִשָּׁה דְּבָרִים הָאֲמוּרִים בַּדַּיָּן – מְטַמֵּא אֶת הָאָרֶץ, וּמְחַלֵּל אֶת הַשֵּׁם, וּמְסַלֵּק אֶת הַשְּׁכִינָה, וּמַפִּיל אֶת יִשְׂרָאֵל בַּחֶרֶב, וּמַגְלֶה אוֹתָם מֵאַרְצָם (ספרא): במדה. זוֹ מִדַּת הָאָרֶץ (שם): במשקל. כְּמַשְׁמָעוֹ: ובמשורה. הִיא מִדַּת הַלַּח וְהַיָּבֵשׁ (ב"מ ס"א): (לו) אבני צדק. הֵם הַמִּשְׁקוֹלוֹת שֶׁשּׁוֹקְלִין כְּנֶגְדָּן: איפת. הִיא מִדַּת הַיָּבֵשׁ: והין. זוֹ הִיא מִדַּת הַלַּח: אשר הוצאתי אתכם. עַל מְנָת כֵּן; דָּ"אַ אֲנִי הִבְחַנְתִּי בְּמִצְרַיִם בֵּין טִפָּה שֶׁל בְּכוֹר לְטִפָּה שֶׁאֵינָהּ שֶׁל בְּכוֹר, וַאֲנִי הַנֶּאֱמָן לִפָּרַע מִמִּי שֶׁטּוֹמֵן מִשְׁקְלוֹתָיו בְּמֶלַח לְהוֹנוֹת אֶת הַבְּרִיּוֹת שֶׁאֵין מַכִּירִין בָּהֶם (ב"מ ס"א):

of Israel, or of the strangers that sojourn in Israel, that giveth *any*
of his seed unto Molech, he shall surely be put to death; the people
of the land shall overwhelm him with stones. 3And I will set my face
against that man, and will cut him off from among his people; because
he hath given of his seed to Molech; to defile my sanctuary, and to
profane the name of my holiness. 4And if the people of the land do any
ways hide their eyes from the man, when he giveth of his seed unto
Molech, and put him not do death; 5Then I will set my face against
that man, and against his family, and will cut him off, and all that
go a whoring after him, to commit whoredom with Molech, from
among their people. 6And the soul that turneth to familiar spirits, and
after wizards, to go a whoring after them, I will even set my face
against that soul, and will cut him off from among his people. 7Sanctify
yourselves, therefore, and be ye holy: for I *am* the Eternal your God.

רש״י

("in weight", from שקל, to weigh); ובמשורה — This denotes liquid and dry measure (Siphra; B. Mets. 61b). **(36)** אבני צדק are *stones used for* weights wherewith one weighs. איפת — The "Epha" is a *certain* dry measure. והין — The "Hin" is a *certain* liquid measure. אשר הוצאתי אתכם WHO BROUGHT YOU FORTH [FROM EGYPT] for this purpose, *that you shall be honest in your actions.* Another explanation is: I distinguished in Egypt between those who were firstborn and those who were not firstborn (a matter which is hidden from human cognisance), I am also certain to exact punishment from him who *secretly* puts his weights in salt in order to take advantage of people who are not aware of it (cf. B. Mets. 61b)[1]).

20. **(2)** ואל בני ישראל תאמר AGAIN THOU SHALT SAY TO THE CHILDREN OF ISRAEL the punishments for *the transgression of* the prohibitions *mentioned in the previous chapters.* מות יומת HE SHALL SURELY BE PUT TO DEATH by *sentence of* the court; and if the court has not *sufficient* authority *to carry this out, then,* עם הארץ וכו׳ the people of the land shall assist them (Siphra)[2]). עם הארץ THE PEOPLE OF THE EARTH — *that people* for whose sake the earth was created: *Israel* (cf. Rashi on Gen. I. 1); *or,* that people which is destined to remain in possession of the Land[3]) (Canaan) through *obedience to* these commands (Siphra). **(3)** אתן את פני *is taken in the sense of,* פנאי שלי, *My leisure* — I shall turn away from everything else that I am occupied with, and will busy Myself with him *alone* (Siphra; cf. Rashi on XVII. 10). באיש AGAINST THAT MAN — but not against the *whole* congregation *if they thus sin* (Siphra), for the community as a whole in never punished with excision. כי מזרעו נתן למלך BECAUSE HE HATH GIVEN OF HIS SEED TO THE MOLECH — *These words appear to be redundant since in v. 20 the nature of the sin is already mentioned,* but because Scripture states (Deut. XVIII. 10) "[There shall not be found among you] any one that maketh his son or his daughter pass through the fire", one might *think that this law applies only to one's children;* whence *do we know that it applies also to* one's son's son and one's daughter's son? Because Scripture states *here,* "because he hath given of his offspring to the Molech". Whence *do we know that* illegitimate offspring *are also included in this law?* Because Scripture states *again* (v. 4) "when he giveth of his seed to the Molech" — *whether legitimate or not* (Siphra; Sanh. 64b). למען טמא את מקדשי TO DEFILE MY מקדש — *This means* the "Congregation of Israel" which is sanctified to Me. *The word* מקדש *does not imply the Sanctuary only but anything that is holy to God,* as *in* the expression (Lev. XXI. 23) "that he profane not my holy things (מקדשי)"[4]). **(4)** ואם העלם יעלימו AND IF [THE PEOPLE OF THE LAND] DO ANY WAYS HIDE THEIR EYES [FROM THE MAN] —

NOTES

For Notes 1—4 see Appendix.

יִשְׂרָאֵ֗ל וּמִן־הַגֵּ֣ר ׀ הַגָּ֣ר בְּיִשְׂרָאֵ֔ל אֲשֶׁ֨ר יִתֵּ֧ן מִזַּרְע֛וֹ
לַמֹּ֖לֶךְ מ֣וֹת יוּמָ֑ת עַ֥ם הָאָ֖רֶץ יִרְגְּמֻ֥הוּ בָאָֽבֶן׃ ג וַאֲנִ֞י
אֶתֵּ֤ן אֶת־פָּנַי֙ בָּאִ֣ישׁ הַה֔וּא וְהִכְרַתִּ֥י אֹת֖וֹ מִקֶּ֣רֶב עַמּ֑וֹ
כִּ֤י מִזַּרְעוֹ֙ נָתַ֣ן לַמֹּ֔לֶךְ לְמַ֗עַן טַמֵּא֙ אֶת־מִקְדָּשִׁ֔י וּלְחַלֵּ֖ל
אֶת־שֵׁ֥ם קָדְשִֽׁי׃ ד וְאִ֡ם הַעְלֵ֣ם יַעְלִ֩ימוּ֩ עַ֨ם הָאָ֜רֶץ
אֶת־עֵֽינֵיהֶם֙ מִן־הָאִ֣ישׁ הַה֔וּא בְּתִתּ֥וֹ מִזַּרְע֖וֹ לַמֹּ֑לֶךְ
לְבִלְתִּ֖י הָמִ֥ית אֹתֽוֹ׃ ה וְשַׂמְתִּ֨י אֲנִ֧י אֶת־פָּנַ֛י בָּאִ֥ישׁ
הַה֖וּא וּבְמִשְׁפַּחְתּ֑וֹ וְהִכְרַתִּ֨י אֹת֜וֹ וְאֵ֣ת ׀ כָּל־הַזֹּנִ֣ים
אַחֲרָ֗יו לִזְנ֛וֹת אַחֲרֵ֥י הַמֹּ֖לֶךְ מִקֶּ֥רֶב עַמָּֽם׃ ו וְהַנֶּ֗פֶשׁ
אֲשֶׁ֨ר תִּפְנֶ֤ה אֶל־הָאֹבֹת֙ וְאֶל־הַיִּדְּעֹנִ֔ים לִזְנֹ֖ת אַחֲרֵיהֶ֑ם
וְנָתַתִּ֤י אֶת־פָּנַי֙ בַּנֶּ֣פֶשׁ הַהִ֔וא וְהִכְרַתִּ֥י אֹת֖וֹ מִקֶּ֥רֶב עַמּֽוֹ׃
ז וְהִ֨תְקַדִּשְׁתֶּ֔ם וִהְיִיתֶ֖ם קְדֹשִׁ֑ים כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃

אונקלוס

לז וְתִטְּרוּן יָת כָּל קְיָמַי וְיָת כָּל דִּינַי וְתַעְבְּדוּן יָתְהוֹן אֲנָא יְיָ׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר׃ ב וְעִם בְּנֵי יִשְׂרָאֵל תְּמַלֵּל גְּבַר גְּבַר מִבְּנֵי יִשְׂרָאֵל וּמִן גִּיּוֹרָא דְּיִתְגַּיַּר בְּיִשְׂרָאֵל
דִּי יִתֵּן מִזַּרְעֵהּ לְמֹלֶךְ אִתְקְטָלָא יִתְקְטֵל עַמָּא בֵית יִשְׂרָאֵל יִרְגְּמֻנֵּהּ בְּאַבְנָא׃ ג וַאֲנָא אֶתֵּן
יָת רוּגְזִי בְּגַבְרָא הַהוּא וַאֲשֵׁיצֵי יָתֵהּ מִגּוֹ עַמֵּהּ אֲרֵי מִזַּרְעֵהּ יְהַב לְמֹלֶךְ בְּדִיל לְסָאָבָא
יָת מַקְדְּשִׁי וּלְאַחָלָא יָת שְׁמָא דְקוּדְשִׁי׃ ד וְאִם מִכְבַּשׁ יִכְבְּשׁוּן עַמָּא בֵית יִשְׂרָאֵל יָת
עֵינֵיהוֹן מִן גַּבְרָא הַהוּא בְּדִיְהֵב מִזַּרְעֵהּ לְמֹלֶךְ בְּדִיל דְּלָא לְקַטָּלָא יָתֵהּ׃ ה וַאֲשַׁוֵּי אֲנָא
יָת רוּגְזִי בְּגַבְרָא הַהוּא וּבְסַעֲדוֹהִי וַאֲשֵׁיצֵי יָתֵהּ וְיָת כָּל דְּטָעַן בַּתְרוֹהִי לְמִטְעֵי בָּתַר
מֹלֶךְ מִגּוֹ עַמְּהוֹן׃ ו וֶאֱנָשׁ דִּי יִתְפְּנֵי בָּתַר בִּדִּין וּדְכוּרוּ לְמִטְעֵי בַתְרֵיהוֹן וְאֶתֵּן יָת רוּגְזִי

רש״י

כ (ב) ואל בני ישראל תאמר. עוֹנָשִׁין עַל הָאַזְהָרוֹת: מות יומת. בְּבֵית דִּין, וְאִם אֵין כֹּחַ
בְּבֵית דִּין, עַם הָאָרֶץ מְסַיְּעִין אוֹתָן (ספרא): עם הארץ. עַם שֶׁבְּגִינוֹ נִבְרֵאת הָאָרֶץ, עַם שֶׁעֲתִידִין
לִירַשׁ הָאָרֶץ עַל יְדֵי מִצְוֹת הַלָּלוּ (שם): (ג) אתן את פני. פְּנַאי שֶׁלִּי — פּוֹנֶה אֲנִי מִכָּל עֲסָקַי
וְעוֹסֵק בּוֹ (שם): באיש. וְלֹא בַצִּבּוּר (שם), שֶׁאֵין כָּל הַצִּבּוּר נִכְרָתִין: כי מזרעו נתן למלך.
לְפִי שֶׁנֶּאֱמַר מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ (דב׳ י״ח), בֶּן בְּנוֹ וּבֶן בִּתּוֹ מִנַּיִן? ת״ל כִּי מִזַּרְעוֹ נָתַן
לַמֹּלֶךְ, זֶרַע פָּסוּל מִנַּיִן? ת״ל בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ (ספרא; סנה׳ ס״ד): למען טמא את מקדשי.
אֶת כְּנֶסֶת יִשְׂרָאֵל שֶׁהִיא מְקֻדֶּשֶׁת לִי, כִּלְשׁוֹן וְלֹא יְחַלֵּל אֶת מִקְדָּשִׁי (ויק׳ כ״א): (ד) ואם
העלם יעלימו. אִם הֶעֱלִימוּ בְּדָבָר אֶחָד, סוֹף שֶׁיַּעֲלִימוּ בִּדְבָרִים הַרְבֵּה, אִם הֶעֱלִימוּ סַנְהֶדְרֵי
קְטַנָּה, סוֹף שֶׁיַּעֲלִימוּ סַנְהֶדְרֵי גְדוֹלָה (ספרא): (ה) ובמשפחתו. אָמַר רַבִּי שִׁמְעוֹן וְכִי מִשְׁפָּחָה
מָה חָטְאָה? אֶלָּא לְלַמֶּדְךָ שֶׁאֵין לְךָ מִשְׁפָּחָה שֶׁיֵּשׁ בָּהּ מוֹכֵס שֶׁאֵין כֻּלָּם מוֹכְסִין — שֶׁכֻּלָּן מְחַפִּין
עָלָיו (ספרא; שבועות ל״ט): והכרתי אתו. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר ובמשפחתו יָכוֹל יִהְיוּ כָל
הַמִּשְׁפָּחָה בְּהִכָּרֵת, ת״ל אתו — אוֹתוֹ בְּהִכָּרֵת וְלֹא כָל הַמִּשְׁפָּחָה בְּהִכָּרֵת אֶלָּא בְּיִסּוּרִין (שם):
לזנות אחרי המלך. לְרַבּוֹת שְׁאָר ע״ז שֶׁעֲבָדָהּ בְּכָךְ וַאֲפִילוּ אֵין זוֹ עֲבוֹדָתָהּ (ספרא):

8 And ye shall keep my ordinances and do them: I *am* the Eternal who
sanctify you. 9 For every one that curseth his father or his mother
shall be surely put to death: he hath cursed his father or his mother;
his blood is upon him. 10 And the man that committeth adultery with
another man's wife, *even* he that committeth adultery with the wife
of his fellow-*man*, the adulterer and the adultress shall surely be put
to death. 11 And the man that lieth with his father's wife hath un-
covered his father's nakedness: both of them shall surely be put
to death; their blood *shall be* upon them. 12 And if a man lie with
his daughter-in-law, both of them shall surely be put to death: they
have wrought confusion; their blood *is* upon them. 13 If a man also
lie with a male, as he lieth with a woman, both of them have com-
mitted an abomination: they shall surely be put to death; their
blood *is* upon them. 14 And if a man take a wife and her mother,
it *is* wickedness: they shall be burnt with fire, both he and they;
that there be no wickedness among you. 15 And if a man lie with

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If they hide *their eyes* in one thing they will in the end hide *their eyes also* in many other matters[1]); if the Small Sanhedrin (a judicial court of twenty-three) hide *their eyes*, in the end the Great Sanhedrin (the Supreme Court of seventy-one) will *also* hide *their eyes* (Siphra). **(5)** ובמשפחתו [THEN I WILL SET MY EYES AGAINST THAT MAN], AND AGAINST HIS FAMILY — R. Simeon asked, "But how did his family sin *that it should be punished?*" But *the family is mentioned* to teach you *that you may take it as a rule* that there is no family in which there is one tax-farmer (a calling held in great reprobation by Jews) which may not be *regarded as consisting* entirely *of* tax-farmers, for they all *try to* protect him (Siphra; Sheb. 32a)[2]). והכרתי אתו AND I WILL CUT HIM OFF — Why is this stated (it appears to be a mere repetition of the statement in v. 3)? Because since Scripture says *here for the reason stated above*, "[I will set My face . . .] against his family", I might *think* that the whole family is *also* doomed to excision; Scripture therefore states "[I will cut] him [off]" — he *alone* is subject to excision, but the whole family is not subject to excision but to bodily sufferings (Siphra;

NOTES

1) See Appendix.

2) Similar is this sin of Molech-worship, for no one would dare to follow these abonimable practices unless he is backed by all his family, for it can hardly be done without their cognisance, and the family must therefore be punished.

ששי (שביעי כשמחוברין) ח וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם
אֲנִי יְהוָה מְקַדִּשְׁכֶם: ט כִּי־אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת־
אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קִלֵּל דָּמָיו בּוֹ:
י וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־
אֵשֶׁת רֵעֵהוּ מוֹת־יוּמַת הַנֹּאֵף וְהַנֹּאָפֶת: יא וְאִישׁ אֲשֶׁר
יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת־יוּמְתוּ
שְׁנֵיהֶם דְּמֵיהֶם בָּם: יב וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלָּתוֹ
מוֹת יוּמְתוּ שְׁנֵיהֶם תֶּבֶל עָשׂוּ דְּמֵיהֶם בָּם: יג וְאִישׁ
אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה עָשׂוּ
שְׁנֵיהֶם מוֹת יוּמָתוּ דְּמֵיהֶם בָּם: יד וְאִישׁ אֲשֶׁר יִקַּח
אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הִוא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ
וְאֶתְהֶן וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם: טו וְאִישׁ אֲשֶׁר יִתֵּן

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בְּגַבְרָא הַהוּא וְאֵשֵׁיצֵי יָתֵהּ מִגּוֹ עַמֵּהּ: ז וְתִתְקַדְּשׁוּן וּתְהוֹן קַדִּישִׁין אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן:
ח וְתִטְּרוּן יָת קְיָמַי וְתַעְבְּדוּן יָתְהוֹן אֲנָא יְיָ מְקַדִּשְׁכוֹן: ט אֲרֵי גְבַר גְּבַר דִּי יְלוּט יָת
אֲבוּהִי וְיָת אִמֵּהּ אִתְקְטָלָא יִתְקְטֵל אֲבוּהִי וְאִמֵּהּ לַט קְטָלָא חַיָּב: י וּגְבַר דִּי יְגוּף יָת
אִתַּת גְּבַר דִּי יְגוּף יָת אִתַּת חַבְרֵהּ אִתְקְטָלָא יִתְקְטֵל גַּיָּפָא וְגַיַּפְתָּא: יא וּגְבַר דִּי יִשְׁכּוּב
עִם אִתַּת אֲבוּהִי עֶרְיְתָא דַאֲבוּהִי גַּלִּי אִתְקְטָלָא יִתְקַטְלוּן תַּרְוֵיהוֹן קְטָלָא חַיָּבִין: יב וּגְבַר
דִּי יִשְׁכּוּב עִם כַּלְּתֵהּ אִתְקְטָלָא יִתְקַטְלוּן תַּרְוֵיהוֹן תִּבְלָא עֲבָדוּ קְטָלָא חַיָּבִין: יג וּגְבַר
דִּי יִשְׁכּוּב עִם דְּכוּרָא מִשְׁכְּבֵי אִתְּתָא תּוֹעֶבְתָּא עֲבָדוּ תַּרְוֵיהוֹן אִתְקְטָלָא יִתְקַטְלוּן
קְטָלָא חַיָּבִין: יד וּגְבַר דִּי יִסַּב יָת אִתְּתָא וְיָת אִמַּהּ עֵצַת חֶטְאִין הִיא בְּנוּרָא יוֹקְדוּן

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(ז) והתקדשתם. זו פְּרִישׁוּת עֲ״זָ (שם): (ט) אביו ואמו קלל. לְרַבּוֹת לְאַחַר מִיתָה (שם; סנה׳ פ״ה): דמיו בו. זוֹ סְקִילָה, וְכֵן כָּל מָקוֹם שֶׁנֶּאֱמַר דָּמָיו בּוֹ, דְּמֵיהֶם בָּם; וְלָמַדְנוּ מֵאוֹב וְיִדְּעוֹנִי, שֶׁנֶּאֱמַר בָּהֶם בָּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם (ספרא; כרית׳ ה׳). וּפְשׁוּטוֹ שֶׁל מִקְרָא כְּמוֹ דָּמוֹ בְרֹאשׁוֹ (יהוש׳ ב׳) — אֵין נֶעֱנָשׁ עַל מִיתָתוֹ אֶלָּא הוּא, שֶׁהוּא גָּרַם לְעַצְמוֹ שֶׁיֵּהָרֵג: (י) ואיש. פְּרָט לְקָטָן: אשר ינאף את אשת איש. פְּרָט לְאֵשֶׁת קָטָן, לִמְּדָנוּ שֶׁאֵין לְקָטָן קִדּוּשִׁין, וְעַל אֵיזוֹ אֵשֶׁת אִישׁ חִיַּבְתִּי לְךָ? אשר ינאף את אשת רעהו. פְּרָט לְאֵשֶׁת גּוֹי, לִמְּדָנוּ שֶׁאֵין קִדּוּשִׁין לְגוֹי (ספרא; סנה׳ נ״ב): מות יומת הנאף והנאפת. כָּל מִיתָה הָאֲמוּרָה בַּתּוֹרָה סְתָם, אֵינָהּ אֶלָּא חֶנֶק (ספרא; סנה׳ נ״ה): (יב) תבל עשו. גְּנַאי; לָשׁוֹן אַחֵר מְבַלְבְּלִין זֶרַע הָאָב בְּזֶרַע הַבֵּן: (יג) משכבי אשה. מַכְנִיס כְּמִכְחוֹל בִּשְׁפוֹפֶרֶת: (יד) ישרפו אתו ואתהן. אִי אַתָּה יָכוֹל לוֹמַר אִשְׁתּוֹ הָרִאשׁוֹנָה יִשְׂרְפוּ, שֶׁהֲרֵי נְשָׂאָהּ בְּהֶתֵּר וְלֹא נֶאֶסְרָה עָלָיו, אֶלָּא אִשָּׁה וְאִמָּהּ הַכְּתוּבִין כַּאן שְׁתֵּיהֶן לְאִסּוּר — שֶׁנָּשָׂא חֲמוֹתוֹ וְאִמָּהּ; וְיֵשׁ מֵרַבּוֹתֵינוּ שֶׁאוֹמְרִים אֵין כַּאן אֶלָּא חֲמוֹתוֹ, וּמַהוּ אֶתְהֶן? אֶת אַחַת מֵהֶן וְלָשׁוֹן יְוָנִי הוּא הֵן אַחַת (ספרא; סנה׳ ע״ו):

a beast, he shall surely be put to death; and ye shall slay the beast.
16And if a woman approach unto any beast, and gender with it, thou
shalt slay the woman and the beast. They shall surely be put to death;
their blood *is* upon them. 17And if a man shall take his sister, his
father's daughter, or his mother's daughter, and see her nakedness, and
she see his nakedness, it *is* a wicked thing; and they shall be cut off in
the eyes of the children of their people: he hath uncovered his sister's
nakedness; he shall bear his iniquity. 18And if a man shall lie with a
woman having her sickness, and shall uncover her nakedness, he hath
bared her fountain, and she hath uncovered the fountain of her blood;
and both of them shall be cut off from among their people. 19And thou
shalt not uncover the nakedness of thy mother's sister, nor of thy father's
sister; for he bareth his near kin: they shall bear their iniquity. 20And if
a man shall lie with his aunt, he hath uncovered his uncle's nakedness:

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Sheb. 39a). לזנות אחרי המלך TO COMMIT WHOREDOM WITH MOLECH — *This is intended* to include *the worship also of* any other idol which he worshipped in this way (by letting his children pass through the fire in honour of it) even though this is not the manner of worship peculiar to it (Siphra; Sanh. 64a)[1]). **(7)** והתקדשתם SANTIFY YOURSELVES — This *implies* keeping aloof from *all* idolatry (Siphra)[2]). **(9)** אביו ואמו קלל HE HATH EXECRATED HIS FATHER OR HIS MOTHER — *These apparently redundant words are intended* to include *as subject to the death penalty one who execrates his parents* after *their* death (Siphra; Sanh. 85b)[3]). דמיו בו HIS BLOOD IS UPON HIM —

NOTES

1) Cf. Rashi on Ex. XXII. 19 where he states that there are certain acts of worship (viz., those which have the characteristic of "sacrificing" — זובח) for which one is liable to the death penalty if he perfomed them in honour of any idol, no matter whether this be the usual way of worshipping it or not, whilst other forms of adoration which are not peculiar to the idol are not punishable by death but by lashes. Here Scripture adds to those acts that of "letting the children pass through the fires" for which one becomes punishable with excision although he does this in honour of an idol which is usually not worshipped in this way. Cf. Mizrachi and Nachmanides.

2) The primary meaning of קדש is "to be separate"; therefore the Hithpael denotes "separate yourselves", and it refers back to the idolatrous practices mentioned in the vv. 2—6.

3) Which is, however, not the case with מכה אביו ואמו (cf. Rashi on Ex. XXI. 15).

שְׁכָבְתּוֹ בִּבְהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהֲרֹגוּ׃
טו וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרִבְעָה אֹתָהּ
וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ דְּמֵיהֶם
בָּם׃ יז וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־
אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא תִרְאֶה אֶת־עֶרְוָתוֹ חֶסֶד
הוּא וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם עֶרְוַת אֲחֹתוֹ גִּלָּה עֲוֺנוֹ
יִשָּׂא׃ יח וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דָּוָה וְגִלָּה אֶת־
עֶרְוָתָהּ אֶת־מְקֹרָהּ הֶעֱרָה וְהִוא גִּלְּתָה אֶת־מְקוֹר
דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם׃ יט וְעֶרְוַת אֲחוֹת
אִמְּךָ וַאֲחוֹת אָבִיךָ לֹא תְגַלֵּה כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה
עֲוֺנָם יִשָּׂאוּ׃ כ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֶרְוַת

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יָתֵהּ וְיָתְהֶן וְלָא תְהֵי עֲצַת חִטְאִין בֵּינֵיכוֹן: טו וּגְבַר דִּי יִתֵּן שְׁכָבְתֵּהּ בִּבְעִירָא אִתְקְטָלָא יִתְקְטֵל וְיָת בְּעִירָא תִּקְטְלוּן: טז וְאִתְּתָא דִּי תִקְרַב לְכָל בְּעִירָא לְמִשְׁלַט בַּהּ וְתִקְטוֹל יָת אִתְּתָא וְיָת בְּעִירָא אִתְקְטָלָא יִתְקַטְלוּן קְטָלָא חַיָּבִין: יז וּגְבַר דִּי יִסַּב יָת אֲחָתֵהּ בַּת אֲבוּהִי אוֹ בַת אִמֵּהּ וְיֶחֱזֵי יָת עֶרְיְתַהּ וְהִיא תֶחֱזֵי יָת עֶרְיְתֵהּ קְלָנָא הוּא וְיִשְׁתֵּיצוֹן לְעֵינֵי בְּנֵי עַמְּהוֹן עֶרְיַת אֲחָתֵהּ גַּלִּי חוֹבֵהּ יְקַבֵּל: יח וּגְבַר דִּי יִשְׁכּוּב עִם אִתְּתָא מְסָאֲבָא וִיגַלֵּי יָת עֶרְיְתַהּ יָת קְלָנַהּ גַּלִּי וְהִיא תְגַלֵּי יָת סוֹאֲבַת דְּמָהָא וְיִשְׁתֵּיצוֹן תַּרְוֵיהוֹן מִגּוֹ

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(טו) ואת הבהמה תהרגו. אִם אָדָם חָטָא בְּהֵמָה מֶה חָטְאָה? אֶלָּא מִפְּנֵי שֶׁבָּאָה לְאָדָם תַּקָּלָה עַל יָדָהּ לְפִיכָךְ אָמַר הַכָּתוּב תִּסָּקֵל, קַל וָחוֹמֶר לְאָדָם, שֶׁיּוֹדֵעַ לְהַבְחִין בֵּין טוֹב לָרַע, וְגוֹרֵם רָעָה לַחֲבֵרוֹ לַעֲבוֹר עֲבֵרָה; כַּיּוֹצֵא בַדָּבָר אַתָּה אוֹמֵר אַבֵּד תְּאַבְּדוּן אֶת כָּל הַמְּקֹמוֹת (דב׳ י״ב), הֲרֵי דְבָרִים קַל וָחוֹמֶר, וּמָה אִילָנוֹת שֶׁאֵינָן רוֹאִין וְאֵינָן שׁוֹמְעִין, עַל שֶׁבָּאַת תַּקָּלָה עַל יָדָם אָמְרָה תוֹרָה הַשְׁחֵת, שְׂרוֹף וְכַלֵּה, הַמַּטֶּה אֶת חֲבֵרוֹ מִדֶּרֶךְ חַיִּים לְדַרְכֵי מִיתָה, עַל אַחַת כַּמָּה וְכַמָּה (ספרא): (יז) חסד הוא. לְשׁוֹן אֲרַמִּי חֶרְפָּה חִסּוּדָא; וּמִדְרָשׁוֹ אִם תֹּאמַר קַיִן נָשָׂא אֲחוֹתוֹ! חֶסֶד עָשָׂה הַמָּקוֹם, לִבְנוֹת עוֹלָמוֹ מִמֶּנּוּ, שֶׁנֶּאֱמַר (תה׳ פ״ט), עוֹלָם חֶסֶד יִבָּנֶה (ספרא; סנה׳ נ״ח): (יח) הערה. גִּלָּה, וְכֵן כָּל לְשׁוֹן עֶרְוָה גִּלּוּי הוּא, וְהַוָּי״ו יוֹרֶדֶת בַּתֵּבָה לְשֵׁם דָּבָר כְּמוֹ זַעֲוָה מִגִּזְרַת וְלֹא קָם וְלֹא זָע (אסתר ה׳), וְכֵן אַחֲוָה מִגִּזְרַת אָח. וְהָעֲרָאָה זוֹ נֶחְלְקוּ בָהּ רַבּוֹתֵינוּ, יֵשׁ אוֹמְרִים זוֹ נְשִׁיקַת שַׁמָּשׁ, וְיֵשׁ אוֹמְרִים זוֹ הַכְנָסַת עֲטָרָה (יב׳ נ״ה): (יט) וערות אחות אמך וגו׳. שָׁנָה הַכָּתוּב בְּאַזְהָרָתָן, לוֹמַר שֶׁהֻזְהַר עֲלֵיהֶן בֵּין עַל אֲחוֹת אָבִיו וְאִמּוֹ מִן הָאָב, בֵּין עַל אַחְיוֹתֵיהֶן מִן הָאֵם, אֲבָל עֶרְוַת אֵשֶׁת אֲחִי אָבִיו לֹא הֻזְהַר אֶלָּא עַל אֵשֶׁת אֲחִי אָבִיו מִן הָאָב (עי׳ יבי נ״ד): (כ) אשר ישכב את דדתו. הַמִּקְרָא הַזֶּה בָּא לְלַמֵּד עַל כָּרֵת הָאָמוּר לְמַעְלָה שֶׁהוּא בְּעוֹנֶשׁ הֲלִיכַת עֲרִירִי: ערירים. כְּתַרְגּוּמוֹ, בְּלָא וְלָד, וְדוֹמֶה לוֹ וְאָנֹכִי הוֹלֵךְ עֲרִירִי (בר׳ ט״ו); יֵשׁ לוֹ בָנִים, קוֹבְרָן, אֵין לוֹ בָנִים, מֵת בְּלֹא בָנִים, לְכָךְ שָׁנָה בִּשְׁנֵי מִקְרָאוֹת אֵלּוּ — עֲרִירִים „יָמוּתוּ״, עֲרִירִים „יִהְיוּ״, ערירים ימתו: אִם יִהְיוּ לוֹ בִּשְׁעַת עֲבֵרָה, לֹא יִהְיוּ לוֹ כְּשֶׁיָּמוּת, לְפִי שֶׁקּוֹבְרָן בְּחַיָּיו, ערירים יהיו: אִם אֵין לוֹ בִּשְׁעַת עֲבֵרָה, יִהְיֶה כָּל

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destroy all the places [where the nations ... served their gods ... under every bushy tree]" Now is not the following a logical conclusion? How *is it in the case of* trees which can neither see nor hear? *Merely* because an opportunity to sin was occasioned by them Scripture says, "Destroy, burn, exterminate *them!*" One who makes his fellow-man deviate from the path of life to the path of death, *does it not follow* all the more *that he should be punished?* (Siphra; cf. Sanh. 54a, 55a.) **(17)** חסד הוא IT IS A WICKED THING — *It is* an Aramaic expression, *the Hebrew* חרפה *being in that language* חסודא (cf. Onk. on Gen. XXXIV. 14). A Midrashic explanation of it (of חסד הוא) is: If you should say, "But Cain married his sister!" *then I reply, Cain's case was an exceptional one;* an act of kindness (חסד) was done by the Omnipresent in order that His world might be built up through him (i. e. He made the propagation of the human race possible through this union), as it is said (Ps. LXXXIX. 3) "The world was built up through חסד, loving-kindness" (Siphra; Sanh. 58b)[1]. **(18)** הערה *means* HE HATH UNCOVERED. Similarly the term ערוה everywhere denotes "uncovering". The ו *in the word* ערוה, *nakedness,* is inserted in the root ערה in order to form a noun of it, just as the noun זועה, "trembling", is of the same derivation as זע *in the phrase* (Est. V. 9) "and he stood not up and did not tremble (זע)". Similarly, אחוה, "brotherhood", is of the same derivation as אח, brother. As for this *term* "uncovering" our Rabbis differ in *the meaning they give to* it (Jeb. 55b). Some say that it implies a superficial embrace, others a closer intimacy. **(19)** וערות אחות אמך וגו׳ [AND THOU SHALT NOT UNCOVER] THE NAKEDNESS OF THY MOTHER'S SISTER [NOR OF THY FATHER'S SISTER] — Scripture repeats[1]) the prohibition regarding these (although they had been mentioned already in XVIII. 12, 13) to tell us that one is prohibited in respect to them, both in regard to one's father's or mother's sister on their father's side, and in regard to their sisters on their mother's side. But as regards a marriage being forbidden with the wife of one's father's brother (cf. XVIII. 14)[2]) the prohibition (i. e. the איסור ערוה מדאורייתא) applies only to the wife of the brother of one's father *when he is the father's brother* on the father's side (i. e. when both have one father) (cf. Jeb. 54b). **(20)** אשר ישכב את דדתו AND IF A MAN SHALL LIE WITH HIS AUNT ... [THEY SHALL DIE CHILDLESS] — This verse is intended to teach that the "excision" mentioned above (XVIII. 29, where "all these abominations includes the union prohibited in v. 14 of that chapter) consists in their (the offenders') passing from this world childless. ערירים — *Translate this* as the Targum renders it: בלא ולד, childless. Similar is, (Gen. XV. 2) "and I will pass away childless (ערירי)". If he has children he will bury them (i. e. they will die during his life-time); if he has no children *when this sin is committed* he will die childless (he will beget no children afterwards). That is why Scripture varies the expression in these two verses (this and the following) *here stating* ערירים ימתו, "they shall die childless", *and there* ערירים יהיו, "they shall be childless". *The expression* ערירים ימתו *implies:* if he has any *children* at the time he commits the sin, he shall have none *remaining* when he dies because he will bury them during his lifetime; ערירים יהיו *on the other hand, implies:* if he has no children

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For Notes 1—2 see Appendix.

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This *implies execution by* stoning; similarly wherever the *expressions* דמיו בו or דמיהם בם occur. We learn *this Halachic rule* from the case of אוב and ידעני of whom Scripture *expressly* states, (v. 27) ["they shall surely be put do death], they shall overwhelm them with stones, their blood is upon them (דמיהם בם)" (Siphra; cf. Sanh. 54a, Kerith 5a). But according to the literal sense of the passage it means the same as *the expression* דמו בראשו (Josh. II. 19): "[whosoever shall go out of the doors of thy house into the street his blood shall be upon his own head] (דמו בראשו)" *where the meaning is:* No one deserves punishment on account of his death except himself, for he brought it upon himself that he should be killed (i. e. it was his own fault). **(10)** ואיש AND THE MAN [THAT COMMITTETH ADULTERY SHALL SURELY BE PUT TO DEATH] — *a man, thus* excluding a minor. אשר ינאף את אשת איש WHO COMMITTETH ADULTERY WITH ANOTHER MAN'S WIFE — *a man's wife,* thus excluding the wife of a minor *from the death penalty.* This teaches us that a minor cannot enter into a marriage contract. And in reference to what married woman do I make you liable *to the death penalty?* אשר ינאף את אשת רעהו IF HE COMMITTETH ADULTERY WITH THE WIFE OF HIS FELLOW-MAN — *his fellow-man, thus* excluding the wife of a heathen; this teaches us that a heathen cannot enter into a marriage contract *according to Jewish law* (Siphra; Sanh. 52b). מות יומת הנאף והנאפת THE ADULTERER AND THE ADULTRESS SHALL SURELY BE PUT TO DEATH — Wherever a death penalty is mentioned in Scripture without being precisely defined, only strangulation is intended (Siphra; Sanh. 55b). **(12)** תבל עשו THEY HAVE WROUGHT תבל — *i. e. they have done* a shameful deed. Another interpretation is *that* תבל *is connected with* בלל *"to intermingle" and signifies as much as* confusion in the family relations. **(13)** משכבי אשה *means* in the manner of marital intercourse. **(14)** ישרפו אתו ואתהן [AND IF A MAN TAKE A WIFE AND HER MOTHER, IT IS WICKEDNESS] THEY SHALL BE BURNT [WITH FIRE] BOTH HE AND THEY — You cannot say *that this means that they shall burn also* his first wife (i. e. her whom he married first), because you must admit that he married her legally for she was not forbidden to him *as a wife.* But *the fact is that the case of* "a woman and her mother" mentioned here *must be a case where* both *of them* are forbidden *to him on account of a previous relationship to him, — that, for instance, after having married a woman,* he marries *also* his mother-in-law and her mother. *It is these two that have to be burnt.* There are, however, some of our Rabbis who say we have here *a case of where, in addition to having married a woman, he marries* only his mother-in-law (but not also the latter's mother). But what *then* could be the meaning of אתהן? It means one of them ("את "הן) and this is a Greek word, הן (ἕν) meaning "one" (Siphra; Sanh. 76b). **(15)** ואת הבהמה תהרגו AND YE SHALL SLAY THE BEAST — If the man has sinned, what sin has the beast committed? But because the man's opportunity to stumble (to sin) was occasioned by it, therefore Scripture says, "let it be stoned"! How much the more *does this principle apply* to a human being who knows to distinguish between good and evil and *yet* brings evil upon his fellow-man *by inducing him* to commit a sin. In a similar way you should explain: (Deut. XII. 2) "Ye shall utterly

they shall bear their sin; they shall die childless.
21 And if a man shall take his brother's wife, it *is as* a woman in her separation; he hath uncovered his brother's nakedness: they shall be childless.
22 Ye shall therefore keep all my ordinances, and all my judgments, and do them; that the land, whither I bring you to abide therein, vomit you not out.
23 And ye shall not walk in the ordinances of the nations which I cast out before you: for they did all these things, and therefore I abhorred them.
24 But I have said unto you, Ye shall possess their land, and I will give it unto you to possess it, a land flowing with milk and honey: I *am* the Eternal your God, who hath separated you from the peoples.
25 Ye shall therefore make a distinction between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any *manner* of living that creepeth on the ground, which I have separated from you as defiling.
26 And ye shall be holy unto me; for I the Eternal *am* holy, and have separated

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at the time when he commits the sin, he shall remain all his life just as he was then (Siphra; Jeb. 55a). **(21)** נדה הוא *means*, this cohabitation ought to be kept at a distance (avoided) and is loathsome. Our Rabbis explained that these words prohibit the slightest approach to her just as *though she were* a נדה in the case of whom *such* intimacy is expressly stated *as forbidden*, as it says, (v. 18) "he hath uncovered her fountain" (cf. Jeb. 54a). **(23)** ואקץ — קוץ signifies loathsomeness. Similar is: (Gen. XXVII. 46) "I am sick (קצתי) of my life", like a man who is disgusted with his food (Siphra)[1]). **(25)** והבדלתם בין הבהמה הטהרה לטמאה YE SHALL THEREFORE DISTINGUISH BETWEEN CLEAN BEASTS AND UNCLEAN — It is needless *for Scripture* to say *that one should distinguish* between a c o w and an a s s for these a r e different and are *therefore* distinguishable. But *it means: ye shall distinguish* between such *an animal* as is clean (permitted) t o y o u and such as is unclean (forbidden) t o y o u *although it is a clean animal per se, i. e., make a distinction* between *an animal* which has been killed by cutting *at least* the g r e a t e r part of *each* organ (the gullet and the windpipe) or whether it has been killed *by cutting exactly* the half of each *organ*. And how much difference is there between the greater part and the *exact* half? A hair's breadth *only* (and consequently the command is given: והבדלתם, "you shall very carefully distinguish") (Siphra; cf. also Rashi on XI. 47 and Chul. 27a). אשר הבדלתי לכם לטמא WHICH I HAVE SEPARATED FOR YOU TO DECLARE THEM UNCLEAN — *This accordingly means*, to declare them as f o r b i d d e n. **(26)** ואבדל אתכם מן העמים להיות לי AND I HAVE SEPARATED YOU FROM THE PEOPLES THAT YOU SHOULD BE MINE — If you hold yourselves apart from them *then* you will be Mine, but if not, you belong to (become subject to) Nebuchadnezzar and others like him. Rabbi Eleazer ben Azariah said, "Whence *do we know* that one should not say, "My soul loathes swine's flesh", *or*, "I have no d e s i r e to wear clothes which are a mixture of wool and linen", but one should say, "I would, indeed, like them, but what can I do since my Father in heaven has imposed these decrees upon me"? Because Scripture states: "I have separated you from the

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1) See Note on Gen. XXVII. 46 in this Edition of the Pentateuch.

דֹּדוֹ גִּלָּה חֶטְאָם יִשָּׂאוּ עֲרִירִים יָמֻתוּ׃ כא וְאִישׁ אֲשֶׁר
יִקַּח אֶת־אֵשֶׁת אָחִיו נִדָּה הִוא עֶרְוַת אָחִיו גִּלָּה
עֲרִירִים יִהְיוּ׃ כב וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־
מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא־תָקִיא אֶתְכֶם הָאָרֶץ אֲשֶׁר
אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ׃ שביעי כג וְלֹא תֵלְכוּ
בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי אֶת־כָּל־
אֵלֶּה עָשׂוּ וָאָקֻץ בָּם׃ כד וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ
אֶת־אַדְמָתָם וַאֲנִי אֶתְּנֶנָּה לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ
זָבַת חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי
אֶתְכֶם מִן־הָעַמִּים׃ מפטיר כה וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה
הַטְּהֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־
תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר
תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטַמֵּא׃
כו וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וָאַבְדִּל

אונקלוס

עִמְּהוֹן: יט וְעֶרְיַת אֲחַת אִמָּךְ וַאֲחַת אָבוּךְ לָא תְגַלֵּי אֲרֵי יָת קָרִיבֵהּ גַּלִּי חוֹבְהֶן יְקַבְּלוּן:
כ וּגְבַר דִּי יִשְׁכּוּב יָת אִתַּת אַח אֲבוּהִי עֶרְיַת אַח אֲבוּהִי גַּלִּי חוֹבֵהוֹן יְקַבְּלוּן בְּלָא וְלַד
יְמוּתוּן: כא וּגְבַר דִּי יִסַּב יָת אִתַּת אֲחוּהִי מְרַחֲקָא הִיא עֶרְיְתָא דַאֲחוּהִי גַּלִּי בְּלָא וְלַד
יְהוֹן: כב וְתִטְּרוּן יָת כָּל קְיָמַי וְיָת כָּל דִּינַי וְתַעְבְּדוּן יָתְהוֹן וְלָא תְרוֹקֵן יָתְכוֹן אַרְעָא דִּי
אֲנָא מָעֵיל יָתְכוֹן תַּמָּן לְמִתַּב בַּהּ: כג וְלָא תְהָכוּן בְּנִימוֹסֵי עַמְמַיָּא דִּי אֲנָא מַגְלֵי מִן
קֳדָמֵיכוֹן אֲרֵי כָל אִלֵּין עֲבָדוּ וְרָחֵיק מֵימְרִי בְּהוֹן: כד וַאֲמָרִית לְכוֹן אַתּוּן תֵּירְתוּן יָת
אַרְעֲהוֹן וַאֲנָא אֶתְּנִנַּהּ לְכוֹן לְמֵירַת יָתַהּ אַרְעָא עָבְדָא חֲלָב וּדְבָשׁ אֲנָא יְיָ אֱלָהֲכוֹן דִּי
אַפְרֵשִׁית יָתְכוֹן מִן עַמְמַיָּא: כה וְתַפְרְשׁוּן בֵּין בְּעִירָא דַכְיָא לִמְסָאֲבָא וּבֵין עוֹפָא מְסָאֲבָא

רש״י

יָמִיו כְּמוֹ שֶׁהוּא עַכְשָׁיו (ספרא; יב׳ נ״ה): (כא) נדה הוא. הַשְּׁכִיבָה הַזֹּאת מְנֻדָּה הִיא וּמְאוּסָה;
וְרַבּוֹתֵינוּ דָּרְשׁוּ לֶאֱסוֹר הָעֶרְוָה בָהּ כְּנִדָּה שֶׁהָעֶרְוָה מְפֹרֶשֶׁת בָּהּ — אֶת מְקֹרָהּ הֶעֱרָה (יב׳ נ״ד):
(כג) ואקץ. לְשׁוֹן מָאוֹס, כְּמוֹ קַצְתִּי בְחַיַּי (בראשית כ״ז), כְּאָדָם שֶׁהוּא קָץ בִּמְזוֹנוֹ (ספרא):
(כה) והבדלתם בין הבהמה הטהרה לטמאה. אֵין צָרִיךְ לוֹמַר בֵּין פָּרָה לַחֲמוֹר, שֶׁהֲרֵי
מֻבְדָּלִין וּנְכָּרִין הֵם, אֶלָּא בֵּין טְהוֹרָה לְךָ לִטְמֵאָה לְךָ — בֵּין שֶׁנִּשְׁחַט רֻבּוֹ שֶׁל סִימָן, לְנִשְׁחַט
חֶצְיוֹ, וְכַמָּה בֵּין רֻבּוֹ לְחֶצְיוֹ? מְלֹא שְׂעָרָה (ספרא): אשר הבדלתי לכם לטמא — לֶאֱסוֹר:
(כו) ואבדל אתכם מן העמים להיות לי. אִם אַתֶּם מֻבְדָּלִים מֵהֶם הֲרֵי אַתֶּם שֶׁלִּי, וְאִם לָאו
הֲרֵי אַתֶּם שֶׁל נְבוּכַדְנֶאצַּר וַחֲבֵרָיו; רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר מִנַּיִן שֶׁלֹּא יֹאמַר אָדָם נַפְשִׁי
קָצָה בִּבְשַׂר חֲזִיר, אִי אֶפְשִׁי לִלְבּוֹשׁ כִּלְאַיִם, אֲבָל יֹאמַר אֶפְשִׁי וּמָה אֶעֱשֶׂה וְאָבִי שֶׁבַּשָּׁמַיִם

you from the peoples, that ye should be mine. 27A man also, or a woman,
that hath a familiar spirit, or that is a wizard, shall surely be put to
death: they shall overwhelm them with stones; their blood *is* upon them.
21. 1And the Eternal said unto Moses, Say unto the priests the sons
of Aaron, and thou shalt say unto them, There shall none be defiled by
the dead among his peoples. 2But for his kin that is near unto him, for
his mother, and for his father, and for his son, for his daughter, and for
his brother; 3And for his sister a virgin that is nigh unto him, who hath
had no husband, for her may he be defiled. 4*But* he shall not defile
himself, *being* a chief man among his people, to profane himself.
5They shall not make baldness upon their head; neither shall they
clip off the corner of their beard, nor make any incision in their flesh.

רש״י

peoples to be for M e", *which means* that your separation from them (from their doings) should be for My sake — that one should keep aloof from sin and take upon himself the yoke of the kingdom of Heaven (Siphra)[1]). **(27)** כי יהיה בהם אוב וגו׳ [A MAN ALSO, OR A WOMAN] THAT HATH THE SPIRIT אוב, [OR THAT IS A WIZARD SHALL SURELY BE PUT TO DEATH] — H e r e *the penalty of* d e a t h *by stoning* is mentioned for them, and above (XX. 6) it mentions excision! *But the explanation is: If there were* witnesses *to the offence* and the *necessary* warning *had been given them, death* by s t o n i n g *is the punishment. If he acted* wittingly but had not been warned, *he is punishable* with e x c i s i o n and if *he breaks the law regarding them (the* אוב *or* ידעוני) inadvertently *he has to bring* a sin offering. And the same *rules apply* in the case of all *persons who are* subject to the d e a t h p e n a l t y, where excision is mentioned (i. e. in all such cases "stoning" or a sin offering is the punishment according to the circumstances).

אמר

21. (1) אמר אל הכהנים SAY UNTO THE PRIESTS [. . . AND THOU SHALT SAY UNTO THEM] — "S a y" and *again* "thou shalt s a y unto them" — *this repetition is intended* to admonish the adults about their children *also — that they should teach them to avoid defilement* (Jeb. 114a)[2]). בני אהרן THE SONS OF AARON — One might *think* that חללים (priests who have lost their priestly status for reasons connected with their birth or marriage) *also may not defile themselves by the dead,* Scripture therefore states, *"Say unto* the p r i e s t s", — *thus only those sons of Aaron are included who have not lost their priestly character; consequently* חללים *are excluded.* בני אהרן THE SONS OF AARON — This implies also those *of Aaron's sons* who have a bodily blemish; בני אהרן THE SONS OF AARON — but not the d a u g h t e r s of Aaron (Siphra)[3]). לא יטמא בעמיו THERE SHALL NONE BE DEFILED BY THE DEAD AMONG HIS PEOPLES — *This means,* as long as the d e a d is among his peoples (i. e. so long as there are some of his people — Jews — who can occupy themselves with his burial) *thus* excluding *the case of* a מת מצוה (a corpse of a person whose relatives are unknown or which lies in a place where there are no Jews, nor are there any in the near vicinity; cf. Nazir 43b) *in which case the priest is allowed to make himself unclean by handling the corpse* (ib.). **(2)** כי אם לשארו BUT FOR HIS KIN [THAT IS NEAR TO HIM] — שאר *here* denotes his wife (Siphra; Jeb. 22b)[4]). **(3)** הקרובה [AND FOR HIS SISTER A VIRGIN] THAT IS NIGH UNTO HIM — *This is intended* to include the *sister who was only* betrothed *and has therefore not yet left her father's house and who is consequently still n e a r to him* (Siphra; Jeb. 60a), *for it continues* אשר לא היתה לאיש, WHO HATH HAD NO HUSBAND — *i. e.* who has not yet entered into marital relations *with him,* לה יטמא — *This is* a

NOTES

For Notes 1—4 see Appendix.

אֶתְכֶ֛ם מִן־הָֽעַמִּ֖ים לִהְי֥וֹת לִֽי׃ כז וְאִ֣ישׁ אֽוֹ־אִשָּׁ֗ה כִּֽי־
יִהְיֶ֨ה בָהֶ֥ם א֛וֹב א֥וֹ יִדְּעֹנִ֖י מ֣וֹת יוּמָ֑תוּ בָּאֶ֛בֶן יִרְגְּמ֥וּ
אֹתָ֖ם דְּמֵיהֶ֥ם בָּֽם׃ פ פ פ

ס"ד. וע"ס. מ"י זס"ג סימן: ומפטירין וארבעה אנשים. מלכים ב' סימן ז':

כא א וַיֹּ֣אמֶר יְהוָ֔ה אֶל־מֹשֶׁ֔ה אֱמֹ֥ר אֶל־הַכֹּהֲנִ֖ים
בְּנֵ֣י אַהֲרֹ֑ן וְאָמַרְתָּ֣ אֲלֵהֶ֔ם לְנֶ֥פֶשׁ לֹֽא־
יִטַּמָּ֖א בְּעַמָּֽיו׃ ב כִּ֚י אִם־לִשְׁאֵר֔וֹ הַקָּרֹ֖ב אֵלָ֑יו לְאִמּ֣וֹ
וּלְאָבִ֔יו וְלִבְנ֖וֹ וּלְבִתּ֥וֹ וּלְאָחִֽיו׃ ג וְלַאֲחֹת֤וֹ הַבְּתוּלָה֙
הַקְּרוֹבָ֣ה אֵלָ֔יו אֲשֶׁ֥ר לֹא־הָיְתָ֖ה לְאִ֑ישׁ לָ֖הּ יִטַּמָּֽא׃
ד לֹ֥א יִטַּמָּ֖א בַּ֣עַל בְּעַמָּ֑יו לְהֵֽחַלּֽוֹ׃ ה לֹא־יִקְרְחָ֤ה
קָרְחָה֙ בְּרֹאשָׁ֔ם וּפְאַ֥ת זְקָנָ֖ם לֹ֣א יְגַלֵּ֑חוּ וּבִ֨בְשָׂרָ֔ם לֹ֥א

יקרחו ק'

אונקלוס

לְדָכֵי וְלָא תְשַׁקְּצוּן יָת נַפְשָׁתֵיכוֹן בִּבְעִירָא וּבְעוֹפָא וּבְכֹל דִּי תַרְחֵשׁ אַרְעָא דִּי אַפְרֵשִׁית לְכוֹן לְסָאָבָא: כו וּתְהוֹן קֳדָמַי קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא יְיָ וְאַפְרֵשׁ יָתְכוֹן מִן עַמְמַיָּא לְמֶהֱוֵי פָּלְחִין קֳדָמָי: כז וּגְבַר אוֹ אִתְּתָא אֲרֵי יְהֵי בְהוֹן בִּדִּין אוֹ דְכוּר אִתְקְטָלָא יִתְקַטְלוּן בְּאַבְנָא יִרְגְּמוּן יָתְהוֹן קְטָלָא חַיָּבִין: פ פ פ

א וַאֲמַר יְיָ לְמשֶׁה אֵימַר לְכָהֲנַיָּא בְּנֵי אַהֲרֹן וְתֵימַר לְהוֹן עַל מִית לָא יִסְתָּאַב בְּעַמֵּהּ: ב אֱלָהֵן לְקָרִיבֵהּ דְּקָרִיב לֵהּ לְאִמֵּהּ וְלַאֲבוּהִי וְלִבְרֵהּ וְלִבְרַתֵּהּ וְלַאֲחוּהִי: ג וְלַאֲחָתֵהּ

רש"י

גָּזַר עָלָיו? תַּ"ל וָאַבְדִּל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי, שֶׁתְּהֵא הַבְדָּלַתְכֶם מֵהֶם לִשְׁמִי — פּוֹרֵשׁ מִן הָעֲבֵרָה וּמְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם (ספרא): (כז) כי יהיה בהם אוב וגו'. כָּאן נֶאֱמַר בָּהֶם מִיתָה וּלְמַעְלָה כָּרֵת. עֵדִים וְהַתְרָאָה בִּסְקִילָה, מֵזִיד בְּלֹא הַתְרָאָה בְּהִכָּרֵת, וְשִׁגְגָתָם חַטָּאת, וְכֵן בְּכָל חַיָּבֵי מִיתוֹת שֶׁנֶּאֱמַר בָּהֶם כָּרֵת:

כא (א) אמר אל הכהנים. אמר, ואמרת, לְהַזְהִיר גְּדוֹלִים עַל הַקְּטַנִּים (יב' קי"ד): בני אהרן. יָכוֹל חֲלָלִים תַּ"ל הַכֹּהֲנִים. בני אהרן. אַף בַּעֲלֵי מוּמִין בְּמַשְׁמָע, בני אהרן וְלֹא בְּנוֹת אַהֲרֹן (ספרא): לא יטמא בעמיו. בְּעוֹד שֶׁהַמֵּת בְּתוֹךְ עַמָּיו, יָצָא מֵת מִצְוָה (שם): (ב) כי אם לשארו. אֵין שְׁאֵרוֹ אֶלָּא אִשְׁתּוֹ (שם; יב' כ"ב): (ג) הקרובה. לְרַבּוֹת אֶת הָאֲרוּסָה (ספרא; יב' ס'), אשר לא היתה לאיש. לְמִשְׁכָּב: לה יטמא. מִצְוָה (ספרא; זב' ק'): (ד) לא יטמא בעל בעמיו להחלו. לֹא יִטַּמָּא לְאִשְׁתּוֹ פְּסוּלָה שֶׁהוּא מְחֻלָּל בָּהּ בִּעוֹדָהּ עִמּוֹ, וְכֵן פְּשׁוּטוֹ שֶׁל מִקְרָא: לֹא יִטַּמָּא בַּעַל בִּשְׁאֵרוֹ בְּעוֹד שֶׁהוּא בְּתוֹךְ עַמָּיו — שֶׁיֵּשׁ לָהּ קוֹבְרִין, שֶׁאֵינָהּ מֵת מִצְוָה, וּבְאֵיזֶה שְׁאֵר אָמַרְתִּי? בְּאוֹתוֹ שֶׁהוּא לְהֵחַלּוֹ — לְהִתְחַלֵּל הוּא מִכְּהֻנָּתוֹ (עי' ספרא; יב' צ'): (ה) לא יקרחה קרחה. עַל מֵת, וַהֲלֹא אַף יִשְׂרָאֵל הֻזְהֲרוּ עַל כָּךְ? אֶלָּא לְפִי שֶׁנֶּאֱמַר בְּיִשְׂרָאֵל בֵּין עֵינֵיכֶם (דב' י"ד), יָכוֹל לֹא יְהֵא חַיָּב עַל כָּל הָרֹאשׁ, תַּ"ל בְּרֹאשָׁם, וְיִלְמְדוּ יִשְׂרָאֵל מִכֹּהֲנִים בִּגְזֵרָה שָׁוָה, נֶאֱמַר כָּאן קָרְחָה וְנֶאֱמַר בְּיִשְׂרָאֵל קָרְחָה, מָה כָּאן כָּל הָרֹאשׁ אַף לְהַלָּן כָּל הָרֹאשׁ בְּמַשְׁמָע — כָּל מָקוֹם שֶׁיִּקְרַח בָּרֹאשׁ, וּמָה לְהַלָּן עַל מֵת, אַף כָּאן עַל מֵת (מכ' כ'): ופאת זקנם לא יגלחו. לְפִי שֶׁנֶּאֱמַר בְּיִשְׂרָאֵל לֹא תַשְׁחִית, יָכוֹל לְקָטוֹ בְּמַלְקֵט וּרְהִיטְנִי יְהֵא חַיָּב, לְכָךְ נֶאֱמַר לֹא יְגַלְּחוּ, שֶׁאֵינוֹ חַיָּב אֶלָּא עַל דָּבָר הַקָּרוּי גִּלּוּחַ וְיֵשׁ בּוֹ הַשְׁחָתָה, וְזֶהוּ

[6]They shall be holy unto their God, and not profane the name of their
God: for the fire offerings of the Eternal, *and* the bread of their
God, they do offer; therefore they shall be holy. [7]They shall not take
a wife *that is* a harlot, or profane; neither shall they take a woman
divorced from her husband: for he *is* holy unto his God. [8]Thou shalt
sanctify him therefore; for he offereth the bread of thy God: he shall
be holy unto thee: for I the Eternal who sanctify you, *am* holy. [9]And
the daughter of any priest, if she profane herself by becoming a harlot,
she profaneth her father: she shall be burnt with fire. [10]And *he that is*
the high priest among his brethren, upon whose head the anointing
oil was poured, and that is consecrated to put on the garments, *the hair*
of his head shall not be in disorder, nor shall he rend his garments;
[11]Neither shall he go in to any dead body, nor defile himself for his
father, or for his mother; [12]Neither shall he go out of the sanctuary, nor

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command *and the translation is:* FOR HER HE SHALL DEFILE HIMSELF, *(not,* "he may defile himself") (Siphra; Zeb. 100a). **(4)** לא יטמא בעל בעמיו להחלו — *This means:* he shall not defile himself for his wife *if she is really* unfitted *to be his wife (because he is a* כהן*)* and through whom he *consequently* becomes profaned *as a priest,* so long as she remains with him (Siphra). The following, therefore, is the literal exposition of the verse: לא יטמא בעל, a husband shall not defile himself for his wife's *corpse* whilst it is among its people, *which means* that there are persons who can bury her so that she is not a מת מצוה (cf. Rashi's explanation of בעמיו on v. 1). And with reference to what kind of wife do I say *this?* With reference to such a one who להחלו, *i. e.* who leads to his being profaned *and therefore disqualified* from his priestly duties *so long as she remains with him* (cf. Siphra; Jeb. 90b). **(5)** לא יקרחו קרחה THEY SHALL NOT MAKE BALDNESS [UPON THEIR HEAD] for the dead. But were not the *ordinary* Israelites also forbidden in respect of this? *Why then is this law especially stated with reference to the priests?* But because *in the prohibition addressed* to the *ordinary* Israelites it is stated, (Deut. XIV. 1) "[Ye shall not make any baldness] between your eyes [for the dead]", I might *think* that one is not liable *to punishment* for *making baldness on any other part of* the whole head, Scripture therefore states *here:* "upon their heads"; and *now that we have both commands, the law regarding* the Israelites may be derived from *that addressed to* the priests from a similarity of terms *used in both prohibitions:* the term "קרחה" is used here, and *in the prohibition* regarding the Israelites it *also* uses the term "קרחה"; what *is the case* here? *The prohibition applies to* the whole head! So, also, there the whole head is included *in the prohibition.* And, *on the other hand,* how *is the case* there? *The prohibition is limited to making baldness* for the dead! So here, too, *it applies only to such baldness as is made* for the dead (Macc. 20a; Kidd. 36a)[1]). ופאת זקנם לא יגלחו NEITHER SHALL THEY RAZE THE CORNER OF THEIR BEARD — Because it is written *in the prohibition addressed* to the *ordinary* Israelites, (Lev. XIX. 27) "thou shalt not destroy (תשחית) [the corners of thy beard]", I might *think* if one took it (the hair) off with a מלקט or a רהיטני, tweezers or plane-like or file-like tools *that may be used for destroying the hair,* he is guilty *of violating the law!* Scripture therefore states *here* "they shall not raze off (לא יגלחו) *the corner of their beard", the two statements supplementing each other, thus teaching* that one is liable only for *the use of* an instrument *the employment of* which is termed[2]) גילוח (razing), and which, *at the same time,* involves the destruction *of the hair,* and this *results only from the use of* a razor (Macc. 21a). ובבשרם לא ישרטו שרטת NOR SHALL THEY MAKE ANY INCISION IN THEIR

NOTES

For Notes 1—2 see Appendix.

יִשְׂרְטוּ שָׂרָֽטֶת׃ ו קְדֹשִׁים יִהְיוּ לֵֽאלֹהֵיהֶם וְלֹא יְחַלְּלוּ
שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אִשֵּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם
מַקְרִיבִם וְהָיוּ קֹֽדֶשׁ׃ ז אִשָּׁה זֹנָה וַחֲלָלָה לֹא יִקָּחוּ
וְאִשָּׁה גְּרוּשָׁה מֵאִישָׁהּ לֹא יִקָּחוּ כִּֽי־קָדֹשׁ הוּא
לֵאלֹהָֽיו׃ ח וְקִדַּשְׁתּוֹ כִּֽי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא
מַקְרִיב קָדֹשׁ יִֽהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶֽם׃
ט וּבַת אִישׁ כֹּהֵן כִּי תֵחֵל לִזְנוֹת אֶת־אָבִיהָ הִיא
מְחַלֶּלֶת בָּאֵשׁ תִּשָּׂרֵֽף׃ ס י וְהַכֹּהֵן הַגָּדוֹל מֵֽאֶחָיו
אֲשֶׁר־יוּצַק עַל־רֹאשׁוֹ ׀ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־
יָדוֹ לִלְבֹּשׁ אֶת־הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו
לֹא יִפְרֹֽם׃ יא וְעַל כָּל־נַפְשֹׁת מֵת לֹא יָבֹא לְאָבִיו
וּלְאִמּוֹ לֹא יִטַּמָּֽא׃ יב וּמִן־הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא

אונקלוס

בְּתֻלְתָּא דְּקָרִיבָא לֵהּ דִּי לָא הֲוָת לִגְבַר לַהּ יִסְתָּאַב׃ ד לָא יִסְתָּאַב רַבָּא בְּעַמֵּהּ
לְאַחָלוּתֵהּ׃ ה לָא יִמְרְטוּן מְרַט בְּרֵישְׁהוֹן וּפָאתָא דְדִקְנְהוֹן לָא יְגַלְּחוּן וּבִבְשְׂרְהוֹן לָא
יְחַבְּלוּן חִבּוּל׃ ו קַדִּישִׁין יְהוֹן קֳדָם אֱלָהֲהוֹן וְלָא יְחַלּוּן שְׁמָא דֶּאֱלָהֲהוֹן אֲרֵי יָת קֻרְבָּנַיָּא
דַּייָ קֻרְבַּן אֱלָהֲהוֹן אִנּוּן מַקְרִיבִין וִיהוֹן קַדִּישִׁין׃ ז אִתְּתָא מַטְעֲיָא וּמְחַלְּלָא לָא יִסְּבוּן
וְאִתְּתָא דִמְתָרְכָא מִבַּעְלַהּ לָא יִסְּבוּן אֲרֵי קַדִּישׁ הוּא קֳדָם אֱלָהֵהּ׃ ח וּתְקַדְּשִׁנֵּהּ אֲרֵי
יָת קֻרְבַּן אֱלָהָךְ הוּא מְקָרֵב קַדִּישׁ יְהֵי לָךְ אֲרֵי קַדִּישׁ אֲנָא יְיָ מְקַדִּשְׁכוֹן׃ ט וּבַת גְּבַר כָּהֵן
אֲרֵי תִתַּחַל לְמִטְעֵי מִקְּדֻשַּׁת אֲבוּהָ הִיא מִתַּחֲלָא בְּנוּרָא תִּתּוֹקַד׃ י וְכַהֲנָא דְּאִתְרַבָּא
מֵאֲחוֹהִי דְּיִתְרַק עַל רֵישֵׁהּ מִשְׁחָא דִרְבוּתָא וִיקָרֵב יָת קֻרְבָּנֵהּ לְמִלְבַּשׁ יָת לְבוּשַׁיָּא יָת

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תַּעַר (שם כ"א): ובבשרם לא ישרטו שרטת. לְפִי שֶׁנֶּאֱמַר בְּיִשְׂרָאֵל וְשֶׂרֶט לָנֶפֶשׁ לֹא תִתְּנוּ (ויק' י"ט), יָכוֹל שָׂרַט חָמֵשׁ שְׂרִיטוֹת לֹא יְהֵא חַיָּב אֶלָּא אַחַת, תַּ"ל לֹא יִשְׂרְטוּ שָׂרֶטֶת, לְחַיֵּב עַל כָּל שְׂרִיטָה וּשְׂרִיטָה, שֶׁתֵּבָה זוֹ יְתֵרָה הִיא לִדְרוֹשׁ, שֶׁהָיָה לוֹ לִכְתּוֹב לֹא יִשְׂרְטוּ וַאֲנִי יוֹדֵעַ שֶׁהִיא שָׂרֶטֶת (ספרא; מכ' כ'): (ו) קדשים יהיו. עַל כָּרְחָם יַקְדִּישׁוּם בֵּית דִּין בְּכָךְ (ספרא): (ז) זנה. שֶׁנִּבְעֲלָה בְּעִילַת יִשְׂרָאֵל הָאָסוּר לָהּ, כְּגוֹן חַיָּבֵי כְרֵיתוֹת אוֹ נָתִין אוֹ מַמְזֵר (ספרא; יבי ס"א): חללה. שֶׁנּוֹלְדָה מִן הַפְּסוּלִים שֶׁבִּכְהֻנָּה, כְּגוֹן בַּת אַלְמָנָה מִכֹּהֵן גָּדוֹל אוֹ בַּת גְּרוּשָׁה (וַחֲלוּצָה) מִכֹּהֵן הֶדְיוֹט, וְכֵן שֶׁנִּתְחַלְּלָה מִן הַכְּהֻנָּה עַל יְדֵי בִּיאַת אֶחָד מִן הַפְּסוּלִים לַכְּהֻנָּה (עי' ספרא; קידי ע"ז): (ח) וקדשתו. עַל כָּרְחוֹ, שֶׁאִם לֹא רָצָה לְגָרֵשׁ הַלְקֵהוּ וְיַסְּרֵהוּ עַד שֶׁיְּגָרֵשׁ (ספרא; יבי פ"ח): קדש יהיה לך. נְהוֹג בּוֹ קְדֻשָּׁה, לִפְתּוֹחַ רִאשׁוֹן בְּכָל דָּבָר וּלְבָרֵךְ רִאשׁוֹן בִּסְעוּדָה (הורי י"ב): (ט) כי תחל לזנות. כְּשֶׁתִּתְחַלֵּל עַ"י זְנוּת, שֶׁהָיְתָה בָהּ זִקַּת בַּעַל וְזִנְּתָה, אוֹ מִן הָאֵרוּסִין אוֹ מִן הַנִּשּׂוּאִין; וְרַבּוֹתֵינוּ נֶחְלְקוּ בַּדָּבָר וְהַכֹּל מוֹדִים שֶׁלֹּא דִבֵּר הַכָּתוּב בִּפְנוּיָה (עי' סנה' נ"א): את אביה היא מחללת. חִלְּלָה וּבִזְּתָה אֶת כְּבוֹדוֹ, שֶׁאוֹמְרִים עָלָיו אָרוּר שֶׁזּוֹ יָלַד, אָרוּר שֶׁזּוֹ גִּדֵּל (שם נ"ב): (י) לא יפרע. לֹא יְגַדֵּל פֶּרַע עַל אֵבֶל, וְאֵיזֶהוּ גִּדּוּל פֶּרַע? יוֹתֵר מִשְּׁלֹשִׁים יוֹם (שם כ"ב): (יא) ועל כל נפשת מת וגו'. בְּאֹהֶל הַמֵּת: נפשת מת. לְהָבִיא רְבִיעִית דָּם מִן הַמֵּת שֶׁמְּטַמֵּא בְּאֹהֶל (שם ד'): לאביו ולאמו לא יטמא. לא בָא

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HIM — *even* against his will; *it means* that if he is not willing to divorce *the woman whom he had illegally married* flog him (מלקות ארבעים) and chastise[1]) him (מכות מרדות) until he divorces *her* (Siphra; Jeb. 88b). קדש יהיה לך HE SHALL BE HOLY UNTO THEE — *holy unto thee:* treat him with sanctity (as someone holy) — that he should be the first in all *holy* matters (e. g., the reading of the law) and that he should have the first right to recite the benedictions at a meal (המוציא and ברכת המזון) (cf. Rashi on Ned. 62b)[2]). **(9)** כי תחל לזנות *means,* if she profanes[3]) herself through unchastity, *i. e.* that a marriage-tie of some kind applied to her and she *nevertheless* prostituted herself either after betrothal (which constituted a kind of marriage-tie, since she would require a bill of divorce to enable her to marry someone else) or after marriage (having left her father's house for her husband's). *It is true that* our Rabbis are of different opinions regarding this (whether Scripture speaks here of an ארוסה or a נשואה), but all agree that Scripture is not speaking of a פנויה (a woman who is neither betrothed nor married) (cf. Sanh. 51b). את אביה היא מחללת SHE PROFANETH HER FATHER — *i. e.* she profanes and makes light of his honour *by her conduct* (מחללת does not mean she causes him to become a חלל, one unfit for priestly service), in that people say about him, "Cursed be he who has engendered this woman; — cursed be he who has reared this woman" (Sanh. 52a). **(10)** לא יפרע [THE HAIR OF HIS HEAD] SHALL HE NOT DISARRANGE — *i. e.* he shall not let *his hair* grow wild on account of ritual mourning for the death of a near relative (Siphra). And what is *called* "letting *the hair* grow wild"? *Leaving it uncut for* more than 30 days (Sanh. 22b). **(11)** ועל כל נפשת מת וגו' *means, he shall not go* into a tent wherein is a corpse[4]). נפשת מת — *The word* נפשת, *which appears redundant, is intended* to include a quarter *of a log* of the blood[5]) of a corpse — *to intimate* that *even* this, *as a corpse itself,* makes *men and vessels* unclean through *being in* a "tent" *in which it happens to be* (ib. 4a). לאביו ולאמו לא יטמא NOR SHALL HE DEFILE HIMSELF FOR HIS FATHER OR FOR HIS MOTHER — *By these words which appear*

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[1]) He is flogged for having married a פסולה לכהונה, and is chastised for refusing to submit to the authority of the Beth-Din, and in order that he should consent to divorce her (until he says: רוצה אני).

[2]) It is strange that Rashi derives this from קדש יהיה לך whilst in the Talmud (Ned. 62a; M. Kat. 28b; Gitt. 58b) it is derived from וקדשתו! The explanation given by the Mizrachi is by no means satisfactory.

[3]) Rashi takes תֵחֵל as the Niphal of חלל. For the Tzéré of the second syllable instead of Patach, cf. the infinitive Niphal in Ezek. XX. 9. The word is therefore of the same conjugation as להחלו in v. 4.

[4]) The word בא implies coming into a place. Therefore Rashi states that the place referred to is a tent wherein is a corpse. The translation is: "And in proximity (ועל, cf. Num. II. 20: ועליו מטה מנשה) to any dead he shall not enter a tent". The word "tent" is not to be taken literally: it denotes in reference to טומאת מת a place which has a roof of any description.

[5]) The word נפשת is taken to mean the life-blood. The Rabbis hold that a רביעית דם is the minimum quantity upon which human life depends.

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FLESH — *This is stated in addition to the law in Lev. XIX. 28 for the following reason:* Because it is said there of the *ordinary* Israelites "and ye shall not make a cutting in your flesh for the dead", I might *think* that if one made five incisions *at the same time* he is liable *to the punishment of lashes* only o n c e, Scripture therefore states *here:* לא ישרטו שרטת "they shall not incise an incision" to make one liable for e a c h and every incision — for this word (שרטת) would be redundant *if it added nothing to the previous prohibition and must therefore have been added* for *the purpose of* deriving an Halacha, since it ought to have written only לא ישרטו and I would *then* have known that it refers to making incisions *and consequently the intention of Scripture by using the term "they shall not incise an incision" is to make one liable to punishment for e a c h incision* (cf. Siphra). **(6)** קדשים יהיו THEY SHALL BE HOLY — *even* a g a i n s t t h e i r w i l l — the court shall force them to remain holy in respect to this (ib.)[1]. **(7)** זנה *is a woman* who had sexual intercourse with an Israelite who is forbidden to her *as a husband*, for instance, *with those whom she may not marry* under the penalty of excision, or a Gibeonite or a ממזר (that is, a man born from the union of a couple who are liable to excision for such a union) (cf. Siphra; Jeb. 61b). חללה — This is a woman born from a marriage which is forbidden to the priesthood *alone*, e. g., the daughter of a widow and a high priest, or the daughter of a divorced woman [or one released from levirate marriage by the appropriate ceremony (cf. Deut. XXV. 9)][2] and an ordinary priest. So also *it denotes* a woman who became profaned in respect to the priesthood (who lost the right of marrying a priest) through her having *previously* entered into a union with one of *those priests a marriage with whom comes under the term:* "marriages forbidden to the priesthood *alone*"[3]). **(8)** וקדשתו THOU SHALT SANCTIFY

NOTES

[1]) In XIX. 2 a l l Israel are commanded "ye shall be holy". That command is therefore addressed to the priests also, and there appears to be no reason why it should be here specifically addressed to them. The Siphra therefore takes it in the sense of: "They shall r e m a i n holy" — "because they offer the bread of their God t h e r e f o r e shall they remain holy". This implies that the duty lies upon the court to insist upon their remaining holy.

[2]) The word וחלוצה should be struck out in Rashi's comment. It has probably crept in because "גרושה וחלוצה" is a stereotyped phrase. Really a חלוצה is מדאורייתא not forbidden to a priest. Cf. Berliner on this passage.

[3]) A woman thus becomes a חללה either by b i r t h (the first case mentioned by Rashi; such a חללה is called a חללה מחכרת, i. e. one e x p r e s s l y m e n t i o n e d in Scripture — in v. 15: ולא יחלל זרעו) or through a u n i o n forbidden to a priest. If, e. g., a w i d o w who as such is permitted to an ordinary priest enters into a union with a high priest to whom she is forbidden (ביאת אחר מן הפסולים לכהונה) (v. 14), she t h e r e b y becomes a חללה and thus becomes disqualified for marriage to an ordinary priest (נתחללה מן הכהונה) after the high priest's death. Rashi omits to point out that under the term חללה are comprised also (1) the offspring of the daughter of a כהן who marries a priest who is a חלל — (whether the offspring of an ordinary Israelite married to a חלל is is herself a חללה is a matter of dispute between the Rabbis) — (2) the offspring of a חלל who marries a חללה.

profane the sanctuary of his God; for the diadem of the anointing-oil
of his God *is* upon him: I *am* the Eternal. 13And he shall take a wife
in her virginity. 14A widow, or a divorced woman, or profane, *or* a
harlot, these shall he not take: but he shall take a virgin of his own
peoples to wife. 15Neither shall he profane his seed among his peoples;
for I the Eternal do sanctify him. 16And the Eternal spake unto Moses,
saying, 17Speak unto Aaron, saying, Whosoever *he be* of thy seed in their
generations that hath *any* blemish, let him not approach to offer the
bread of his God: 18For any man that hath a blemish, shall not ap-
proach: a blind man, or a lame, or he that hath a flat nose, or a
limb too large, 19Or a man that is broken-footed, or broken-handed,
20Or crook-backt, or a dwarf, or that hath a speck in his eye, or the itch,

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redundant, since אביו ואמו *are included in* כל נפשת מת, Scripture has no other intention than to permit him *to defile himself for* a מת מצוה[1]) (cf. v. 1) (Siphra; Nazir 47b). **(12)** ומן המקדש לא יצא NEITHER SHALL HE GO OUT FROM THE SANCTUARY — *This means that* he must not follow the bier (attend the funeral of his father or mother) (Sanh. 18a). Our Rabbis further derived from this *the Halacha* that the High Priest may perform the sacrificial rites when an "Onan". The following is how this is implied: even if his father or his mother died he is not required to l e a v e the Sanctuary *as may be assumed,* but may perform the service[2]); ולא יחלל את מקדש *means* because he does not thereby (by remaining in the Sanctuary) profane the *sacred* service, since Scripture permits h i m *to remain and to perform it;* it follows therefore that an ordinary priest who officiated when an "Onan" did profane the service (Zeb. 16a; Sanh. 84b)[3]). **(14)** חללה OR A PROFANE [SHALL HE NOT TAKE] — *i. e. a woman* born from marriages forbidden to the priesthood *alone* (cf. v. 7)[4]). **(15)** ולא יחלל זרעו NEITHER SHALL HE PROFANE HIS SEED — thus, if he marries one of these women disqualified *for a union with him* his offspring (זרעו) from her becomes "profaned" (חלל) *being exempted* from the *general* law of holiness that applies to the priestly status[5]) (cf. Siphra; Kid. 77a). **(17)** לחם אלהיו THE BREAD OF HIS GOD — *This means, any* f o o d of his God (not "bread" only); any meal is termed לחם, as *e. g.*, (Dan. V. 1) "he made a great banquet (לְחֶם)" (cf. Rashi on Gen. XXXI. 54). **(18)** כי כל איש אשר בו מום לא יקרב FOR ANY MAN THAT HATH A BLEMISH SHALL NOT APPROACH — *This means:* it is not r i g h t that he should approach; *It expresses* the same *idea* as (Mal. I. 8) "[And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame or sick, is it not evil?] offer it now unto thy g o v e r n o r; [will h e be pleased with thee?]"[6]). חרם A FLAT-NOSED MAN — one whose nose is sunk between his two eyes so that he *is able to* paint both his eyes (for medical or cosmetic purposes) with one *stroke* (Siphra; Mishna Bech. VII. 3). שרוע HE THAT HATH A LIMB TOO LARGE — *i. e.* one of whose limbs *forming a pair* is larger than the other, *e. g.* one of his eyes is large and the other small, or, one of his legs is longer than the other (cf. Siphra; Bech. 40b). **(20)** או גבן — sourcils in O. F. — is one whose eye-brows have their hair long *so that* they lie *over his eyes.* או דק — one who has in his eye a membrane which is called "toile" (web) *in O. F. The word is* similar *in meaning* to (Is. XL. 22) "It is He that stretcheth out the heavens like a w e b (כַּדֹּק)". או תבלל — (from בלל "to mingle") *denotes* anything that *causes a* mingling *in* the eye, e. g., a white line which extends from the white *of the eye* and intersects the סירא (the iris), which is the ring that encloses the black *of the eye* which *black* is called prunelle *in O. F.* This white line intersects the circle and runs into the black (so that the white and the black of the eye m i n g l e). The Targum rendering of תבלל is חילז, connected in

NOTES

For Notes 1—6 see Appendix.

יְחַלֵּל אֵת מִקְדַּשׁ אֱלֹהָיו כִּי נֵזֶר שֶׁמֶן מִשְׁחַת
אֱלֹהָיו עָלָיו אֲנִי יְהוָה: יג וְהוּא אִשָּׁה בִבְתוּלֶיהָ יִקָּח:
יד אַלְמָנָה וּגְרוּשָׁה וַחֲלָלָה זֹנָה אֶת־אֵלֶּה לֹא יִקָּח
כִּי אִם־בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה: טו וְלֹא־יְחַלֵּל
זַרְעוֹ בְּעַמָּיו כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ: ס שני טז וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: יז דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר
אִישׁ מִזַּרְעֲךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בוֹ מוּם לֹא יִקְרַב
לְהַקְרִיב לֶחֶם אֱלֹהָיו: יח כִּי כָל־אִישׁ אֲשֶׁר־בּוֹ מוּם
לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ אוֹ חָרֻם אוֹ שָׂרוּעַ:
יט אוֹ אִישׁ אֲשֶׁר־יִהְיֶה בוֹ שֶׁבֶר רָגֶל אוֹ שֶׁבֶר
יָד: כ אוֹ־גִבֵּן אוֹ־דַק אוֹ תְּבַלֻּל בְּעֵינוֹ אוֹ גָרָב

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רֵישֵׁהּ לָא יְרַבֵּי פֵרוּעַ וּלְבוּשׁוֹהִי לָא יִבְזַע: יא וְעַל כָּל נַפְשַׁת מֵתָא לָא יֵיעוֹל לַאֲבוּהִי
וּלְאִמֵּהּ לָא יִסְתָּאָב: יב וּמִן מַקְדְּשָׁא לָא יִפּוֹק וְלָא יַחֵל יָת מַקְדְּשָׁא דֶאֱלָהֵהּ אֲרֵי כְּלִיל
מְשַׁח רְבוּתָא דֶאֱלָהֵהּ עֲלוֹהִי אֲנָא יְיָ: יג וְהוּא אִתְּתָא בִּבְתֻלְתַּהָא יִסָּב: יד אַרְמְלָא
וּמְתָרְכָא וְחַלָּלָא מַטְעִיָא יָת אִלֵּין לָא יִסַּב אֱלָהֵן בְּתֻלְתָּא מֵעַמֵּהּ יִסַּב אִתְּתָא: טו וְלָא
יַחֵל זַרְעֵהּ בְּעַמֵּהּ אֲרֵי אֲנָא יְיָ מְקַדְּשֵׁהּ: טז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יז מַלֵּל עִם
אַהֲרֹן לְמֵימַר גְּבַר מִבְּנָךְ לְדָרֵיהוֹן דִּי יְהֵי בֵהּ מוּמָא לָא יִקְרַב לְקָרָבָא קֻרְבָּנָא קֳדָם
אֱלָהֵהּ: יח אֲרֵי כָל גְּבַר דִּי בֵהּ מוּמָא לָא יִקְרַב גְּבַר עַוִּיר אוֹ חֲגִיר אוֹ חָרִים אוֹ שְׂרִיעַ:

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אֶלָּא לְהַתִּיר לוֹ מֵת מִצְוָה (ספרא; נזיר מ"ז): (יב) ומן המקדש לא יצא. אֵינוֹ הוֹלֵךְ אַחַר הַמִּטָּה (סנה' י"ח), וְעוֹד מִכָּאן לָמְדוּ רַבּוֹתֵינוּ שֶׁכֹּהֵן גָּדוֹל מַקְרִיב אוֹנֵן, וְכֵן מַשְׁמָעוֹ: אַף אִם מֵתוּ אָבִיו וְאִמּוֹ אֵינוֹ צָרִיךְ לָצֵאת מִן הַמִּקְדָּשׁ אֶלָּא עוֹבֵד עֲבוֹדָה: ולא יחלל את מקדש. שֶׁאֵינוֹ מְחַלֵּל בְּכָךְ אֶת הָעֲבוֹדָה, שֶׁהִתִּיר לוֹ הַכָּתוּב, הָא כֹּהֵן הֶדְיוֹט שֶׁעָבַד אוֹנֵן חִלֵּל (זבי' ט"ז; סנה' פ"ח): (יד) וחללה. שֶׁנּוֹלְדָה מִפְּסוּלֵי כְהֻנָּה (קיד' ע"ז): (טו) ולא יחלל זרעו. הָא אִם נָשָׂא אַחַת מִן הַפְּסוּלוֹת זַרְעוֹ הֵימֶנָּה חָלָל מִדִּין קְדֻשַּׁת כְּהֻנָּה (שם); (יז) לחם אלהיו. מַאֲכַל אֱלֹהָיו, כָּל סְעוּדָה קְרוּיָה לֶחֶם, כְּמוֹ עֲבַד לְחֵם רַב (דני' ה'): (יח) כי כל איש אשר בו מום לא יקרב. אֵינוֹ דִין שֶׁיִּקְרַב, כְּמוֹ הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ (מלאכי א'): חרם. שֶׁחָטְמוֹ שָׁקוּעַ בֵּין שְׁתֵּי הָעֵינַיִם, שֶׁכּוֹחֵל שְׁתֵּי עֵינָיו כְּאַחַת (ספרא; בכור' מ"ג): שרוע. שֶׁאֶחָד מֵאֵבָרָיו גָּדוֹל מֵחֲבֵרוֹ — עֵינוֹ אַחַת גְּדוֹלָה וְעֵינוֹ אַחַת קְטַנָּה, אוֹ שׁוֹקוֹ אַחַת אֲרוּכָּה מֵחֲבֶרְתָּהּ (ספרא; בכורות מ'): (כ) או גבן. שורי"צילוש בְּלַעַז, שֶׁגְּבִינֵי עֵינָיו שְׂעָרָן אָרוּךְ וְשׁוֹכֵב: או דק. שֶׁיֵּשׁ לוֹ בְּעֵינָיו דֹּק, שֶׁקּוֹרִים טיל"א, כְּמוֹ הַנּוֹטֶה כַדֹּק (ישי' מ'): או תבלל. דָּבָר הַמְבַלְבֵּל אֶת הָעַיִן, כְּגוֹן חוּט לָבָן הַנִּמְשָׁךְ מִן הַלָּבָן וּפוֹסֵק בַּסִּירָא, שֶׁהוּא עוּגָל הַמַּקִּיף אֶת הַשָּׁחוֹר שֶׁקּוֹרִים פרוני"לא, וְהַחוּט הַזֶּה פּוֹסֵק אֶת הָעוּגָל וְנִכְנָס בַּשָּׁחוֹר; וְתַרְגּוּם תְּבַלּוּל חִלִּיז, לְשׁוֹן חִלָּזוֹן, שֶׁהוּא דוֹמֶה לְתוֹלַעַת אוֹתוֹ הַחוּט, וְכֵן כִּנּוּהוּ חַכְמֵי יִשְׂרָאֵל בְּמוּמֵי הַבְּכוֹר חִלָּזוֹן, נָחָשׁ, עֵינָב (בכורות ל"ח): גרב או ילפת מִינֵי שְׁחִין הֵם; גָּרָב זוֹ הַחֶרֶס, שְׁחִין הַיָּבֵשׁ מִבִּפְנִים וּמִבַּחוּץ, יַלֶּפֶת הִיא חֲזָזִית הַמִּצְרִית, וְלָמָּה נִקְרֵאת יַלֶּפֶת? שֶׁמְּלַפֶּפֶת וְהוֹלֶכֶת עַד יוֹם הַמִּיתָה, וְהוּא לַח מִבַּחוּץ וְיָבֵשׁ מִבִּפְנִים, וּבְמָקוֹם אַחֵר קוֹרֵא לְגָרָב שְׁחִין הַלַּח מִבַּחוּץ וְיָבֵשׁ מִבִּפְנִים, שֶׁנֶּאֱמַר וּבַגָּרָב וּבֶחָרֶס (דב' כ"ח),

or a tetter, or hath his stones smashed: [21]No man that hath a blemish,
of the seed of Aaron the priest shall come nigh to offer the fire offer-
ings of the Eternal: he hath a blemish; he shall not come nigh to offer
the bread of his God. [22]He may eat the bread of his God, *both* of
the most holy, and of the holy; [23]Only he shall not go in unto the
partition vail, nor come nigh unto the altar, because he hath a blemish;
that he profane not my sanctuaries: for I the Eternal, do sanctify them.
[24]And Moses told *it* unto Aaron, and to his sons, and unto all the chil-
dren of Israel.

22. [1]And the Eternal spake unto Moses, saying, [2]Speak unto Aaron
and to his sons, that they separate from the holy *things* of the
children of Israel — that they profane not my holy name — which they
hallow unto me: I *am* the Eternal. [3]Say unto them, In behalf
of your generations, whosoever *he be* of all your seed, that goeth

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meaning with חלזון (a kind of worm); *he translates it thus* because that line[1]) resembles a worm. Thus, *too*, the Sages of Israel name it (the white line) among the blemishes of first-born *animals:* חלזון נחש ענב (worm, snake, wart) (cf. Bech. 38 a, b). גרב וילפת — These are kinds of boil; גרב is identical with חרס (mentioned in Deut. XXVIII. 27) — a boil which is dry both inside and on the surface. ילפת is identical with the Egyptian lichen, (חזזית) (Siphra). Why is it called ילפת (root לפת "to embrace")? Because it continues to cling *to the body* until the day of death. It is wet on the surface and dry inside. In another passage, however, Scripture gives the name גרב to a boil which is wet on the surface and dry inside, as it is said (Deut. XXVIII. 27) "[The Lord will smite thee . . .] ובגרב ובחרס", *where* גרב *necessarily denotes a wet boil since* חרס *(identical with* חרש*, potsherd) denotes the dry species. But the explanation is as follows:* חרס *always denotes the dry skin disease,* ילפת *always the wet one; as to* גרב *it depends:* When Scripture mentions גרב together with חרס it is calling a ילפת by the term גרב, and when it mentions it (גרב) together with ילפת (as is the case here) it is calling a חרס by the term גרב. Thus is it explained in Bechoroth (41a). מרוח אשך, according to the Targum, מרס פחדין, *which signifies* one whose פחדין are מרוססין, *i. e.*, one whose testicles are crushed. פחדין has the same meaning as (Job XL. 17) "and the sinews of his stones (פחדיו) are wrapped together"[2]). **(21)** כל איש אשר בו מום NO MAN THAT HATH A BLEMISH . . . [SHALL COME NEAR] — *This is intended* to include *in the prohibition besides the blemishes expressly mentioned in vv. 18—20 also* other bodily blemishes. מום בו HE HATH A BLEMISH — *These apparently redundant words imply:* so long as he has the bodily blemish he is unfit *for priestly service;* (the translation is: מום בו whilst the blemish is in him, לא יגש וכו' he shall not approach to offer); consequently, if his blemish disappears, he becomes *again* fit *for it* (Siphra). לחם אלהיו THE BREAD OF HIS LORD — any food is called לחם (cf. Rashi on v. 17). **(22)** מקדשי הקדשים OF THE MOST HOLY — These are *what are technically known as* קדשי קדשים — *of them he may eat,* ומן הקדשים יאכל AND OF THE HOLY HE MAY EAT — these are *what are technically known as* קדשים קלים. But if קדשי קדשים are mentioned *as being permitted to him as food,* why are קדשים קלים *also* mentioned? *Could this not be inferred by a conclusion a fortiori? But the explanation is as follows:* If קדשים קלים were not *expressly* mentioned *as being permitted,* I might have said: of the sacrifices holy in the highest degree the priest with a bodily blemish may eat — because we find that these had *on one occasion* been permitted to *be eaten even by* a non-priest, for Moses (who was not a priest) ate the flesh of the installation offering (cf. VIII. 29; and this was holy in the highest degree since Scripture continues there: "Seethe the

NOTES

For Notes 1—2 see Appendix.

אוֹ יַלֶּפֶת אוֹ מְרוֹחַ אָשֶׁךְ׃ כא כָּל־אִישׁ אֲשֶׁר־בּוֹ מוּם
מִזֶּרַע אַהֲרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אִשֵּׁי יְהוָה מוּם
בּוֹ אֵת לֶחֶם אֱלֹהָיו לֹא יִגַּשׁ לְהַקְרִיב׃ כב לֶחֶם אֱלֹהָיו
מִקָּדְשֵׁי הַקֳּדָשִׁים וּמִן־הַקֳּדָשִׁים יֹאכֵל׃ כג אַךְ אֶל־
הַפָּרֹכֶת לֹא יָבֹא וְאֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוּם בּוֹ
וְלֹא יְחַלֵּל אֶת־מִקְדָּשַׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם׃ כד וַיְדַבֵּר
מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל׃ פ
כב א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ ב דַּבֵּר אֶל־אַהֲרֹן
וְאֶל־בָּנָיו וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יְחַלְּלוּ אֶת־
שֵׁם קָדְשִׁי אֲשֶׁר הֵם מַקְדִּשִׁים לִי אֲנִי יְהוָה׃ ג אֱמֹר
אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ ׀ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם

אונקלוס

יט או גְבַר דִּי יְהֵי בֵהּ תְּבַר רַגְלָא או תְּבַר יְדָא׃ כ או גְבִין או דְקָא או חִלִּיז בְּעֵינֵהּ או גַרְבָן או חֲזָזָן או מְרֵס פַּחְדִין׃ כא כָּל גְּבַר דִּי בֵהּ מוּמָא מִזַּרְעָא דְּאַהֲרֹן כַּהֲנָא לָא יִקְרַב לְקָרָבָא יָת קֻרְבָּנַיָּא דַּייָ מוּמָא בֵהּ יָת קֻרְבַּן אֱלָהֵהּ לָא יִקְרַב לְקָרָבָא׃ כב קֻרְבַּן אֱלָהֵהּ מִקֹּדֶשׁ קוּדְשַׁיָּא וּמִן קוּדְשַׁיָּא יֵיכוּל׃ כג בְּרַם לְפָרָכְתָּא לָא יֵיעוּל וּלְמַדְבְּחָא לָא יִקְרַב אֲרֵי מוּמָא בֵהּ וְלָא יַחֵל יָת מַקְדְּשַׁי אֲרֵי אֲנָא יְיָ מְקַדִּשְׁהוֹן׃ כד וּמַלִּיל מֹשֶׁה עִם אַהֲרֹן וְעִם בְּנוֹהִי וְעִם כָּל בְּנֵי יִשְׂרָאֵל׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב מַלֵּל עִם אַהֲרֹן וְעִם בְּנוֹהִי וְיִפְרְשׁוּן מִקּוּדְשַׁיָּא דִבְנֵי יִשְׂרָאֵל וְלָא יְחַלּוּן יָת שְׁמָא דְקוּדְשִׁי דִּי אִנּוּן מְקַדְּשִׁין

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כְּשֶׁסָּמוּךְ גָּרָב אֵצֶל חָרֶס, קוֹרֵא לְיַלֶּפֶת גָּרָב, וּכְשֶׁהוּא סָמוּךְ אֵצֶל יַלֶּפֶת, קוֹרֵא לְחֶרֶס גָּרָב, כָּךְ מְפֹרָשׁ בִּבְכוֹרוֹת (דף מ"א): מרוח אשך. לְפִי הַתַּרְגּוּם מְרַס פַּחְדִין, שֶׁפַּחְדָיו מְרֻסָּסִין — שֶׁבֵּיצִים שֶׁלּוֹ כְּתוּתִין, פַּחְדִין כְּמוֹ גִּידֵי פַחֲדָו יְשֹׂרָגוּ (איוב מ׳): (כא) כל איש אשר בו מום. לְרַבּוֹת שְׁאָר מוּמִין: מום בו. בְּעוֹד מוּמוֹ בוֹ פָּסוּל, הָא אִם עָבַר מוּמוֹ כָּשֵׁר (ספרא): לחם אלהיו. כָּל מַאֲכָל קָרוּי לֶחֶם: (כב) מקדשי הקדשים. אֵלּוּ קָדְשֵׁי הַקֳּדָשִׁים, ומן הקדשים יאכל. אֵלּוּ קָדָשִׁים קַלִּים, וְאִם נֶאֶמְרוּ קָדְשֵׁי הַקֳּדָשִׁים לָמָּה נֶאֱמַר קָדָשִׁים קַלִּים? אִם לֹא נֶאֱמַר, הָיִיתִי אוֹמֵר בְּקָדְשֵׁי הַקֳּדָשִׁים יֹאכַל בַּעַל מוּם, שֶׁמָּצִינוּ שֶׁהֻתְּרוּ לְזָר, שֶׁאָכַל מֹשֶׁה בְּשַׂר הַמִּלּוּאִים, אֲבָל בְּחָזֶה וָשׁוֹק שֶׁל קָדָשִׁים קַלִּים לֹא יֹאכַל, שֶׁלֹּא מָצִינוּ זָר חוֹלֵק בָּהֶן, לְכָךְ נֶאֶמְרוּ קָדָשִׁים קַלִּים, כָּךְ מְפֹרָשׁ בִּזְבָחִים (דף ק"א): (כג) אך אל הפרכת. לְהַזּוֹת שֶׁבַע הַזָּאוֹת שֶׁעַל הַפָּרֹכֶת, ואל המזבח. הַחִיצוֹן; וּשְׁנֵיהֶם הֻצְרְכוּ לִכָּתֵב, וּמְפֹרָשׁ בְּת"כ: ולא יחלל את מקדשי. שֶׁאִם עָבַד עֲבוֹדָתוֹ מְחֻלֶּלֶת לִפָּסֵל (ספרא): (כד) וידבר משה. הַמִּצְוָה הַזֹּאת, אל אהרן ואל בניו ואל כל בני ישראל. לְהַזְהִיר בֵּית דִּין עַל הַכֹּהֲנִים (עי׳ ספרא):

כב (ב) וינזרו. אֵין נְזִירָה אֶלָּא פְּרִישָׁה, וְכֵן הוּא אוֹמֵר וַיִּנָּזֵר מֵאַחֲרַי (יחז׳ י"ד), נָזֹרוּ אָחוֹר (ישע׳ א׳)— יִפְרְשׁוּ מִן הַקֳּדָשִׁים בִּימֵי טֻמְאָתָן (ספרא): וינזרו מקדשי בני ישראל, אשר הם מקדשים לי, ולא יחללו את שם קדשי. סָרֵס הַמִּקְרָא וְדָרְשֵׁהוּ: אשר הם מקדשים לי. לְרַבּוֹת קָדְשֵׁי כֹהֲנִים עַצְמָן: (ג) כל איש אשר יקרב. אֵין קְרִיבָה זוֹ אֶלָּא אֲכִילָה, וְכֵן מָצִינוּ

unto the holy *things*, which the children of Israel hallow unto the
Eternal, having his uncleanness upon him, that soul shall be cut off
from my presence: I *am* the Eternal. 4What man soever of the seed of
Aaron *is* a leper, or hath a running issue, he shall not eat of the holy
***things* until he be clean; and whoso toucheth any thing *that is* unclean**
***by* the dead, or a man whose seed goeth from him; 5Or whosoever**
toucheth any prolific creature, whereby he may be made unclean, or a
man by whom he may be made unclean, whatsoever uncleanness he hath;
6The soul which hath touched any such shall be unclean until even,
and shall not eat of the holy *things*, unless he wash his flesh with water
7And when the sun is down he shall be clean, and may afterwards eat of
the holy *things*, because it *is* his bread. 8That which dieth of it self, or
that which is torn he shall not eat, to defile himself therewith: I *am*
the Eternal. 9They shall therefore keep my charge, lest they bear

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flesh at the entrance of the appointed tent ... etc., a law that only applies to קדשי קדשים) — but he (a priest who is בעל מום) must not eat of the breast and the shoulder of sacrifices holy in a minor degree, since we do not find that a non-priest ever took a share in them. On this account sacrifices holy in a minor degree are *expressly* stated *as permitted to be eaten*. Thus it is explained in *Treatise* Zebachim (101b; cf. also Siphra)[1]). **(23)** אך אל הפרכת ONLY [HE SHALL NOT GO IN] UNTO THE PARTITION VAIL for the purpose of applying the seven sprinklings which are to be made upon the partition vail (cf. XVI. 17), ואל המזבח [NOR SHALL HE COME NIGH] UNTO THE ALTAR — *i. e.* the outer *altar*. Both (פרכת and מזבח) must be mentioned here and *the reason* is explained in Torath Cohanim[2]). ולא יחלל את מקדשי THAT HE PROFANE NOT WHAT IS HOLY TO ME — Consequently if he performs the service it is profaned and thus becomes invalid (Siphra). **(24)** וידבר משה AND MOSES TOLD this command, אל אהרן ואל בניו ואל כל בני ישראל UNTO AARON AND UNTO HIS SONS AND UNTO ALL THE CHILDREN OF ISRAEL — *He told it to the Israelites although they were not directly concerned with these commands* in order to admonish the court regarding the priests (i. e. that the authorities should watch over the sanctity of the Sanctuary and prevent priests with a bodily blemish from officiating).

22. **(2)** וינזרו THAT THEY KEEP AWAY [FROM THE HOLY THINGS etc.] — The term נזר always denotes "keeping aloof". Similarly it is said (Ez. XIV. 7) "and he separates himself (וינזר) from following Me"; (Is. I. 4) "They are gone away (נזורו) backward". *The meaning of this verse therefore is:* they (the priests) shall keep aloof from the holy things during the time of their uncleanness (Siphra). וינזרו מקדשי בני ישראל אשר הם מקדשים לי, ולא יחללו את שם קדשי — Invert *the words of* the verse *in the order here set forth* and explain it *accordingly*[3]). אשר הם מקדשים לי WHICH THEY HALLOW UNTO ME — *This is intended* to include *in the prohibition* the holy things of the priests themselves (i. e. הם refers to אהרן ובניו not to בני ישראל)[4]). **(3)** כל איש אשר יקרב WHOSOEVER HE BE THAT GOETH UNTO [THE HOLY THINGS ... SHALL BE CUT OFF etc.] — This "approaching" *unto the holy things* signifies nothing else but e a t i n g *of them*. Similarly we find that the prohibition of e a t i n g holy things in a state of uncleanness is expressed by the term נגע, (which means, as does קרב, "approaching"): (XII. 4) "she shall approach near to nothing that is holy" — *which is explained as* a prohibition *addressed* to one who would e a t *of the holy things* (cf. Rashi on XII. 4). And our Rabbis derived it (the fact that

NOTES

For Notes 1—4 see Appendix..

אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה
וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי אֲנִי יְהוָה:
ד אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זָב בַּקֳּדָשִׁים
לֹא יֹאכַל עַד אֲשֶׁר יִטְהָר וְהַנֹּגֵעַ בְּכָל־טְמֵא־נֶפֶשׁ אוֹ
אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע: ה אוֹ־אִישׁ אֲשֶׁר
יִגַּע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְאָדָם אֲשֶׁר
יִטְמָא־לוֹ לְכֹל טֻמְאָתוֹ: ו נֶפֶשׁ אֲשֶׁר תִּגַּע־בּוֹ וְטָמְאָה
עַד־הָעָרֶב וְלֹא יֹאכַל מִן־הַקֳּדָשִׁים כִּי אִם־רָחַץ בְּשָׂרוֹ
בַּמָּיִם: ז וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן־הַקֳּדָשִׁים
כִּי לַחְמוֹ הוּא: ח נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה־
בָהּ אֲנִי יְהוָה: ט וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׂאוּ

אונקלוס

קדמי אנא יי: ג אמר להון לדריכון כל גבר די יקרב מכל בניכון לקודשיא די יקדשון בני ישראל קדם יי וסאבתה עלוהי וישתיצי אנשא ההוא מן קדמי אנא יי: ד גבר גבר מזרעא דאהרן והוא סגיר או דאיב בקודשיא לא ייכול עד די ידכי ודיקרב בכל טמא נפשא או גבר די תפוק מנה שכבת זרעא: ה או גבר די יקרב בכל רחשא די יסתאב לה או באנשא די יסתאב לה לכל סאבתה: ו אנש די יקרב בה ויהי מסאב עד רמשא ולא ייכול מן קודשיא אלהן אסחי בשרה במיא: ז ובמעל שמשא וידכי

רש״י

שנאמרה אזהרת אכילת קדשים בטמאה בלשון נגיעה, בכל קדש לא תגע (ויקי׳ י״ב), אזהרה לאוכל, ולמדוה רבותינו מגזרה שוה; ואא״ל שחיב על הנגיעה, שהרי נאמר כרת על האכילה בצו את אהרן (ויקי׳ ז׳), שתי כריתות זו אצל זו, ואם על הנגיעה חיב, לא הצרך לחיבו על האכילה! וכן נדרש בת״כ: וכי יש נוגע חיב? אם כן מה ת״ל יקרב? משיכשר לקרב, שאין חיבים עליו משום טמאה אלא א״כ קרבו מתיריו (ספרא; זבי׳ מ״ה): ואא״ת שלש כריתות בטמאת כהנים למה, כבר נדרשו במסכת שבועות (דף ז׳), אחת לכלל ואחת לפרט וכו׳: וטמאתו עליו. וטמאת האדם עליו, יכול בבשר הכתוב מדבר — וטמאתו של בשר עליו — ובטהור שאכל את הטמא הכתוב מדבר, על כרחך ממשמעו אתה למד — במי שטמאתו פורחת ממנו הכתוב מדבר, וזהו האדם שיש לו טהרה בטבילה (ספרא): ונכרתה. יכול מצד זה לצד זה — יכרת ממקומו ויתישב במקום אחר — ת״ל אני ה׳, בכל מקום אני (שם): (ד) בכל טמא נפש. במי שנטמא במת: (ה) בכל שרץ אשר יטמא לו. בשיעור הראוי לטמא — בכעדשה (חגי׳ י״א): או באדם. במת: אשר יטמא לו. בשיעורו לטמא וזהו כזית (אהלי׳ פ״ב): לכל טמאתו לרבות נוגע בזב וזבה נדה ויולדת: (ו) נפש אשר תגע בו. באחד מן הטמאים הללו: (ז) ואחר יאכל מן הקדשים. נדרשת ביבמות (דף ע״ד), בתרומה שמתר לאכלה בהערב השמש: מן הקדשים. ולא כל הקדשים: (ח) נבלה וטרפה לא יאכל לטמאה בה. לענין הטמאה הזהיר כאן, שאם אכל נבלת עוף טהור שאין לה טמאת מגע ומשא אלא טמאת אכילה בבית הבליעה, אסור לאכל בקדשים; וצריך לומר „וטרפה״ — מי

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immersion in a ritual bath *whilst unclean food can never again become clean* (Siphra; Zeb. 43b). ונכרתה [THAT SOUL] SHALL BE CUT OFF — I might *think that this implies merely that he will be removed* from one region (lit.. side) to another region — that he will be cut off from his native place but may settle down in another place! Scripture however states, "[that soul shall be cut off from My presence] I am the Lord" — I am everywhere (Siphra; cf. Rashi on Ex. XII. 15.) **(4)** בכל טמא נפש [AND WHOSO TOUCHETH] ANY טמא נפש — *This means: who touches* a person who has become defiled by a corpse[1]). **(5)** בכל שרץ אשר יטמא לו [OR WHOSOEVER TOUCHETH] ANY PROLIFIC CREATURE BECAUSE OF WHICH (לו) HE MAY BE MADE UNCLEAN — *This means: who touches any* שרץ of the *minimum* size that is capable of communicating uncleanness, *viz.*, a particle of the size of a lentil (cf. Siphra; Chag. 11a)[2]). או באדם OR A HUMAN BEING — a dead person, אשר יטמא לו BY WHOM HE MAY BE MADE UNCLEAN — *i. e.* by *touching* the *minimum* size *of a portion of the dead person* which is capable of transmitting uncleanness, and this is, *a portion* as large as an olive (Oholoth II. 1). לכל טמאתו WHATSOEVER UNCLEANNESS HE HATH — *This is intended* to include *in the prohibition of eating holy things* one who has touched a man or a woman who has an issue, or *who has touched* a נדה or a woman in childbirth (Siphra)[3]). **(6)** נפש אשר תגע בו THE SOUL WHICH HATH TOUCHED IT — *i. e. who touches* any one of these unclean persons or things (enumerated in the second half of v. 4 and in v. 5). **(7)** ואחר יאכל מן הקדשים [AND WHEN THE SUN IS DOWN HE SHALL BE CLEAN] AND MAY AFTERWARDS EAT OF HOLY THINGS — This is interpreted in Treatise Jebamoth (14b) *to have reference* to the heave-offering (not to holy things of every description): that he (a priest who was unclean and has bathed) is permitted to eat it as soon as the sun has set[4]). מן הקדשים *accordingly means:* some OF THE HOLY THINGS, but not all holy things (the word מן having a partitive meaning: "some of"). **(8)** נבלה וטרפה לא יאכל לטמאה בה CARRION, OR THAT WHICH IS TORN HE SHALL NOT EAT TO BECOME UNCLEAN THEREBY — It is with regard to the defilement that Scripture lays down this prohibition[5]): that if he (the priest) eats the carrion of a clean bird — which has no defiling effect through being touched or carried but has a defiling effect only when eaten, as soon as it is in the gullet[6]) — he is forbidden to eat holy things. And it was necessary *for*

NOTES

[1]) Rashi merely explains the syntactical force of the construct in טְמֵא נפש: "unclean of a corpse" means "unclean by reason of a corpse".

[2]) The text does not speak of a שרץ the contact with which makes a man unclean, for every שרץ does this, if it is of a certain size. Scripture rather intends to prescribe that the שרץ must be of this minimum size. That this is the meaning is evident from the words that follow: או באדם אשר יטמא לו where אשר יטמא לו cannot form a description of the corpse since a corpse of every description effects uncleanness.

[3]) The words לכל טומאתו are to be joined with או איש אשר יגע וכו׳ at the beginning of the verse: "or a man who touches a שרץ or a corpse, — in regard to whatsoever his uncleanness may be". The last words therefore extend the application of this law to persons who become unclean by causes other than those specified in v. 4 and this verse.

[4]) Cf. our Note on בכל קדש, XII. 4.

[5]) What Scripture has here in mind is not the prohibiting of eating נבלה וטרפה, for this has already been laid down in XI. 40, but the warning that one who eats carrion etc. becomes defiled; the stress is therefore to be laid on לטמאה, not on לא יאכל.

[6]) The reason why it is held that the נבלה here mentioned is that of an עוף טהור is because it is stated that one must not eat of a נבלה so as to be defiled by it. As Rashi states, it is the נבלה of a clean bird which defiles only by its being eaten.

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לא תגע means: she shall not eat) from a verbal analogy[1]). It is *indeed* impossible to say that one is punishable for touching holy things *in a state of uncleanness*, because the penalty of excision for eating *holy things in such a state* is mentioned in the section *commencing* צו את אהרן (Lev. VII. 20, 21) — twice is the punishment of כרת mentioned there, one immediately after the other; and if one *really* becomes liable to punishment for the *mere* touching *of holy things* it is unnecessary to pronounce him liable to punishment for eating them! In this sense also is it (our passage) expounded in Torath Cohanim: But is *a priest* who *merely* touches *holy things when he is unclean really* liable to the punishment *of excision? Surely not, since Scripture expressly states in the following verse that an unclean priest who* eats *of the holy things is liable to excision and this latter statement would be unnecessary since eating without touching is impossible.* But if *this be* so, why does Scripture use the term יקרב *and not* יאכל *which means "eating"? It is in order to intimate that this law applies only when an unclean priest eats of it* after it becomes fit לקרב, "to be offered" — that one does not become liable on account of his uncleanness until its מתירין (its "permitting portions")[2]) have been offered, *and he then eats of it.* And if you ask, "Why are three mentions of the כרת-punishment (Lev. VII. 20, 21 and here) necessary in respect to priestly uncleanness?[3]) *then I reply,* they have already been interpreted in Treatise Shebuot (7a), one *as being intended* as a generalisation, the other as a specification, etc.[4]) (see Rashi on VII. 20). וטומאתו עליו *means*, AND THE MAN'S UNCLEANNESS IS UPON HIM (the first word meaning "and his uncleanness"). I might, however, *think* that Scripture is speaking of the flesh — "the uncleanness of the flesh is upon it" (the first word meaning "and its uncleanness, the word בשר being implied in the term הקדשים that precedes) and that Scripture is *thus* speaking of a clean person who ate *holy things* which have become unclean! You must needs admit that from what is implied in it (in the phrase) you must learn that Scripture is speaking of one whose state of uncleanness can fly (pass) away therefrom (since the phrase implies: "whilst the טומאה is still present", presupposing that there is a possibility of the טומאה passing away), and this can only refer to a human being who has *a means of* purification through

NOTES

1) The words ג"ש in Rashi are a printer's error, as pointed out by Mizrachi, since in the Talmud this meaning of נגע is not derived by a ג"ש (an analogy based on verbal similarity) but by a היקש (an analogy between two laws which is based on a principle common to both).

2) See Appendix.

3) The words בטומאת כהנים in Rashi are obviously a printer's error. They should read: בטומאת הגוף (cf. the parallel passage in Rashi in his comment on VII. 20), since the penalty of כרת mentioned in VII. 20, 21 applies to any person eating holy things in a state of uncleanness, not only to priests.

4) One of these three verses, viz., our verse, where אשר יקרב is a shortened form of אשר יקרב להקריב (cf. XXI. 17 with XXI. 18) is the general statement (כלל), since it speaks of "holy things" in general, Lev. VII. 20 deals with the peace-offerings (שלמים), a special form of קדשים, and the verse is therefore a פרט, predicating something of sacrifices which are already included in the כלל. According to the eighth of the "Thirteen Rules of Interpretation": כל דבר שהיה בכלל ויצא וכו׳, it is used to show that by קדשים here only קדשי מזבח are intended, i. e. only such "holy things" as are offered on the altar, like שלמים. Lev. VII. 21 is taken as intended to elucidate Lev. V. 2 where Scripture prescribes a קרבן עולה ויורד for a person who eats holy things in a state of uncleanness but does not say under what circumstances he has to bring this sacrifice. From a similarity between the expressions used in the two verses the law is derived that the קרבן prescribed there for such a person has to be brought only when he commits the offence mentioned in Lev. VII. 21, and that the קרבן is intended to atone it if done unwittingly, the punishment for committing it of set purpose being excision.

sin for it, and die thereby, if they profane it: I the Eternal do
sanctify them. 10 There shall no layman eat *of* the holy thing: a sojourner
with the priest, or an hired servant, shall not eat *of* the holy thing.
11 But if the priest obtain *any* soul as property with his money, he may
eat of it; and they that are born in his house, they may eat of his
bread. 12 If the priest's daughter also be *married* unto a layman, she may
not eat of the heave-offering of the holy *things*. 13 But if the priest's
daughter be a widow, or divorced, and have no seed, and is returned
unto her father's house, as in her youth, she may eat of her father's
bread; but there shall no layman eat thereof. 14 And if a man eat *of* a
holy thing through error, then he shall add its fifth unto it, and shall give
it unto the priest with the holy thing. 15 And they shall not profane the
holy *things* of the children of Israel, which they offer unto the Eternal;
16 Or suffer them to bear the iniquity of trespass, when they eat their holy

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Scripture to mention טרפה *also, in order to define what* נבלה is *here intended, viz.*, one that can have a טרפה amongst *the individuals of* its class: *therefore* the נבלה of an unclean bird is excluded, for in its class a טרפה can never occur (cf. Rashi on XVII. 15). **(9)** ושמרו את משמרתי THEY SHALL THEREFORE KEEP MY CHARGE — not to eat the heave-offering (as mentioned in v. 7) whilst they are in a state of bodily uncleanness (Sanh. 83a). ומתו בו LEST THEY DIE THEREBY — This *phrase* teaches us that this means death through Heaven (not through the sentence of the court) (cf. Sanh. 83a)[1]). **(10)** לא יאכל קדש [THERE SHALL] NO [LAYMAN] EAT OF THE HOLY THINGS — Scripture is speaking here of the heave-offering (i. e., the word קדש means here תרומה only, and not a n y holy food) because the whole section (cf. Rashi on v. 7 and 9) is speaking of this[2]). תושב כהן ושכיר A SOJOURNER WITH THE PRIEST OR A HIRED SERVANT [SHALL NOT EAT OF THE HOLY THINGS] — *These words mean:* the תושב of a כהן and his שכיר (not a כהן who is a תושב or a שכיר); on this account this word תושב here[3]) is punctuated with a Patach, because it is in the construct state. What is a תושב? One (a Hebrew servant) whose ear has been pierced (cf. Ex. XXI. 6), who *thereby* becomes his (the master's) possession until the Jubilee year. And what is a שכיר? One (a Hebrew servant) who has been acquired as his possession for *a limited number of* years *only* — who goes free at *the end of* six years (cf. Ex. XXI. 2). Scripture intends to teach you here that it is not his b o d y (that of the תושב or the שכיר), *but only his labour for a term of years* that has been acquired by his master that he should *become entitled to* eat of his heave-offering (as is the case with the קנין כספו, with "a person obtained as a property with

NOTES

1) See Appendix.

2) It is evident that Scripture is only referring to the תרומה already twice alluded to in this section because if the statement: "No layman shall eat of holy things" referred to holy things in general, it would be in contradiction with the fact that a לוי, who also comes under the term זר, as used here, since he is not a כהן, may eat מעשר, and מעשר comes under the category of קדש (cf. Deut. XXVI. 13: בערתי הקדש).

3) Nowhere else is it punctuated with a Patach, because here, alone, is it in the construct state.

עָלָיו חֵטְא וּמֵתוּ בוֹ כִּי יְחַלְּלֻהוּ אֲנִי יְהוָה מְקַדְּשָׁם׃
י וְכָל־זָר לֹא־יֹאכַל קֹדֶשׁ תּוֹשַׁב כֹּהֵן וְשָׂכִיר לֹא־יֹאכַל
קֹדֶשׁ׃ יא וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיַן כַּסְפּוֹ הוּא יֹאכַל
בּוֹ וִילִיד בֵּיתוֹ הֵם יֹאכְלוּ בְלַחְמוֹ׃ יב וּבַת־כֹּהֵן כִּי
תִהְיֶה לְאִישׁ זָר הִוא בִּתְרוּמַת הַקֳּדָשִׁים לֹא תֹאכֵל׃
יג וּבַת־כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה וְזֶרַע אֵין לָהּ
וְשָׁבָה אֶל־בֵּית אָבִיהָ כִּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹּאכֵל
וְכָל־זָר לֹא־יֹאכַל בּוֹ׃ יד וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בִּשְׁגָגָה
וְיָסַף חֲמִשִׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ׃ טו וְלֹא
יְחַלְּלוּ אֶת־קָדְשֵׁי בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה׃
טז וְהִשִּׂיאוּ אוֹתָם עֲוֺן אַשְׁמָה בְּאָכְלָם אֶת־קָדְשֵׁיהֶם

אונקלוס

וּבָתַר כֵּן יֵיכוּל מִן קוּדְשַׁיָּא אֲרֵי לַחְמֵהּ הוּא׃ ח נְבִילָא וּתְבִירָא לָא יֵיכוּל לְאִסְתְּאָבָא
בַּהּ אֲנָא יְיָ׃ ט וְיִטְּרוּן יָת מַטְּרַת מֵימְרִי וְלָא יְקַבְּלוּן עֲלוֹהִי חוֹבָא וִימוּתוּן בֵּהּ אֲרֵי
יְחַלְּנֵהּ אֲנָא יְיָ מְקַדְּשְׁהוֹן׃ י וְכָל חִלּוֹנִי לָא יֵיכוּל קוּדְשָׁא תּוֹתָבָא דְכַהֲנָא וַאֲגִירָא לָא
יֵיכוּל קוּדְשָׁא׃ יא וְכָהֵן אֲרֵי יִקְנֵי נְפַשׁ קִנְיַן כַּסְפֵּהּ הוּא יֵיכוּל בֵּהּ וִילִיד בֵּיתֵהּ אִנּוּן
יֵיכְלוּן בְּלַחְמֵהּ׃ יב וּבַת כָּהֵן אֲרֵי תְהֵי לִגְבַר חִלּוֹנָי הִיא בְּאַפְרָשׁוּת קוּדְשַׁיָּא לָא תֵיכוּל׃
יג וּבַת כָּהֵן אֲרֵי תְהֵי אַרְמְלָא וּמְתָרְכָא וּבַר לֵית לַהּ וּתְתוּב לְבֵית אֲבוּהָא כְּרַבְיוּתְהָא
מִלַּחְמָא דַאֲבוּהָא תֵיכוּל וְכָל חִלּוֹנִי לָא יֵיכוּל בֵּהּ׃ יד וּגְבַר אֲרֵי יֵיכוּל קוּדְשָׁא בְּשָׁלוּ
וְיוֹסֵף חוּמְשֵׁהּ עֲלוֹהִי וְיִתֵּן לְכַהֲנָא יָת קוּדְשָׁא׃ טו וְלָא יְחַלְּלוּן יָת קוּדְשַׁיָּא דִּבְנֵי יִשְׂרָאֵל

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שֶׁיֵּשׁ בְּמִינוֹ טְרֵפָה, יָצָא נִבְלַת עוֹף טָמֵא שֶׁאֵין בְּמִינוֹ טְרֵפָה׃ (ט) ושמרו את משמרתי.
מִלֶּאֱכוֹל תְּרוּמָה בְּטֻמְאַת הַגּוּף (סנה׳ פ״ג)׃ ומתו בו. לָמַדְנוּ שֶׁהִיא מִיתָה בִּידֵי שָׁמַיִם (שם)׃
(י) לא יאכל קדש. בִּתְרוּמָה הַכָּתוּב מְדַבֵּר, שֶׁכָּל הָעִנְיָן דִּבֵּר בָּהּ׃ תושב כהן ושכיר. תּוֹשָׁבוֹ
שֶׁל כֹּהֵן וּשְׂכִירוֹ, לְפִיכָךְ תּוֹשַׁב זֶה נָקוּד פַּתַּח, לְפִי שֶׁהוּא דָבוּק; וְאֵיזֶהוּ תּוֹשָׁב? זֶה נִרְצָע
שֶׁהוּא קָנוּי לוֹ עַד הַיּוֹבֵל, וְאֵיזֶהוּ שָׂכִיר? זֶה קְנוּי קִנְיַן שָׁנִים שֶׁיּוֹצֵא בְּשֵׁשׁ, בָּא הַכָּתוּב וְלִמֶּדְךָ
כַּאן שֶׁאֵין גּוּפוֹ קָנוּי לַאֲדוֹנָיו לֶאֱכוֹל בִּתְרוּמָתוֹ (ספרא; יב׳ ע׳)׃ (יא) וכהן כי יקנה נפש. עֶבֶד
כְּנַעֲנִי שֶׁקָּנוּי לְגוּפוֹ׃ ויליד ביתו. אֵלּוּ בְּנֵי הַשְּׁפָחוֹת; וְאֵשֶׁת כֹּהֵן אוֹכֶלֶת בִּתְרוּמָה מִן הַמִּקְרָא
הַזֶּה, שֶׁאַף הִיא קִנְיַן כַּסְפּוֹ. וְעוֹד לָמֵד מִמִּקְרָא אַחֵר (במ׳ י״ח), כָּל טָהוֹר בְּבֵיתְךָ וגו׳ בְּסִפְרֵי׃
(יב) לאיש זר. לְלֵוִי וְיִשְׂרָאֵל (ספרא)׃ (יג) אלמנה וגרושה. מִן הָאִישׁ הַזָּר, וזרע אין לה,
מִמֶּנּוּ, ושבה. הָא אִם יֵשׁ לָהּ זֶרַע מִמֶּנּוּ, אֲסוּרָה בִּתְרוּמָה כָּל זְמַן שֶׁהַזֶּרַע קַיָּם (יב׳ ע״ז)׃ וכל
זר לא יאכל בו. לֹא בָא אֶלָּא לְהוֹצִיא אֶת הָאוֹנֵן — שֶׁמֻּתָּר בִּתְרוּמָה, זָרוּת אָמַרְתִּי לְךָ וְלֹא
אֲנִינוּת (שם ס״ח)׃ (יד) כי יאכל קדש. תְּרוּמָה׃ ונתן לכהן את הקדש. דָּבָר הָרָאוּי לִהְיוֹת
קֹדֶשׁ, שֶׁאֵינוֹ פּוֹרֵעַ לוֹ מָעוֹת, אֶלָּא פֵּרוֹת שֶׁל חֻלִּין וְהֵן נַעֲשִׂין תְּרוּמָה (פס׳ ל״ב)׃ (טו) ולא
יחללו וגו׳. לְהַאֲכִילָם לְזָרִים׃ (טז) והשיאו אותם. אֶת עַצְמָם יַטְעֲנוּ עָוֹן באכלם את קדשיהם
שֶׁהִבְדִּילוּ לְשֵׁם תְּרוּמָה, וְקָדְשׁוּ וְנֶאֶסְרוּ עֲלֵיהֶן; וְאוּנְקְלוֹס שֶׁתִּרְגֵּם בְּמֵיכַלְהוֹן בְּסוֹאֳבָא, שֶׁלֹּא
לְצֹרֶךְ תִּרְגְּמוֹ כֵן׃ והשיאו אותם. זֶה אֶחָד מִשְּׁלֹשָׁה אֶתִים שֶׁהָיָה רַבִּי יִשְׁמָעֵאל דּוֹרֵשׁ בַּתּוֹרָה

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[UNTO HER FATHER'S HOUSE AS IN HER YOUTH AND MAY EAT OF HER FATHER'S BREAD] — if, however, she h a s descendants from him she is forbidden to eat as long as the descendants (cf. Jeb. 87a) are alive[1]). וכל זר לא יאכל בו BUT THERE SHALL NO LAYMAN EAT THEREOF — *The repetition of the prohibition already mentioned in v. 10* intends nothing else than to e x c l u d e *from it* the אונן — *i. e.* that he (the אונן) i s permitted to *eat* תרומה. *Scripture, as it were, says here:* The status of being a non-priest, I tell you, *debars one from eating* תרומה but not that of being an אונן[2]). **(14)** כי יאכל קדש AND IF [A MAN] EAT OF HOLY THINGS — the heave-offering[3]). ונתן לכהן את הקדש THEN SHALL HE GIVE UNTO THE PRIEST THE קדש — *i. e.* a thing capable of becoming קדש, *thus implying* that he does not pay him m o n e y but f r u i t s of a non-sacred character (חולין), which then become תרומה (cf. Siphra; Pes. 32b)[4]). **(15)** ולא יחללו וגו׳ AND THEY SHALL NOT PROFANE [THE HOLY THINGS OF THE CHILDREN OF ISRAEL] — by giving them to non-priests to eat of them. **(16)** והשיאו אותם *means,* and they (the priests) would burden t h e m s e l v e s with sin, באכלם את קדשיהם WHEN THEY (the non-priests) EAT THEIR HOLY THINGS which have been set apart for the purpose of heave-offering and have *thereby* become holy and forbidden to them. [Onkelos who translated באכלם את קדשיהם by "when they (the p r i e s t s) eat them in their u n c l e a n n e s s" has translated it thus quite unnecessarily] (But cf. Rashi Sanh. 90b)[5]). והשיאו אותם — This (the word אותם) is one of the three cases of את *with a pronominal suffix occurring* in the Torah which

NOTES

[1]) Through her descendants from the איש זר she is regarded as still being connected with her husband's house. As long as her offspring is alive she is therefore forbidden to eat תרומה. For the same reason, a בת ישראל who has married a כהן is regarded as belonging to his house (and may thus eat תרומה) as long as one of his descendants is alive, although her husband has died or has divorced her.

[2]) The stress is to be laid on the word זר, not on לא יאכל. Rashi means, of course, that a כהן who is an אונן is not thereby debarred from eating.

[3]) In the Siphra this is derived from an analogy based upon the same expression קדש being used here and in Deut. XXVI. 12: בערתי הקדש מן הבית. Just as the term there refers only to קדשי הגבול, i. e. sacred food consumed outside the Temple ob Jerusalem, so does קדש here also imply only קדשי הגבול. Of these, however, only תרומה belongs to the priest, the others, מעשר ראשון and מעשר שני are not מתנות כהונה, and consequently the קדש here forbidden to anyone who is not a כהן must be תרומה. It seems, Mizrachi suggests, that Rashi derives the fact that קדש implies only תרומה from the context which is speaking in vv. 10—13 of תרומה.

[4]) If monetary compensation were intended Scripture might have said only: ויסף חמשיתו עליו ונתן לכהן. The wording of the text implies: and thus he shall give (i. e. restore) to the priest his holy thing.

[5]) See Appendix.

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money", mentioned in the next verse) (Siphra; Jeb. 70b). **(11)** וכהן כי יקנה נפש BUT IF THE PRIEST BUY ANY SOUL ... [HE MAY EAT OF IT] — *This refers to* a Canaanitish servant who has been acquired even in respect to his body (not only as regards his work)[1]). ויליד ביתו AND THEY THAT ARE BORN IN HIS HOUSE — This refers to the children of his maid-servants[2]). A priest's wife may eat תרומה *as may be derived* from this verse; for she, too, is "an acquisition obtained by his money" (cf. Mishna Kidd. I. 1: ... האשה נקנית בכסף וכו׳, one of the ways in which a marriage may be contracted is by the passing of money (or its equivalent) from the man to the woman. A wife is therefore a קנין כסף). But it may also be derived from another verse[3]) (Num. XVIII. 11) "[the heave-offering ...] every one that is clean in thy house may eat of it". *Thus is it expounded* in Siphra (on Num. XVIII. 11). **(12)** לאיש זר TO A LAYMAN — to a Levite or an ordinary Israelite (i. e. to any non-priest) (Siphra). **(13)** אלמנה וגרושה [BUT IF A PRIEST'S DAUGHTER BE] A WIDOW OR DIVORCED WIFE of the layman *mentioned in the preceding verse,* וזרע אין לה AND SHE HATH NO DESCENDANTS — from him (from the layman) (Siphra; Jeb. 87a), ושבה THEN SHE MAY RETURN[4])

NOTES

[1]) It is evident that Rashi does not derive this from כי יקנה, for Scripture uses the same expression: כי תקנה when speaking of an עבד עברי (cf. Ex. XXI. 2); thus the acquisition of the labour of an עבד עברי is also called a קנין. But perhaps Rashi — as often — quotes only the first part of a passage, assuming that the reader will supply what follows: קנין כספו, for in the case of an עבד עברי the נפש, the person, is not bought with money. That Rashi actually has in mind these words is evident from his comment on the words ויליד ביתו where he states that the wife of a priest may eat תרומה because she is also קנין כספו (cf. Rashi on Ex. XXI. 20; see also Mizrachi and Biur).

[2]) If, for instance, the priest gave a Canaanite bond-woman to his Hebrew servant with the object of raising slaves (cf. Rashi on Ex. XXI. 4). The children of this union may eat תרומה although their father is not permitted to do so.

[3]) Rashi adds this because our verse speaks only of a wife acquired with money (בכסף): but a wife may also be acquired בשטר ובביאה, and the statement in Num. XVIII. 11 is of a more general character and may be taken to refer to a wife acquired in any of the three ways mentioned in Mishna Kidd. I. 1.

[4]) Rashi does not regard ושבה as a conditional clause co-ordinate with וזרע אין לה. The translation would then be: "if she has no children and if she returns etc.", and the apodosis would begin with מלחם ("then she shall eat of her father's food"). According to him the apodosis begins with ושבה: "if she has no children she may go back etc.", Rashi's exegesis is borne out by the accentuation, for the word ושבה is accented on the last syllable and the Vau is therefore consecutive, since the perfect is שָׁבָה and the perfect with the ordinary Vau וְשָׁבָה. It is the latter accentuation that would imply: "if she return" (cf. Is. XXIII. 17).

things: for I the Eternal do sanctify them. 17And the Eternal spake unto
Moses, saying, 18Speak unto Aaron, and to his sons, and unto all the
children of Israel, and say unto them, Whosoever of the house of Israel,
or of the strangers in Israel, that will offer his offering for all his
vows, and for all his free will offerings, which they will offer unto the
Eternal for a burnt offering; 19*Ye shall offer*, to be accepted for you, a
male without blemish, of the herd, of the sheep, or of the goats. 20*But*
whatsoever hath a blemish, shall ye not offer; for it shall not be accept-
able for you. 21And whosoever offereth a sacrifice of feast offerings
unto the Eternal to distinguish *himself by* a vow, or as a free will offer-
ing of the herd or flock, it shall be perfect, to be accepted; there shall
be no blemish therein. 22Blind, or broken, or chapped, or having a
wart, or the itch, or a tetter, ye shall not offer these unto the Eternal,
nor make a fire offering of them upon the altar unto the Eternal. 23Any
of the herd or flock that hath a limb too large or small, that mayest thou
offer *for* a free will gift; but for a vow it shall not be accepted. 24Ye shall
not offer unto the Eternal that which *hath its stones* bruised, or crushed,

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R. Ishmael explained as speaking of (referring to) the person himself *who is the subject of the sentence* (i. e. as being r e f l e x i v e and not accusative pronouns). In the same sense *did he explain* (Num. IV. 13) "[And this is the law of the Nazarite] when the days of his Nazaritehood are fulfilled, יביא אותו [to the entrance of the appointed tent]" *as meaning:* he shall bring himself (i. e. present himself) *to the entrance etc.* Similarly *he explained* (Deut. XXXIV. 6) "ויקבור אותו in the glen" *as meaning:* he (Moses) buried himself (i. e. he went into a cave and died there cf. Ethics V. 9 and יד משה on Ex. R. 10). Thus is it explained in the Siphra (on Num. VI. 3). **(18)** נדריהם THEIR VOWS — *An animal is termed* נדר *when an obligation is entered into by the words:* Behold, I take it upon myself *to bring a burnt-offering;* נדבותם THEIR FREE-WILL OFFERINGS — *it is a* נדבה *when one states:* Behold, this animal shall be a burnt-offering (Meg. 8a)[1]). **(19)** לרצנכם — *The meaning is:* bring such a thing (animal) as is fitted to cause רצון, propitiation for you before Me. *The word* לרצנכם *means:* so that it may be to you for propitiation; apaisement in O. F.[2]). And which animal is it that is fitting to effect propitiation? תמים זכר בבקר בכבשים ובעזים A MALE WITHOUT BLEMISH OF THE CATTLE, OF THE SHEEP, OR OF THE GOATS — but in the case of a burnt-offering that consists in a bird, the unblemished condition and the male sex are not essential, and it does not become unfit *for sacrifice* by reason of *a mere* blemish (a bodily defect), but only by reason of the loss of a limb (Siphra). **(21)** לפלא נדר *means,* expressing it by speech (not expressing it mentally, בלב).[3]) עורת is a noun denoting the b l e m i s h of blindness (עִוָּרוֹן), being, however, a feminine form *of the latter. The text therefore means* that there shall not be the defect of blindness in it (in the sacrifice) nor shall it be a broken *animal*[4]). חרוץ CHAPPED — an eye-lid that is split or has a piece cut out of its edge; and similarly, its (the animal's) lip that is split or has a piece cut out of its edge (Siphra; Bech. 38a, 39a). יבלת *is called* verrue in O. F., *Engl., wart.*[5]) גרב is a kind of lichen and so too is ילפת. The word ילפת is connected in meaning with (Judg. XVI. 29) "And Samson took hold (וילפת) [of the two middle pillars]". *The blemish is so called* because it keeps its grasp on him (the sick person) until the day of his death, since there is no cure for it (cf. Rashi on XXI. 20). לא תקריבו YE SHALL NOT OFFER — Three times *is the expression* לא תקריבו *used in this section (here and in v. 20 and 24),* in order to lay down a *separate* prohibition regarding designating them (blemished animals) as sacrifices, slaughtering them and

NOTES

For Notes 1—5 see Appendix.

כִּי אֲנִי יְהוָה מְקַדְּשָׁם: פ שלישי יז וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה לֵּאמֹר: יח דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל
וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יַקְרִיב קָרְבָּנוֹ לְכָל־נִדְרֵיהֶם
וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יַקְרִיבוּ לַיהוָה לְעֹלָה: יט לִרְצֹנְכֶם
תָּמִים זָכָר בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים: כ כֹּל אֲשֶׁר־בּוֹ
מוּם לֹא תַקְרִיבוּ כִּי־לֹא לְרָצוֹן יִהְיֶה לָכֶם: כא וְאִישׁ
כִּי־יַקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה
בַּבָּקָר אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־
בּוֹ: כב עַוֶּרֶת אוֹ שָׁבוּר אוֹ־חָרוּץ אוֹ־יַבֶּלֶת אוֹ גָרָב
אוֹ יַלֶּפֶת לֹא־תַקְרִיבוּ אֵלֶּה לַיהוָה וְאִשֶּׁה לֹא־תִתְּנוּ
מֵהֶם עַל־הַמִּזְבֵּחַ לַיהוָה: כג וְשׁוֹר וָשֶׂה שָׂרוּעַ וְקָלוּט
נְדָבָה תַּעֲשֶׂה אֹתוֹ וּלְנֵדֶר לֹא יֵרָצֶה: כד וּמָעוּךְ וְכָתוּת

אונקלוס

יָת דִּי יַפְרְשׁוּן קֳדָם יְיָ: טז וִיקַבְּלוּן עֲלֵיהוֹן עֲוָיָן חוֹבִין בְּמֵיכַלְהוֹן*) יָת קוּדְשֵׁיהוֹן אֲרֵי אֲנָא
יְיָ מְקַדִּשְׁהוֹן: יז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יח מַלֵּל עִם אַהֲרֹן וְעִם בְּנוֹהִי וְעִם כָּל בְּנֵי
יִשְׂרָאֵל וְתֵימַר לְהוֹן גְּבַר גְּבַר מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרָא בְּיִשְׂרָאֵל דִּי יְקָרֵב קֻרְבָּנֵהּ לְכָל
נִדְרֵיהוֹן וּלְכָל נִדְבָתְהוֹן דִּי יְקָרְבוּן קֳדָם יְיָ לַעֲלָתָא: יט לְרַעֲוָא לְכוֹן שְׁלִים דְּכוּרָא
בְּתוֹרֵי בְּאִמְּרַיָּא וּבְעִזַּיָּא: כ כֹּל דִּי בֵהּ מוּמָא לָא תְקָרְבוּן אֲרֵי לָא לְרַעֲוָא יְהֵי לְכוֹן:
כא וּגְבַר אֲרֵי יְקָרֵב נִכְסַת קוּדְשַׁיָּא קֳדָם יְיָ לְפָרָשָׁא נִדְרָא אוֹ לִנְדַבְתָּא בְּתוֹרֵי אוֹ בְעָנָא
שְׁלִים יְהֵא לְרַעֲוָא כָּל מוּמָא לָא יְהֵי בֵהּ: כב עֲוִיר אוֹ תְבִיר אוֹ פְסִיק אוֹ יַבְּלָן אוֹ גַרְבָן
אוֹ חֲזָזָן לָא תְקָרְבוּן אִלֵּין קֳדָם יְיָ וְקֻרְבָּנָא לָא תִתְּנוּן מִנְּהוֹן עַל מַדְבְּחָא קֳדָם יְיָ: כג וְתוֹר

*) נ״א במיכלהון בסואבא

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שֶׁמְּדַבְּרִים בְּאָדָם עַצְמוֹ, וְכֵן בְּיוֹם מְלֹאת יְמֵי נִזְרוֹ יָבִיא אֹתוֹ (במ׳ ו׳) — הוּא יָבִיא אֶת עַצְמוֹ, וְכֵן וַיִּקְבֹּר אֹתוֹ בַגַּי (דב׳ ל״ד) — הוּא קָבַר אֶת עַצְמוֹ. כָּךְ נִדְרָשׁ בְּסִפְרֵי: (יח) נדריהם. הֲרֵי עָלַי: נדבותם. הֲרֵי זוֹ: (יט) לרצנכם. הָבִיאוּ דָּבָר הָרָאוּי לְרַצּוֹת אֶתְכֶם לְפָנַי, שֶׁיְּהֵא לָכֶם לְרָצוֹן, אפיי״מנט בְּלַעַז. וְאֵיזֶהוּ הָרָאוּי לְרָצוֹן? תמים זכר בבקר בכשבים ובעזים. אֲבָל בְּעוֹלַת הָעוֹף אֵין צָרִיךְ תַּמּוּת וְזַכְרוּת, וְאֵינוֹ נִפְסָל בְּמוּם אֶלָּא בְּחֶסְרוֹן אֵבָר (ספרא): (כא) לפלא נדר. לְהַפְרִישׁ בְּדִבּוּרוֹ: (כב) עורת. שֵׁם דָּבָר שֶׁל מוּם עִוָּרוֹן בִּלְשׁוֹן נְקֵבָה — שֶׁלֹּא יְהֵא בוֹ מוּם שֶׁל עִוָּרוֹן, אוֹ שָׁבוּר לֹא יִהְיֶה: חרוץ. רִיס שֶׁל עַיִן שֶׁנִּסְדַּק אוֹ שֶׁנִּפְגַּם וְכֵן שְׂפָתוֹ שֶׁנִּסְדְּקָה אוֹ נִפְגְּמָה (בכורו׳ ל״ח): יבלת. ורו״אה בְּלַעַז: גרב. מִין חֲזָזִית וְכֵן יַלֶּפֶת, וּלְשׁוֹן יַלֶּפֶת כְּמוֹ וַיִּלְפֹּת שִׁמְשׁוֹן (שופ׳ ט״ז), שֶׁאֲחוּזָה בוֹ עַד יוֹם מִיתָה, שֶׁאֵין לָהּ רְפוּאָה: לא תקריבו. שָׁלֹשׁ פְּעָמִים, לְהַזְהִיר עַל הַקְדָּשָׁתָן וְעַל שְׁחִיטָתָן וְעַל זְרִיקַת דָּמָן (תמורה ו׳): ואשה לא תתנו. אַזְהָרַת הַקְטָרָתָן: (כג) שרוע. אֵבֶר גָּדוֹל מֵחֲבֵרוֹ: וקלוט. פַּרְסוֹתָיו קְלוּטוֹת (בכורו׳ מ׳): נדבה תעשה אתו. לְבֶדֶק הַבַּיִת, ולנדר, לַמִּזְבֵּחַ, לא ירצה. אֵי זֶה הֶקְדֵּשׁ בָּא

or torn off, or cut; neither shall ye do *this* in your land. 25Neither from
a stranger's hand shall ye offer the bread of your God of any of these;
because their corruption in them, is a blemish in them; they shall not be
accepted for you. 26And the Eternal spake unto Moses, saying, 27When
any of the herd, or a sheep, or a goat is brought forth, then it shall be
seven days under its dam; and from the eighth day, and thenceforth, it shall
be favorably accepted as a fire offering unto the Eternal. 28And *whether it*
be one of the herd or flock, ye shall not slaughter it and its young both
in one day. 29And when ye will sacrifice a sacrifice of acknowledgment
unto the Eternal, offer *it* to be accepted for you. 30On the same day it shall
be eaten up; ye shall leave none of it until the morrow: I *am* the Eternal.
31Therefore shall ye keep my commandments, and do them: I *am* the

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sprinkling their blood (cf. Temurah 6b). ואשה לא תתנו YE SHALL NOT MAKE A FIRE-OFFERING [OF THEM] — *This contains* the prohibition of burning them *on the altar*. **(23)** שרוע *is an animal that has* one limb larger than its fellow-limb. וקלוט *is an animal* which has uncloven hoofs (the sign of uncleaness; cf. XI. 4—6. It is a שור or a שה which, being a clean animal, is fitted to be sacrificed, but abnormally its hoofs are uncloven). נדבה תעשה אתו THOU MAYEST DESIGNATE IT FOR A FREE-WILL OFFERING for *the purpose of* repairing the breaches in the Temple *from the proceeds of its sale*, ולנדר BUT AS A VOW — *i. e. as an animal vowed* for the altar (for sacrifice), *it shall not be accepted*[1]). לא ירצה [BUT AS A נדר] THERE SHALL NOT BE PROPITIATION — What dedicated thing is it that is intended to effect propiation? You must admit that it is something dedicated to the altar. *Consequently* נדר *can only mean a sacrifice for the altar*. **(24)** ומעוך וכתות ונתוק וכרות *are forbidden as sacrifices whether the mutilation be* in the stones or the membrum. מעוך *means*, one whose stones have been pressed by hand. כתות CRUSHED — it implies more than מעוך. נתוק — they have been torn off by the hand, so that the threads on which they hang have snapped but they are still in the scrotum, the scrotum itself not having been torn off. וכרות — they have been cut away by an instrument but are still in the scrotum (cf. Siphra; Bech. 39b). [ומעוך — Its translation in the Targum is, ודי מרים; this is its *exact* translation in Aramaic, *because this Aramaic root has* the meaning of pounding. וכתות, however, is translated by the Targum ודי רסים "and that which is smashed", (a stronger term than מרס), similar to, (Amos VI. 11) "The great house shall be smitten into רסיסים" *i. e.* into small fragments; similar is *the Talmudical expression (Sabb. 80b)* a reed crushed to pieces (מרוסס)]. ובארצכם לא תעשו NEITHER SHALL YE DO IN YOUR LAND this thing — to castrate any cattle or beast even if it be unclean. That is

NOTES

1) It will be seen that Rashi does not take נדבה to denote an animal sacrificed as a free-will offering, in contrast to one sacrificed in consequence of a vow (cf. Rashi on v. 18). For if this were intended, there would be no reason why a שרוע and a קלוט should be permitted to be brought as a נדבה but forbidden as a נדר. Consequently either both words or one of them must not here bear its technical meaning. In the case of נדר it is evident from the phrase לא ירצה, that it refers to an animal intended as a sacrifice. It follows therefore that נדבה has not its technical meaning, and denotes a free-will offering for another purpose.

וְנָת֣וּק וְכָר֔וּת לֹ֥א תַקְרִ֖יבוּ לַֽיהוָ֑ה וּבְאַרְצְכֶ֖ם לֹ֥א תַעֲשֽׂוּ׃
כה וּמִיַּ֣ד בֶּן־נֵכָ֗ר לֹ֥א תַקְרִ֛יבוּ אֶת־לֶ֥חֶם אֱלֹהֵיכֶ֖ם מִכָּל־
אֵ֑לֶּה כִּ֣י מָשְׁחָתָ֤ם בָּהֶם֙ מ֣וּם בָּ֔ם לֹ֥א יֵרָצ֖וּ לָכֶֽם׃
ס כו וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ כז שׁ֣וֹר אוֹ־כֶ֤שֶׂב
אוֹ־עֵז֙ כִּ֣י יִוָּלֵ֔ד וְהָיָ֛ה שִׁבְעַ֥ת יָמִ֖ים תַּ֣חַת אִמּ֑וֹ וּמִיּ֤וֹם
הַשְּׁמִינִי֙ וָהָ֔לְאָה יֵרָצֶ֕ה לְקָרְבַּ֥ן אִשֶּׁ֖ה לַיהוָֽה׃ כח וְשׁ֖וֹר
אוֹ־שֶׂ֑ה אֹת֣וֹ וְאֶת־בְּנ֔וֹ לֹ֥א תִשְׁחֲט֖וּ בְּי֥וֹם אֶחָֽד׃ כט וְכִֽי־
תִזְבְּח֥וּ זֶֽבַח־תּוֹדָ֖ה לַיהוָ֑ה לִֽרְצֹנְכֶ֖ם תִּזְבָּֽחוּ׃ ל בַּיּ֤וֹם
הַהוּא֙ יֵאָכֵ֔ל לֹֽא־תוֹתִ֥ירוּ מִמֶּ֖נּוּ עַד־בֹּ֑קֶר אֲנִ֖י יְהוָֽה׃
לא וּשְׁמַרְתֶּם֙ מִצְוֺתַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם אֲנִ֖י יְהוָֽה׃

אונקלוס

וְאִמַּר יַתִּיר וְחַסִּיר נְדַבְתָּא תַּעְבֵּד יָתֵהּ וּלְנִדְרָא לָא יְהֵא לְרַעֲוָא: כד וְדִי מְרִיס וְדִי רְסִיס וְדִי שְׁלִיף וְדִי גְזִיר לָא תְקָרְבוּן קֳדָם יְיָ וּבְאַרְעֲכוֹן לָא תַעְבְּדוּן: כה וּמִן בַּר עַמְמִין לָא תְקָרְבוּן יָת קֻרְבַּן אֱלָהֲכוֹן מִכָּל אִלֵּין אֲרֵי חִבּוּלְהוֹן בְּהוֹן מוּמָא בְהוֹן לָא לְרַעֲוָא יְהֵי לְכוֹן: כו וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כז תּוֹר אוֹ אִמַּר אוֹ עִזָּא אֲרֵי יִתְיְלִיד וִיהֵי שִׁבְעָא יוֹמִין בָּתַר אִמֵּהּ וּמִיּוֹמָא תְמִינָאָה וּלְהַלָּא יִתְרְעֵי לְקָרְבָא קֻרְבָּנָא קֳדָם יְיָ: כח וְתוֹרְתָא אוֹ שֵׂיתָא לַהּ וְלִבְרַהּ לָא תִכְּסוּן בְּיוֹמָא חַד: כט וַאֲרֵי תִכְּסוּן נִכְסַת תּוֹדְתָא קֳדָם יְיָ

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לְרַצּוֹת? הֱוֵי אוֹמֵר זֶה הֶקְדֵּשׁ הַמִּזְבֵּחַ (תמורה ז'): (כד) ומעוך וכתות ונתוק וכרות. בַּבֵּיצִים אוֹ בַגִּיד: מעוך. בֵּיצָיו מְעוּכִין בַּיָּד: כתות. כְּתוּשִׁים יוֹתֵר מִמָּעוּךְ: נתוק. תְּלוּשִׁין בַּיָּד עַד שֶׁנִּפְסְקוּ חוּטִים שֶׁתְּלוּיִים בָּהֶן, אֲבָל נְתוּנִים הֵם בְּתוֹךְ הַכִּיס, וְהַכִּיס לֹא נִתְלַשׁ: וכרות. כְּרוּתִין בִּכְלִי וְעוֹדָן בַּכִּיס (בכורי ל"ט): (ומעוך. תַּרְגּוּמוֹ וְדִי מְרִיס, זֶהוּ לְשׁוֹנוֹ בָּאֲרַמִּית, לְשׁוֹן כְּתִישָׁה: וכתות. תַּרְגּוּמוֹ וְדִי רְסִיס, כְּמוֹ הַבַּיִת הַגָּדוֹל רְסִיסִים (עמוס ו') — בְּקִיעוֹת דַּקּוֹת, וְכֵן קָנֶה הַמְרֻסָּס (שב' פ'):) ובארצכם לא תעשו דָּבָר זֶה לְסָרֵס שׁוּם בְּהֵמָה וְחַיָּה, וַאֲפִילוּ טְמֵאָה, לְכָךְ נֶאֱמַר בְּאַרְצְכֶם לְרַבּוֹת כָּל אֲשֶׁר בְּאַרְצְכֶם, שֶׁאִא"ל לֹא נִצְטַוּוּ עַל הַסֵּרוּס אֶלָּא בָּאָרֶץ, שֶׁהֲרֵי סֵרוּס חוֹבַת הַגּוּף הִיא וְכָל חוֹבַת הַגּוּף נוֹהֶגֶת בֵּין בָּאָרֶץ בֵּין בְּחוּצָה לָאָרֶץ: (כה) ומיד בן נכר. שֶׁהֵבִיא קָרְבָּן בְּיַד כֹּהֵן לְהַקְרִיבוֹ לַשָּׁמַיִם לא תקריבו לוֹ בַּעַל מוּם; וְאַעַ"פ שֶׁלֹּא נֶאֶסְרוּ בַּעֲלֵי מוּמִים לְקָרְבַּן בְּנֵי נֹחַ אֶלָּא א"כ מְחֻסְּרֵי אֵבֶר, זֹאת נוֹהֶגֶת בְּבָמָה שֶׁבַּשָּׂדוֹת, אֲבָל עַל הַמִּזְבֵּחַ שֶׁבַּמִּשְׁכָּן לֹא תַקְרִיבוּ, אֲבָל תְּמִימָה תְּקַבְּלוּ מֵהֶם, לְכָךְ נֶאֱמַר לְמַעְלָה אִישׁ אִישׁ, לְרַבּוֹת אֶת הַגּוֹיִם שֶׁנּוֹדְרִים נְדָרִים וּנְדָבוֹת כְּיִשְׂרָאֵל (חולי' י"ג): משחתם. חִבּוּלְהוֹן: לא ירצו לכם. לְכַפֵּר עֲלֵיכֶם: (כז) כי יולד. פְּרָט לְיוֹצֵא דוֹפֶן (שם ל"ח): (כח) אתו ואת בנו. נוֹהֵג בִּנְקֵבָה — שֶׁאָסוּר לִשְׁחוֹט הָאֵם וְהַבֵּן אוֹ הַבַּת, וְאֵינוֹ נוֹהֵג בִּזְכָרִים, וּמֻתָּר לִשְׁחוֹט הָאָב וְהַבֵּן (שם ע"ח): אתו ואת בנו. אֶת בְּנוֹ וְאוֹתוֹ בְּמַשְׁמָע (שם פ"ב): (כט) לרצנכם תזבחו. תְּחִלַּת זְבִיחַתְכֶם הִזָּהֲרוּ שֶׁתְּהֵא לְרָצוֹן לָכֶם, וּמַהוּ הָרָצוֹן? ביום ההוא יאכל. לֹא בָא לְהַזְהִיר אֶלָּא שֶׁתְּהֵא שְׁחִיטָה עַל מְנָת כֵּן — אַל תִּשְׁחָטוּהוּ עַל מְנָת לְאָכְלוֹ לְמָחָר, שֶׁאִם תַּחְשְׁבוּ בוֹ מַחֲשֶׁבֶת פְּסוּל לֹא יְהֵא לָכֶם לְרָצוֹן; ד"א לרצנכם — לְדַעְתְּכֶם, מִכָּאן לְמִתְעַסֵּק שֶׁפָּסוּל בִּשְׁחִיטַת קָדָשִׁים; וְאַעַ"פ שֶׁפֵּרַט בְּנֶאֱכָלִים לִשְׁנֵי יָמִים, חָזַר וּפֵרַט בְּנֶאֱכָלִין לְיוֹם אֶחָד שֶׁתְּהֵא זְבִיחָתָן עַל מְנָת לְאָכְלָן בִּזְמַנָּן: (ל) ביום ההוא יאכל. לֹא בָא לְהַזְהִיר אֶלָּא שֶׁתְּהֵא שְׁחִיטָה עַל מְנָת כֵּן, שֶׁאִם לִקְבּוֹעַ לוֹ זְמַן אֲכִילָה, כְּבָר כָּתוּב וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו וְגוֹ' (ויק' ז'):

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forbidden to slaughter the dam and its male or female young *in one day*, but it does not apply to the male *parent*, and it is permissible to slaughter the father *animal* and its young *whether male or female in one day* (Siphra; Chul. 78b; cf. also Onkelos)[1]). אתו ואת בנו IT AND ITS YOUNG — *The prohibition of slaughtering* the young *first* and *then* it (the dam) *in one day* is also implied (Siphra; Chul. 82a)[2]). **(29)** לרצנכם תזבחו [AND WHEN YE WILL SLAUGHTER A SACRIFICE OF ACKNOWLEDGEMENT UNTO THE LORD], SLAUGHTER IT SO THAT IT MAY EFFECT PROPITIATION FOR YOU — *i. e.* take care from the very outset of your slaughtering that it should effect acceptance for you; and wherein consists *the assurance of* its acceptance? ביום ההוא יאכל *in the intention that* IT SHALL BE EATEN ON THE SAME DAY — Scripture intends *by these words* only to express the warning that the slaughtering shall be made with this intention: — do not slaughter it with the intention of eating it on the morrow[3]), because if you *then* harbour any intention which will lead to its disqualification it shall not be favourably accepted for you. Another explanation of לרצנכם is: *sacrifice it* wittingly (with full knowledge of what you are doing); hence *we may derive* that if one is "handling" the sacrifices when slaughtering them (i. e. when he does the act of שחיטה without the intention of doing this) they become invalid. And (referring again to the first explanation) though Scripture has *already* specifically stated this (the fact that the slaughtering must be made with the clear intention not to eat the flesh beyond the prescribed time)[4]) with regard to such *offerings* that may be eaten during two *successive* days (cf. Lev. VII. 18), it specifically states here again of those *sacrifices* which are permitted to be eaten on one day only that their slaughtering must take place with the clear intention to eat them within the time prescribed for them[5]). **(30)** ביום ההוא יאכל IT SHALL BE EATEN ON THE SAME DAY — Scripture only intends *by these words* to express the warning that the

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For Notes 1—2 see Appendix.

3) What Scripture means here by ביום ההוא יאכל is not to fix the time for eating the sacrifice on the same day, since this has been stated already in Lev. VII. 16; (cf. Rashi on XIX. 5), but it wishes to state that during the act of slaughtering the slaughterer must not have the intention of eating it after the time prescribed for it, for such a thought would be a מחשבת פגול and would exclude favourable acceptance.

4) See Appendix.

5) Rashi means that Scripture again mentions the law here where the prescribed period is one day only, because in XIX. 7, the law applies only to sacrifices which may be eaten during two days. Hence it is repeated here to show that the period is not the essential matter, but the intention to consume it beyond the proper period.

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why Scripture adds "in your land" — to include e v e r y animal that is in your land *under this law* (cf. Chag. 14b and Tosaph. there). For it is impossible to say that they are *here* commanded to abstain from mutilating animals in the Land *of Israel* o n l y, (and that the word must be translated: "In your land ye must not do this", implying, but ye may do it elsewhere) for surely *the command regarding* mutilation is a personal duty[1]) and any personal duty has to be practised both i n the Land and o u t s i d e the Land (cf. Siphra). **(25)** ומיד בן נכר AND FROM ANY STRANGER'S HAND who has brought a sacrifice, through the agency of a priest[2]) to offer it to the Lord, לא תקריבו YE SHALL NOT OFFER a blemished animal on his behalf. And though blemished animals are not forbidden as sacrifices of the "Sons of Noah" (the non-Israelite world) except such as lack one of their limbs (as derived from the text: Gen. VI. 19; cf. Ab. Zar. 5b) — this *rule* applies *only* to *animals offered to God by the "Sons of Noah" t h e m s e l v e s on* a Bamah (an altar, lit., an elevated place) i n t h e o p e n f i e l d, but on the altar in the T a b e r n a c l e shall y o u not offer *blemished animals on their behalf* (cf. Temurah 7a). An animal, however, that has no blemish you may accept from them *as an offering on your altar.* It is for this reason that Scripture says above (v. 18): איש "A n y m a n . . . *who offers*", in order to include *in this law* the heathens also — that they, *too*, are permitted to undertake to bring vowed animals (נדרים) and free-will offerings (נדבות) just the same as the Israelites (Chul. 13b). משחתם THEIR CORRUPTION — *Translate this as the Targum does:* חבולהון, their wound (defect). לא ירצו לכם THEY SHALL NOT BE ACCEPTED FOR YOU — *i. e.* t o a t o n e for you[3]). **(27)** כי יולד WHEN [ANY OX etc.] IS BORN . . . [FROM THE EIGHTH DAY, AND THENCEFORTH, IT SHALL BE FAVOURABLY ACCEPTED AS A FIRE OFFERING . . .] — *The expression* יולד *"that is b o r n"* excludes *the case of an animal* that leaves *the dam* through the abdomen wall (i. e. by the Caesarian section) (Chul. 38b). **(28)** אתו ואת בנו [AND WHETHER IT BE AN OX OR A SHEEP YE SHALL NOT SLAUGHTER] IT AND ITS YOUNG [BOTH IN ONE DAY] — *This law* applies *only* to the female *parent, although Scripture uses the masculine term* אתו — that it is

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[1]) There are special laws connected with the Palestinian soil, as, e. g. ,בכורים חלה etc., which are called חובות קרקע, "duties to be practised only on Palestinian soil" in contradistinction to חובות הגוף "duties to be practised by a Jewish person" irrespective of whether he resides in Palestine or not, as, e. g., שבת, תפלין etc.

[2]) The words ביד כהן in Rashi seem to be superfluous since every sacrifice is offered through the agency of a priest. But Rashi intentionally adds these words in order to stress the contrast between this case and the next where he is speaking of sacrifices offered by the non-Jews t h e m s e l v e s on altars which they have erected for sacrifice to the God of Israel.

[3]) See Appendix.

**Eternal. [32]Neither shall ye profane my holy name; but I will be hallowed
among the children of Israel: I am the Eternal who hallow you. [33]That
brought you out of the land of Egypt, to be your God: I *am* the Eternal.**

**23. [1]And the Eternal spake unto Moses, saying, [2]Speak unto the chil-
dren of Israel, and declare unto them, the appointed festivals of the
Eternal, which ye shall proclaim *to be* convocations of holiness, *even*
these are my appointed festivals. [3]Six days may work be done: but the
seventh day *is* the sabbath of strict rest, a convocation of holiness; ye
shall do no work *therein*: it *is* the sabbath of the Eternal in all your
habitations. [4]These *are* the appointed festivals of the Eternal, *even* con-
vocations of holiness, which ye shall proclaim in their appointed seasons.
[5]In the fourteenth *day* of the first month at eventide is the passover of
the Eternal. [6]And on the fifteenth day of the same month, *is* the
festival of unleavened bread unto the Eternal: seven days ye must
eat unleavened bread. [7]In the first day ye shall have a convocation**

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s l a u g h t e r i n g shall be done with this in mind, for if it *intended* to fix the t i m e f o r e a t i n g it *they would be redundant*, since it is already stated (VII. 15) "And the flesh of the sacrifice of his feast offerings for acknowledgment [shall be eaten the s a m e day that it is offered]"[1]). אני ה׳ I AM THE LORD — Just think Who it is that has decreed this matter, and let it, *therefore*, not be *a* light *thing* in your eyes! **(31)** ושמרתם — This implies the s t u d y of the commandments, ועשיתם, the doing of them. **(32)** ולא תחללו YE SHALL NOT PROFANE [MY HOLY NAME], by transgressing My commands wilfully. Having regard to what is implied in the statement: Ye shall not profane [My holy name] (viz., that it must be hallowed), what is the meaning of ונקדשתי? But, *this implies a p o s i t i v e act of sanctification:* Abandon yourself to martyrdom and hallow My name! I might *think that this command applies even to the Israelite* when he is alone *(i. e., when no other Israelites are present when the heathen bids him transgress a Divine command)!* Scripture, however, states: בתוך בני ישראל [AND I MUST BE SANCTIFIED] A M I D S T T H E C H I L D R E N O F I S R A E L. — And when offering oneself to martyrdom, one should offer *himself* with the *firm* determination (lit., under the condition) to d i e *if necessary*, for he who abandons himself on condition (i. e. cherishing the hope) that *God will not exact the sacrifice and that* a miracle will happen *to save him* will have no miracle wrought for him; for thus we find in the case of Chananyah, Mishael and Azariah that they did not offer themselves for martyrdom expecting a miracle, as it is said (Dan. III. 17, 18) "[And God whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of thy hand, O king]. B u t i f n o t , be it known unto thee that we w i l l n o t serve thy gods etc." — Whether He saves us or whether he does not save, "be it known unto thee etc." **(33)** המוציא אתכם THAT HATH BROUGHT YOU OUT [OF THE LAND OF EGYPT] — for the sake of this (that you should hallow His name). אני ה׳ I AM THE LORD — Who am faithful in paying *you your* reward.

23. (2) דבר אל בני ישראל, מועדי ה׳ SPEAK UNTO THE CHILDREN OF ISRAEL [AND DECLARE UNTO THEM] THE APPOINTED FESTIVALS OF THE LORD — *This means*, Regulate the festive seasons in such a manner that a l l[2]) Israel should become practised in them (their observance). *Hence we derive the law* that they (the Synhedrion) proclaim a leap-year (i. e. intercalate a second Adar) for the sake of *those living in* the diaspora who have already left their homes in order to go up for the festival but have not yet arrived in Jerusalem[3]) (Siphra; cf. Sanh. 11a). **(3)** ששת ימים SIX DAYS [MAY WORK BE

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For Notes 1—3 see Appendix.

לב וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם: לג הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה: פ רביעי
כג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ב דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ
אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי: ג שֵׁשֶׁת יָמִים
תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־
קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַיהוָה בְּכֹל
מוֹשְׁבֹתֵיכֶם: פ ד אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ
אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: ה בַּחֹדֶשׁ הָרִאשׁוֹן
בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעַרְבָּיִם פֶּסַח לַיהוָה:
ו וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לַיהוָה
שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ: ז בַּיּוֹם הָרִאשׁוֹן מִקְרָא־

אונקלוס

לְרַעֲוָא לְכוֹן תִּכְּסְנֵהּ: ל בְּיוֹמָא הַהוּא יִתְאֲכֵל לָא תַשְׁאֲרוּן מִנֵּהּ עַד צַפְרָא אֲנָא יְיָ:
לא וְתִטְּרוּן פִּקּוֹדַי וְתַעְבְּדוּן יָתְהוֹן אֲנָא יְיָ: לב וְלָא תְחַלְּלוּן יָת שְׁמָא דְקוּדְשִׁי וְאִתְקַדַּשׁ
בְּגוֹ בְּנֵי יִשְׂרָאֵל אֲנָא יְיָ מְקַדִּשְׁכוֹן: לג דְּאַפִּיק יָתְכוֹן מֵאַרְעָא דְמִצְרַיִם לְמֶהֱוֵי לְכוֹן
לֵאלָהָא אֲנָא יְיָ: א וּמַלִּיל יְיָ עִם משֶׁה לְמֵימָר: ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
זִמְנַיָּא דַיְיָ דִּי תְעָרְעוּן יָתְהוֹן מְעָרְעֵי קַדִּישׁ אִלֵּין אִנּוּן זִמְנָי: ג שִׁתָּא יוֹמִין תִּתְעֲבֵד עֲבִידָא
וּבְיוֹמָא שְׁבִיעָאָה שְׁבַת שְׁבָתָא מְעָרַע קַדִּישׁ כָּל עֲבִידָא לָא תַעְבְּדוּן שַׁבְּתָא הִיא קֳדָם
יְיָ בְּכֹל מוֹתְבָנֵיכוֹן: ד אִלֵּין זִמְנַיָּא דַיְיָ מְעָרְעֵי קַדִּישׁ דִּי תְעָרְעוּן יָתְהוֹן בְּזִמְנֵיהוֹן:
ה בְּיַרְחָא קַדְמָאָה בְּאַרְבְּעַת עַשְׂרָא לְיַרְחָא בֵּין שִׁמְשַׁיָּא פִּסְחָא קֳדָם יְיָ: ו וּבְחַמְשַׁת

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אני ה׳. דַּע מִי גָזַר עַל הַדָּבָר וְאַל יֵקַל בְּעֵינֶיךָ: (לא) ושמרתם. זוּ הַמִּשְׁנָה: ועשיתם. זֶה הַמַּעֲשֶׂה (ספרא): (לב) ולא תחללו. לַעֲבוֹר עַל דִּבְרֵי מְזִידִין; מִמַּשְׁמַע שֶׁנֶּאֱמַר וְלֹא תְחַלְּלוּ מַה תַּ״ל וְנִקְדַּשְׁתִּי? מְסוֹר עַצְמְךָ וְקַדֵּשׁ שְׁמִי! יָכוֹל בְּיָחִיד, תַּ״ל בתוך בני ישראל; וּכְשֶׁהוּא מוֹסֵר עַצְמוֹ יִמְסוֹר עַל מְנָת לָמוּת, שֶׁכָּל הַמּוֹסֵר עַצְמוֹ עַל מְנָת הַנֵּס, אֵין עוֹשִׂין לוֹ נֵס, שֶׁכֵּן מָצִינוּ בַּחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה שֶׁלֹּא מָסְרוּ עַצְמָן עַל מְנָת הַנֵּס, שֶׁנֶּאֱמַר (דני׳ ג׳), וְהֵן לָא יְדִיעַ לֶהֱוֵא לָךְ מַלְכָּא וְגוֹ׳ מְצִיל וְלֹא מַצִּיל יְדִיעַ לֶהֱוֵא לָךְ וְגוֹ׳ (ספרא): (לג) המוציא אתכם. עַל מְנָת כֵּן: אני ה׳. נֶאֱמָן לְשַׁלֵּם שָׂכָר (שם):

כג (ב) דבר אל בני ישראל, מועדי ה׳. עֲשֵׂה מוֹעֲדוֹת שֶׁיִּהְיוּ יִשְׂרָאֵל מְלֻמָּדִין בָּהֶם, שֶׁמְּעַבְּרִים אֶת הַשָּׁנָה עַל גָּלֻיּוֹת שֶׁנֶּעֶקְרוּ מִמְּקוֹמָן לַעֲלוֹת לָרֶגֶל וַעֲדַיִן לֹא הִגִּיעוּ לִירוּשָׁלַיִם (ספרא): (ג) ששת ימים. מַה עִנְיַן שַׁבָּת אֵצֶל מוֹעֲדוֹת? לְלַמֶּדְךָ שֶׁכָּל הַמְחַלֵּל אֶת הַמּוֹעֲדוֹת מַעֲלִין עָלָיו כְּאִילּוּ חִלֵּל אֶת הַשַּׁבָּתוֹת, וְכָל הַמְקַיֵּם אֶת הַמּוֹעֲדוֹת מַעֲלִין עָלָיו כְּאִלּוּ קִיֵּם אֶת הַשַּׁבָּתוֹת (שם): (ד) אלה מועדי ה׳. לְמַעְלָה מְדַבֵּר בְּעִבּוּר שָׁנָה וְכָאן מְדַבֵּר בְּקִדּוּשׁ הַחֹדֶשׁ:

until the selfsame day that ye have brought the offering unto your God: *it shall be* an ordinance for ever throughout your generations, in all your habitations. [15]And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the omer of the wave offering; seven weeks shall be complete: [16]Even unto the morrow after the seventh week shall ye number fifty days; and ye shall offer a new oblation unto the Eternal. [17]Ye shall bring out of your habitations two wave loaves, of two tenth deals: they shall be of flour; they shall be baken leavened; *they are* the firstlings unto the Eternal. [18]And ye shall offer with the bread seven lambs without blemish, of one year, and one young bull, and two rams: they shall be *for* a burnt offering unto the Eternal, with their oblation, and their drink offerings, *even* a fire offering of a pleasing odour unto the Eternal. [19]Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of one year for a sacrifice of feast offerings.

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denotes דבר האבד. **(10)** ראשית קצירכם THE FIRST FRUITS OF YOUR HARVEST — *This means* that it (the Omer) shall be the first thing to be harvested (cf. Siphra)[1]). עמר — The tenth part of an Epha; this was its name (i. e. עמר has not the meaning of a s h e a f here as is the meaning of the word e. g., in Deut. XXIV. 19: ושכחת עמר — but it denotes a certain m e a s u r e), as we find (Ex. XII. 18) "And they did m e a s u r e i t w i t h t h e O m e r". **(11)** והניף AND HE SHALL WAVE [THE OMER] — Every form of the root נוף *used in connection with sacrifices* signifies that one moves *the latter* about both horizontally (מוליך ומביא) and upwards and downwards (מעלה ומוריד); he moves it about horizontally to prevent (i. e. the act was symbolical of preventing) destructive winds, he moves it about upwards and downwards to keep away injurious dews (cf. Rashi on Ex. XXIX. 24) (Men. 62a). לרצנכם TO BE ACCEPTED FOR YOU — If you offer *it* according to this precept it shall effect favourable acceptance for you. ממחרת השבת ON THE MORROW AFTER THE DAY OF REST [THE PRIEST SHALL WAVE IT] — *This must mean* on the morrow of the first day of the P a s s o v e r f e s t i v a l (on the 16th of Nisan); for if you say *that it means on the morrow of* the weekly Sabbath (i. e. on a Sunday) you do not know which particular Sabbath Scripture is referring to (Siphra; Men. 66a)[2]). **(12)** ועשיתם ... כבש AND YE SHALL OFFER ... A LAMB — This came (was brought) as an obligatory *sacrifice* in connection with the Omer (Cf. Siphra)[3]). **(13)** ומנחתו AND THE MEAL OFFERING THEREOF — *i. e.* the *usual* meal-offering that was brought together with its drink-offering[4]). שני עשרנים TWO TENTHS DEALS OF FLOUR — It was double *as much as was usually required with a lamb* (cf. Num. ch. XXVIII). ונסכו יין רביעית ההין AND THE DRINK OFFERING THEREOF OF WINE SHALL BE THE FOURTH PART OF HIN — Although its meal-offering was twice as much *as usual* its drink-offering was not double (Men. 89b). **(14)** וקלי *means* f l o u r made out of tender ears (כרמל); *this is called* קלי because they dry them in the oven *and so become scorched.* וכמל — these are ears *t h e m s e l v e s* which are called grenailles *in O. F.* (Men. 66a, b). בכל משבתיכם IN ALL YOUR HABITATIONS — The Sages differ in their opinions regarding this (the meaning of these words). Some learn from here (taking the words בכל משבתיכם in the sense "wherever you may live") that *the law concerning* the new crop applies *also* outside the Land *of Israel;* others, hold that it (the phrase) *denotes "in all your settlements" and* is only intended to teach that they did not become subject to the command concerning the new crop until after the land had become their inheritance and place of settlement (ישיבה) *i. e.* after they had subjugated the land and had parcelled it out *amongst the tribes* (Kidd. 37a). **(15)** ממחרת השבת FROM THE MORROW AFTER THE DAY OF REST — *i. e.* from the morrow after the *first day of*

NOTES

For Notes 1—4 see Appendix.

עַד־עֶ֨צֶם֙ הַיּ֣וֹם הַזֶּ֔ה עַ֚ד הֲבִ֣יאֲכֶ֔ם אֶת־קָרְבַּ֖ן אֱלֹהֵיכֶ֑ם
חֻקַּ֥ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם בְּכֹ֖ל מֹשְׁבֹתֵיכֶֽם׃ ס טו וּסְפַרְתֶּ֤ם
לָכֶם֙ מִמָּחֳרַ֣ת הַשַּׁבָּ֔ת מִיּוֹם֙ הֲבִ֣יאֲכֶ֔ם אֶת־עֹ֖מֶר
הַתְּנוּפָ֑ה שֶׁ֥בַע שַׁבָּת֖וֹת תְּמִימֹ֥ת תִּהְיֶֽינָה׃ טז עַ֣ד מִֽמָּחֳרַ֤ת
הַשַּׁבָּת֙ הַשְּׁבִיעִ֔ת תִּסְפְּר֖וּ חֲמִשִּׁ֣ים י֑וֹם וְהִקְרַבְתֶּ֛ם
מִנְחָ֥ה חֲדָשָׁ֖ה לַיהוָֽה׃ יז מִמּוֹשְׁבֹ֨תֵיכֶ֜ם תָּבִ֣יאּוּ ׀ לֶ֣חֶם
תְּנוּפָ֗ה שְׁתַּ֙יִם֙ שְׁנֵ֣י עֶשְׂרֹנִ֔ים סֹ֣לֶת תִּהְיֶ֔ינָה חָמֵ֖ץ
תֵּאָפֶ֑ינָה בִּכּוּרִ֖ים לַיהוָֽה׃ יח וְהִקְרַבְתֶּ֣ם עַל־הַלֶּ֗חֶם
שִׁבְעַ֨ת כְּבָשִׂ֤ים תְּמִימִם֙ בְּנֵ֣י שָׁנָ֔ה וּפַ֧ר בֶּן־בָּקָ֛ר
אֶחָ֖ד וְאֵילִ֣ם שְׁנָ֑יִם יִהְי֤וּ עֹלָה֙ לַיהוָ֔ה וּמִנְחָתָם֙ וְנִסְכֵּיהֶ֔ם
אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהוָֽה׃ יט וַעֲשִׂיתֶ֛ם שְׂעִיר־עִזִּ֥ים
אֶחָ֖ד לְחַטָּ֑את וּשְׁנֵ֧י כְבָשִׂ֛ים בְּנֵ֥י שָׁנָ֖ה לְזֶ֥בַח שְׁלָמִֽים׃

אונקלוס

הִינָא: יד וּלְחֵם וּקְלֵי וּפֵרוּכָן לָא תֵיכְלוּן עַד בִּכְרַן יוֹמָא הָדֵין עַד אַיְתוֹאֵיכוֹן יָת קֻרְבַּן אֱלָהֲכוֹן קְיָם עָלַם לְדָרֵיכוֹן בְּכֹל מוֹתְבָנֵיכוֹן: טו וְתִמְנוּן לְכוֹן מִבָּתַר יוֹמָא טָבָא מִיּוֹם אַיְתוֹאֵיכוֹן יָת עוּמְרָא דַּאֲרָמוּתָא שִׁבְעָא שָׁבוּעִין שַׁלְמִין יְהֶוְיָן (נ״א תְּהֶוְיָן): טז עַד מִבָּתַר שְׁבוּעֲתָא שְׁבִיעֵתָא תִּמְנוּן חַמְשִׁין יוֹמִין וּתְקָרְבוּן מִנְחָתָא חֲדַתָּא קֳדָם יְיָ: יז מִמּוֹתְבָנֵיכוֹן תַּיְתוֹן לְחֵם אֲרָמוּתָא תַּרְתֵּין (גְּרִיצָן) תְּרֵין עֶשְׂרוֹנִין סֻלְתָּא יְהֶוְיָן חֲמִיעַ יִתְאַפְיָן בִּכּוּרִין קֳדָם יְיָ: יח וּתְקָרְבוּן עַל לַחְמָא שִׁבְעָא אִמְּרִין שַׁלְמִין בְּנֵי שְׁנָא וְתוֹר

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קֶמַח עָשׂוּי מִכַּרְמֶל רַךְ שֶׁמְּיַבְּשִׁין אוֹתוֹ בְּתַנּוּר: וכרמל. הֵן קְלִיּוֹת, שֶׁקּוֹרִין גרניי״ליש: בכל משבתיכם. נֶחְלְקוּ בוֹ חַכְמֵי יִשְׂרָאֵל, יֵשׁ שֶׁלָּמְדוּ מִכָּאן שֶׁהֶחָדָשׁ נוֹהֵג בְּחוּצָה לָאָרֶץ, וְיֵ״א לֹא בָּא אֶלָּא לְלַמֵּד שֶׁלֹּא נִצְטַוּוּ עַל הֶחָדָשׁ אֶלָּא לְאַחַר יְרוּשָּׁה וִישִׁיבָה, מִשֶּׁכָּבְשׁוּ וְחָלְקוּ (קִידּ׳ ל״ז): (טו) ממחרת השבת. מִמָּחֳרַת יוֹם טוֹב: תמימת תהיינה. מְלַמֵּד שֶׁמַּתְחִיל וּמוֹנֶה מִבָּעֶרֶב, שֶׁאִם לֹא כֵּן אֵינָן תְּמִימוֹת (ספרא; מנ׳ ס״ו): (טז) השבת השביעת. כְּתַרְגּוּמוֹ שְׁבוּעֲתָא שְׁבִיעֵתָא: עד ממחרת השבת השביעת תספרו. וְלֹא עַד בִּכְלָל, וְהֵן אַרְבָּעִים וְתִשְׁעָה יוֹם: חמשים יום והקרבתם מנחה חדשה לה׳. בַּיּוֹם הַחֲמִשִּׁים תַּקְרִיבוּהָ, וְאוֹמֵר אֲנִי זֶה מִדְרָשׁוֹ, אֲבָל פְּשׁוּטוֹ עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית שֶׁהוּא יוֹם חֲמִשִּׁים תִּסְפְּרוּ, וּמִקְרָא מְסֹרָס הוּא: מנחה חדשה. הִיא הַמִּנְחָה הָרִאשׁוֹנָה שֶׁהוּבְאָה מִן הֶחָדָשׁ, וְאִ״ת הֲרֵי קָרְבָה מִנְחַת הָעוֹמֶר! אֵינָהּ כִּשְׁאָר כָּל הַמְּנָחוֹת, שֶׁהִיא בָּאָה מִן הַשְּׂעוֹרִים (מנ׳ פ״ד): (יז) ממושבתיכם. וְלֹא מֵחוּצָה לָאָרֶץ (ספרא): לחם תנופה. לֶחֶם תְּרוּמָה, הַמּוּרָם לְשֵׁם גָּבוֹהַּ, וְזוֹ הִיא הַמִּנְחָה הַחֲדָשָׁה הָאֲמוּרָה לְמַעְלָה: בכורים. רִאשׁוֹנָה לְכָל הַמְּנָחוֹת, אַף לְמִנְחַת קְנָאוֹת הַבָּאָה מִן שְׂעוֹרִים לֹא תִקְרַב מִן הֶחָדָשׁ קוֹדֶם לִשְׁתֵּי הַלֶּחֶם (שם): (יח) על הלחם. בִּגְלַל הַלֶּחֶם, חוֹבָה לַלֶּחֶם (ספרא; מנ׳ מ״ה): ומנחתם ונסכיהם. כְּמִשְׁפַּט מִנְחָה וּנְסָכִים הַמְפֹרָשִׁים בְּכָל בְּהֵמָה בְּפָרָשַׁת נְסָכִים, שְׁלֹשָׁה עֶשְׂרוֹנִים לְפָר וּשְׁנֵי עֶשְׂרוֹנִים לְאַיִל וְעִשָּׂרוֹן לְכֶבֶשׂ, זוֹ הִיא הַמִּנְחָה, וְהַנְּסָכִים חֲצִי הַהִין לְפָר וּשְׁלִישִׁית הַהִין לְאַיִל וּרְבִיעִית הַהִין לְכֶבֶשׂ: (יט) ועשיתם שעיר עזים. יָכוֹל

[20]And the priest shall wave them with the bread of the firstlings, *for* a
wave offering before the Eternal, with the two lambs: they shall be holy
to the Eternal for the priests. [21]And ye shall proclaim on the selfsame
day, *that* it may be a convocation of holiness unto you; ye shall do no
servile work *therein: it shall be* an ordinance for ever in all your habi-
tations throughout your generations. [22]And when ye reap the harvest of
your land, thou shalt not make clean riddance of the corner of the field
when thou reapest, neither shalt thou collect any gleaning of thy harvest;
thou shalt leave them unto the poor, and to the stranger: I *am* the
Eternal your God. [23]And the Eternal spake unto Moses, saying, [24]Speak
unto the children of Israel, saying, In the seventh month, in the
first *day* of the month, shall ye have a strict rest a memorial of
sounding a cornet, a convocation of holiness. [25]Ye shall do no ser-
vile work *therein*; but ye shall offer a fire offering unto the
Eternal. [26]And the Eternal spake unto Moses, saying, [27]Also on the
tenth *day* of this seventh month *there shall be* a day of expiation:

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the Passover festival. תמימת תהיינה [SEVEN WEEKS] SHALL BE COMPLETE — This teaches that one has to begin counting in the evening, for otherwise they would not be complete[1]). **(16)** השבת השביעת — *Translate this* as the Targum *does*· שבועתא שביעתא THE SEVENTH WEEK[2]). עד ממחרת השבת השביעת תספרו EVEN UNTIL THE MORROW AFTER THE SEVENTH WEEK SHALL YE NUMBER — *until*, but not including *the day* until *which you count*[3]): thus there are 49 days (the seven complete weeks spoken of in the preceding verse). חמשים יום והקרבתם מנחה חדשה לה׳ . . . FIFTY DAYS — AND YE SHALL OFFER A NEW OBLATION UNTO THE LORD — *i. e.* on the fiftieth day ye shall offer it. This, I say, is a Midrashic explanation, but the literal sense is: "Even unto the morrow of the seventh week which is the fiftieth day shall ye number": the text has its phrases inverted[4]). מנחה חדשה A NEW MEAL OFFERING — It was the first[5]) meal-offering that was offered from the new crop. And if you ask, "But surely the meal-offering of the Omer has already been offered *on the 16th of Nisan*"?! *Then I reply:* It (the Omer) was not like all the other meal-offerings — *which, with one exception (cf. Num. V. 15), were all brought of wheat* — since it was brought of barley *and*

NOTES

[1]) Since the Festival of Shabuoth is on the fiftieth day after the count begins, and, like all Jewish Festivals, begins in the evening, if the first day be counted in the morning there will not be forty nine complete days (seven complete weeks) from the beginning of the counting until the completion of the seven weeks. — Seven weeks would then be completed only on the first day of Shabouth.

[2]) The word שבת in ממחרת השבת means the day of rest (the Festival); here it denotes "week". It cannot denote "Sabbath" (the seventh day of the week) because according to the view of the Pharisees, accepted by Rashi, there is no question of the ordinary Sabbath-day at all. The word שבת has the same sense here as in the preceding verse: שבע שבתות.

[3]) Cf. Niddah 56b: Sometimes "until" means "inclusive of", the day until which the period extends (איכא עד ועד בכלל), (cf. e. g., Ex. XII. 18) and sometimes "exclusive of" that day (ואיכא עד ולא עד בכלל).

[4]) See Appendix.

[5]) If Scripture had merely intended that the two loaves should be from the new wheat crop. but that they need not necessarily be the first מנחה brought from that grain, it would have said: והקרבתם מנחת חדש — a meal-offering of חדש (cf. XXVI. 10 where the new crop is called חדש). The words מנחה חדשה imply that the meal-offering as such should represent something new: the first of the series of meal-offerings (cf. "חרשה של חטין" Men. 84b).

כ וְהֵנִיף הַכֹּהֵן ׀ אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה
לִפְנֵי יְהוָה עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ לַיהוָה לַכֹּהֵן׃
כא וּקְרָאתֶם בְּעֶצֶם ׀ הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה
לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם
בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם׃ כב וּבְקֻצְרְכֶם אֶת־קְצִיר
אַרְצְכֶם לֹא־תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ
לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃
פ חמישי כג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ כד דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד
לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־
קֹדֶשׁ׃ כה כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם
אִשֶּׁה לַיהוָה׃ ס כו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃
כז אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים

אונקלוס

בַּר תּוֹרֵי חַד וְדִכְרִין תְּרֵין יְהוֹן עֲלָתָא קֳדָם יְיָ וּמִנְחַתְהוֹן וְנִסְכֵּיהוֹן קֻרְבַּן דְּמִתְקַבַּל
בְּרַעֲוָא קֳדָם יְיָ׃ יט וְתַעְבְּדוּן צְפִיר בַּר עִזֵּי חַד לְחַטָּאתָא וּתְרֵין אִמְּרִין בְּנֵי שְׁנָא לְנִכְסַת
קוּדְשַׁיָּא׃ כ וִירִים כַּהֲנָא יָתְהוֹן עַל לְחֵם בִּכּוּרַיָּא אֲרָמוּתָא קֳדָם יְיָ עַל תְּרֵין אִמְּרִין
קוּדְשָׁא יְהוֹן קֳדָם יְיָ לְכַהֲנָא׃ כא וּתְעָרְעוּן בִּכְרַן יוֹמָא הָדֵין מְעָרַע קַדִּישׁ יְהֵי לְכוֹן כָּל
עֲבִידַת פָּלְחָן לָא תַעְבְּדוּן קְיָם עָלַם בְּכָל מוֹתְבָנֵיכוֹן לְדָרֵיכוֹן׃ כב וּבְמֶחֱצַדְכוֹן יָת חֲצָדָא
דְּאַרְעֲכוֹן לָא תְשֵׁיצֵי פָּאתָא דְחַקְלָךְ בְּמֶחֱצָדָךְ וּלְקָטָא דַחֲצָדָךְ לָא תְלַקֵּט לַעֲנִיֵּי וּלְגִיּוֹרֵי
תִּשְׁבּוֹק יָתְהוֹן אֲנָא יְיָ אֱלָהֲכוֹן׃ כג וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ כד מַלֵּל עִם בְּנֵי יִשְׂרָאֵל
לְמֵימַר בְּיַרְחָא שְׁבִיעָאָה בְּחַד לְיַרְחָא יְהֵי לְכוֹן נְיָחָא דּוּכְרַן יַבָּבָא מְעָרַע קַדִּישׁ׃
כה כָּל עֲבִידַת פָּלְחָנָא לָא תַעְבְּדוּן וּתְקָרְבוּן קֻרְבָּנָא קֳדָם יְיָ׃ כו וּמַלִּיל יְיָ עִם מֹשֶׁה

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שִׁבְעַת הַכְּבָשִׂים וְהַשָּׂעִיר הָאֲמוּרִים כָּאן הֵם ז׳ הַכְּבָשִׂים וְהַשָּׂעִיר הָאֲמוּרִים בְּחוּמַשׁ הַפְּקוּדִים, כְּשֶׁאַתָּה מַגִּיעַ אֵצֶל פָּרִים וְאֵילִים אֵינָן הֵם, אֱמוֹר מֵעַתָּה אֵלּוּ לְעַצְמָן וְאֵלּוּ לְעַצְמָן — אֵלּוּ קְרֵבוּ בִּגְלַל הַלֶּחֶם וְאֵלּוּ לַמּוּסָפִין (שם)׃ (כ) והניף הכהן אתם, תנופה. מְלַמֵּד שֶׁטְּעוּנִין תְּנוּפָה חַיִּים, יָכוֹל כֻּלָּם, תַּ״ל עַל שְׁנֵי כְּבָשִׂים (עי׳ מנ׳ ס״ב)׃ קדש יהיו. לְפִי שֶׁשַּׁלְמֵי יָחִיד קָדָשִׁים קַלִּים, הֻזְקַק לוֹמַר בְּשַׁלְמֵי צִבּוּר שֶׁהֵן קָדְשֵׁי קָדָשִׁים׃ (כב) ובקצרכם. חָזַר וְשָׁנָה, לַעֲבוֹר עֲלֵיהֶם בִּשְׁנֵי לָאוִין; אָמַר ר׳ אַבְדִּימִי בְּרַבִּי יוֹסֵף מָה רָאָה הַכָּתוּב לִתְּנָהּ בְּאֶמְצַע הָרְגָלִים — פֶּסַח וַעֲצֶרֶת מִכָּאן וְרֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים וְחַג מִכָּאן —? לְלַמֶּדְךָ שֶׁכָּל הַנּוֹתֵן לֶקֶט שִׁכְחָה וּפֵאָה לֶעָנִי כָּרָאוּי, מַעֲלִין עָלָיו כְּאִלּוּ בָּנָה בֵּית הַמִּקְדָּשׁ וְהִקְרִיב קָרְבְּנוֹתָיו בְּתוֹכוֹ (ספרא)׃ תעזב. הַנַּח לִפְנֵיהֶם וְהֵם יְלַקְּטוּ, וְאֵין לְךָ לְסַיֵּעַ לְאֶחָד מֵהֶם (פאה פ״ה)׃ אני ה׳ אלהיכם. נֶאֱמָן לְשַׁלֵּם שָׂכָר׃ (כד) זכרון תרועה. זִכְרוֹן פְּסוּקֵי זִכְרוֹנוֹת וּפְסוּקֵי שׁוֹפָרוֹת (ספרא; ר״ה ל״ב),

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are identical with the seven lambs and one goat mentioned in the Book of Numbers (XXVIII. 27—30). — *This is, however, not the case, for* when you come to the bullocks and the rams *you will find that* they are not identical (here, v. 18. we have one bullock and two rams, whilst there you have two bullocks and one ram). Consequently you must admit that these (the lambs and the goats mentioned here) *form a group* for themselves and the others *form a group* for themselves: these were offered on account of the l o a v e s and the others as additional offerings *for the day* (Siphra; Men. 45b). **(20)** והניף הכהן אתם . . . תנופה AND THE PRIEST SHALL WAVE THEM [WITH THE BREAD OF THE FIRSTLINGS] FOR A WAVE OFFERING — This teaches us that they (the offerings) require the waving whilst they are still living. One might *think that* a l l of them (the seven lambs mentioned in v. 18) *have to be waved!* It, however, states על שני כבשים "[and the priests shall wave them . . . upon the t w o lambs]" (cf. Men. 62b)[1]. קדש יהיו THEY SHALL BE HOLY [TO THE LORD FOR THE PRIEST] — Because festival-offerings *offered* by a private person are holy only in a minor degree, Scripture was compelled to state of the festival-offerings of the community[2]) that they are holy in the highest degree[3]). **(22)** ובקצרכם AND WHEN YE REAP [THE HARVEST OF YOUR LAND, THOU SHALT NOT MAKE CLEAR RIDDANCE OF THE CORNER OF THE FIELD] — Scripture repeats the prohibition here (although it has already been mentioned above, XIX. 9) in order to *make one who transgresses this law* infringe t w o negative commands. R. Abdima the son of R. Joseph said: What reason had Scripture to place it (the law concerning the corner of the field) amidst those regarding the festival-*sacrifices* — *those of* Passover and Pentecost on this side of it, and *those of* the New Year, Day of Atonement and "the Feast" (Tabernacles) *following* on that side of it? To teach you that he who leaves the gleanings, the forgotten sheaf and the corner of the field to the poor as it ought to be, is regarded as though he had built the Temple and offered his sacrifices therein (cf. Siphra). תעזב THOU SHALT LEAVE [THEM UNTO THE POOR] — leave these in front of them and they shall gather: you are not allowed to assist one of them *to the injury of another poor man* (Peah V. 6). אני ה׳ אלהיכם I AM THE LORD YOUR GOD, Who am faithful to pay you your reward. **(24)** זכרון תרועה [THERE SHALL BE UNTO YOU] A זכרון OF SOUNDING THE CORNET — a mention (זכרון) of Biblical verses which treat of the Divine remembrance and of Biblical verses which have reference to the blowing of the Shofar (a r a m's horn) *on the occasion of important historical events* (Siphra; R. Hash. 32a) that I may recall to memory (זכרון) for you

NOTES

[1]) See Appendix.

[2]) The "two lambs" offered on Pentecost are the only communal festival-offering mentioned in the Torah.

[3]) See Appendix.

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therefore it is not taken into account (cf. Men. 84b). **(17)** ממושבתיכם [YE SHALL BRING] OUT OF YOUR HABITATIONS [TWO WAVE LOAVES] — but not from outside the Land of Canaan (Siphra; Men. 83b). לחם תנופה WAVE LOAVES — *i. e.* h e a v e loaves that have been heaved in honour of the Lord. It is these which constitute the "new meal-offering" mentioned above (v. 16)[1]. בכורים [THEY ARE] THE FIRSTLINGS — the first of a l l meal-offerings *offered, the first* even in relation to the "meal-offering of jealousy" (cf. Num. V. 15) which was brought of b a r l e y; even that must not be offered of the new crop previous to the two loaves, *although a barley offering had already been brought, viz., the Omer which was offered on Passover*[2]). **(18)** על הלחם *means*, o n a c c o u n t of the bread — as an obligation *connected* w i t h the bread (Siphra; Men. 45b)[3]). ומנחתם ונסכיהם WITH THEIR MEAL OFFERINGS AND THEIR DRINK OFFERINGS — according to the law of the meal offerings and the drink offerings which are distinctly set forth with reference to all animal sacrifices in the chapter dealing with drink offerings: (Num. XXVIII. 12—14) "three tenth deals *of flour* for one bullock, two tenth deals *of flour* for one ram, and one tenth deal *of flour* for one lamb": — this is the meal-offering. The drink-offerings were: "half a hin *of wine* for a bullock, the third part of a hin *of wine* for a ram, and the fourth part of a hin *of wine* for a lamb". **(19)** ועשיתם שעיר עזים THEN YE SHALL SACRIFICE ONE KID OF THE GOATS — I might *think* that the seven lambs (cf. v. 18) and the goat[4]) mentioned here

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For Notes 1—3 see Appendix.

4) Rashi's statement יכול שבעת הכבשים ו ה ש ע י ר האמורים כאן וכו' is taken from the Siphra. In the Talmud (Men. 45b) the reading is: יכול הן הן הכבשים האמורים כאן הן הן הכבשים האמורים וכו׳, the word שעיר being omitted. Probably Rashi prefers to quote the Siphra for the following reason: The word ועשיתם in our verse appears superfluous; one would expect Scripture to state merely: והקרבתם על הלחם שבעת כבשים וכו' ושעיר עזים אחד לחטאת — or ושעיר חטאת אחד — as it does throughout the w h o l e chapter XXVIII. of Numbers where it deals with the additional offerings of the festivals. Remarkably enough, however, Scripture there omits the word חטאת only in the case of the שעיר עזים of שבעות! Whilst it mentions it in the case of all other festivals: ושעיר עזים אחד ל ח ט א ת, it states in the case of שבעות merely: שעיר עזים אחד לכפר עליכם. This fact might lead to the conclusion that the text here and in Numbers complement each other, i. e. that ועשיתם שעיר עזים לחטאת here means: "Ye shall sacrifice the one kid of the goats *m e n t i o n e d i n N u m b e r s* as a s i n - o f f e r i n g"! Since, however, the comparison of the other offerings shows that Scripture is speaking of two different groups of offerings, the above assumption cannot be correct, as Rashi points out. This may also be the reason why Rashi does not offer his comment on (v. 18): והקרבתם על הלחם (as it is given in the Talmud), but offers it here, in order to include in his statement also the שעיר עזים!

it shall be a convocation of holiness unto you; and ye shall fast, and
offer a fire offering unto the Eternal. [28]And ye shall not do any work
in that same day; for it *is* a day of expiation, to make an expiation
for you before the Eternal your God. [29]For whatsoever soul *it be* that
shall not fast in that same day, he shall be cut off from among his
peoples. [30]And whatsoever soul *it be* that doeth any work in that same
day, the same soul will I destroy from among his people. [31]Ye shall not
do any work: *it shall be* an ordinance for ever throughout your gene-
rations, in all your habitations. [32]It *shall be* unto you a sabbath of strict
rest, and ye shall fast: in the ninth *day* of the month at even, from
even unto even, shall ye celebrate your day of rest. [33]And the Eternal
spake unto Moses, saying, [34]Speak unto the children of Israel, saying, The
fiftheenth day of this seventh month *shall be* the festival of tabernacles *for*
seven days unto the Eternal. [35]On the first day *shall be* a convocation of
holiness; ye shall not do any servile work *therein*. [36]Seven days ye shall

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the offering (lit., the "Binding") of Isaac in whose stead a r a m was offered (cf. R. Hash. 16a)[1]) *having been caught by its horn* (שופר). **(25)** והקרבתם אשה AND YE SHALL OFFER A FIRE OFFERING — *i. e.* the additional offerings prescribed in the Book of Numbers (XXIX. 2 ff.). **(27)** אך — The words אך and רק wherever they occur in Scripture have a limitative force; *here the word implies:* it (Yom Kippur) makes expiation for those who repent, but it does not make expiation for those who do not repent (אך . . . יום הכפורים הוא — in a limitative sense it is Yom Kippur) (Siphra; Shebuot 13a; cf. Rashi on Ex. XXXIV. 7). **(30)** והאבדתי I WILL DESTROY — *This expression "destroying" is employed here* because Scripture uses everywhere *in similar cases the term* כרת, "cutting off" *without clearly defining it*, so that I do not know *exactly* what it implies; but when it states here והאבדתי, it teaches in respect of *the term* כרת that it implies nothing else than "becoming lost" (Siphra)[2]). **(31)** כל מלאכה וגו' [YE SHALL NOT DO] ANY WORK — *This is repeated* (cf. v. 30) in order to make *one who does work on Yom Kippur* transgress several negative commands. Or, *it is repeated*, in order to prohibit working in the night *of Yom Kippur*, just as well as working during the day itself (Siphra; cf. Joma 81a)[3]). **(35)** מקרא קדש — *This means*. Hallow it (make it different from other days) by *wearing* fine clothes, and through *appropriate* prayer. In the case of o t h e r Festivals *of which the same words are used, the expression* מקרא קדש *implies: Hallow them (distinguish them from other*

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[1]) Nachmanides objects to Rashi's explanation saying, that if this were the meaning of the verse Rashi ought to have mentioned also מלכיות, because (according to the Talmud, R. Hash. 32a): כל מקום שנ' זכרונות יהיו מלכיות עמהן "Where זכרונות are prescribed, Biblical verses referring to the "Kingdom of the Lord" (מלכיות) have also to be recited! But, as a matter of fact, as pointed out by Mizrachi, Rashi does not intend to mention a l l the constituents of the New Year Service (סדר היום) .but is merely concerned with the explanation of the peculiar expression זכרון תרועה (instead of יום תרועה, as the day is called in Numbers XXIX. 1) and he therefore states that זכרון implies the recitation of פסוקי זכרונות and תרועה that of פסוקי שופרות.

[2]) The Rashi text is ambiguous: כרת אינו אלא אבדון may mean either: כרת is nothing l e s s than אבדון i. e. it implies the s e v e r e punishment of p e r d i t i o n, or it may mean, כרת implies m e r e l y אבדון. Cf. Malbim who takes it in the latter sense and states that whatever is אבוד is not necessarily lost for ever, as can be seen from Is. XXIII. 13: ובאו האובדים בארץ אשור "and those who are lost in the land of Ashur shall r e t u r n". Ibn Ezra states: There i s a difference between תכרתה and והאבדתי but I cannot tell w h a t it is.

[3]) See Appendix.

הִוא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם
וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה׃ כח וְכָל־מְלָאכָה לֹא תַעֲשׂוּ
בְּעֶצֶם הַיּוֹם הַזֶּה כִּי יוֹם כִּפֻּרִים הוּא לְכַפֵּר עֲלֵיכֶם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם׃ כט כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־
תְעֻנֶּה בְּעֶצֶם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ׃ ל וְכָל־
הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה
וְהַאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ׃ לא כָּל־
מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל
מֹשְׁבֹתֵיכֶם׃ לב שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־
נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב
תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃ פ ששי לג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר׃ לד דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת
יָמִים לַיהוָה׃ לה בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־
מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ לו שִׁבְעַת יָמִים תַּקְרִיבוּ

אונקלוס

לְמֵימַר: כז בְּרַם בְּעַשְׂרָא לְיַרְחָא שְׁבִיעָאָה הָדֵין יוֹמָא דְכִפּוּרַיָּא הוּא מְעָרַע קַדִּישׁ יְהֵי
לְכוֹן וּתְעַנּוּן יָת נַפְשָׁתֵיכוֹן וּתְקָרְבוּן קֻרְבָּנָא קֳדָם יְיָ: כח וְכָל עֲבִידָא לָא תַעְבְּדוּן בִּכְרַן
יוֹמָא הָדֵין אֲרֵי יוֹמָא דְכִפּוּרַיָּא הוּא לְכַפָּרָא עֲלֵיכוֹן קֳדָם יְיָ אֱלָהֲכוֹן: כט אֲרֵי כָּל אֱנָשָׁא
דִּי לָא מִתְעַנֵּי בִּכְרַן יוֹמָא הָדֵין וְיִשְׁתֵּיצֵי מֵעַמֵּיהּ: ל וְכָל נַפְשָׁתָא דִּי תַעְבֵּד כָּל עֲבִידָא
בִּכְרַן יוֹמָא הָדֵין וְאוֹבֵד יָת אֱנָשָׁא הַהוּא מִגּוֹ עַמֵּיהּ: לא כָּל עֲבִידָא לָא תַעְבְּדוּן
קְיָם עָלַם לְדָרֵיכוֹן בְּכֹל מוֹתְבָנֵיכוֹן: לב שְׁבַת שַׁבְּתָא הוּא לְכוֹן וּתְעַנּוּן יָת נַפְשָׁתֵיכוֹן
בְּתִשְׁעָה לְיַרְחָא בְּרַמְשָׁא מֵרַמְשָׁא עַד רַמְשָׁא תְּנוּחוּן נְיַחְכוֹן: לג וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימַר: לד מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר בַּחֲמִשָּׁא עַשְׂרָא יוֹמָא לְיַרְחָא שְׁבִיעָאָה הָדֵין
חַגָּא דִמְטַלַּיָּא שִׁבְעַת יוֹמִין קֳדָם יְיָ: לה בְּיוֹמָא קַדְמָאָה מְעָרַע קַדִּישׁ כָּל עֲבִידַת פָּלְחָן

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לִזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק שֶׁקָּרַב תַּחְתָּיו אַיִל: (כה) והקרבתם אשה. הַמּוּסָפִין הָאֲמוּרִין בְּחוּמַשׁ הַפְּקוּדִים: (כז) אך. כָּל אַכִין וְרַקִּין שֶׁבַּתּוֹרָה מִעוּטִים — מְכַפֵּר הוּא לַשָּׁבִים וְאֵינוֹ מְכַפֵּר עַל שֶׁאֵינָם שָׁבִים (ספרא): (ל) והאבדתי. לְפִי שֶׁהוּא אוֹמֵר כָּרֵת בְּכָל מָקוֹם וְאֵינִי יוֹדֵעַ מַה הוּא, כְּשֶׁהוּא אוֹמֵר וְהַאֲבַדְתִּי, לִמֵּד עַל הַכָּרֵת שֶׁאֵינוֹ אֶלָּא אֲבַדּוֹן: (לא) כל מלאכה וגומר. לַעֲבוֹר עָלָיו בְּלָאוִין הַרְבֵּה, אוֹ לְהַזְהִיר עַל מְלֶאכֶת לַיְלָה כִּמְלֶאכֶת יוֹם: (לה) מקרא קדש. קַדְּשֵׁהוּ בִּכְסוּת נְקִיָּה וּבִתְפִלָּה, וּבִשְׁאָר יָמִים טוֹבִים בְּמַאֲכָל וּבְמִשְׁתֶּה וּבִכְסוּת נְקִיָּה

offer a fire offering unto the Eternal: on the eighth day shall be a
convocation of holiness unto you, and ye shall offer a fire offering
unto the Eternal: there is a restriction; ye shall do no servile work
therein. 37 These *are* the appointed festivals of the Eternal, which ye
shall proclaim *to be* convocations of holiness, to offer a fire offering
unto the Eternal, a burnt offering, and an oblation, a sacrifice, and
drink offerings, everything upon his day: 38 Beside the sabbaths of the
Eternal, and beside your gifts, and beside all your vows, and beside
all your free will offerings, which ye give unto the Eternal. 39 But in the
fifteenth day of the seventh month, when ye have gathered in the increase
of the land, ye shall celebrate a festival unto the Eternal seven days: on
the first day *shall be* strict rest, and on the eighth day *shall be* strict
rest. 40 And ye shall take you on the first day the fruit of the tree
hadar, and branches of palm-trees, and a bough of the tree aboth, and
willows of the brook; and ye shall rejoice before the Eternal your God
seven days. 41 And ye shall celebrate it a festival unto the Eternal seven days

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days) by *your* food and drink, by your fine clothes and *appropriate* prayers (cf. Siphra)[1]). **(36)** עצרת הוא — *The word is derived from the root* עצר *"to hold back" and suggests:* I keep you back with Me *one day more. It is* similar to *the case of* a king who invited his children to a banquet for a certain number of days. When the time arrived for them to take their departure he said, "Children, I beg of you, stay one day more with me; it is so hard for me to part with you!" (cf. Rashi on Num. XXIX. 36 and Succ. 55b). כל מלאכת עבדה ANY WORK THAT IS AN עבדה — *i. e.* even such work which rests as an obligation (עבודה) upon you because if it is left undone it involves monetary loss (cf. Rashi v. 8), לא תעשו YE SHALL NOT DO: — One might *think* that it is forbidden to do such urgent work (מלאכת עבדה) also on the intermediate days *of Passover and Tabernacles* (which are Half-festivals)! Scripture, however, states: הוא [עצרת], "it (i. e. the eighth day) forms a restriction: [ye shall do no urgent work]" — *but on the intermediate days such work is not forbidden* (Siphra). **(37)** עלה ומנחה A BURNT OFFERING AND A MEAL OFFERING — *This means* the מנחת נסכים (the meal-offering due with the drink-offering) that is brought together with the עולה[2]). דבר יום ביומו EVERYTHING UPON ITS DAY (lit., the thing of the day, on its day) — the quantity definitely assigned *to each day* in the Book of Numbers (cf. Rashi on Ex. XVI. 4). דבר יום ביומו EVERYTHING UPON ITS DAY (which may mean the matter of the day shall be on its day) — consequently if its day (the day on which some particular one of these sacrifices is due) be past, its (the day's) offering is past[3]) (cf. Siphra). **(39)** אך בחמשה עשר יום . . . תחגו BUT ON THE FIFTEENTH DAY . . . YE SHALL OFFER A חג — *i. e.*, a sacrifice of peace-offerings as a חגיגה (the pilgrims' sacrifice on the Festivals). *Since it states that this has to be brought on the fifteenth day of the month*, one might *think* that it (the offering of קרבן חגיגה) shall set aside the Sabbath (supersede the Sabbath law, if that day be the fifteenth of the month)! Scripture, however, uses the word אך (the particle that implies a limitation; cf. Rashi on v. 27): *suggesting that it must not be offered on Sabbath* because it has a supplementary period *consisting of* all the seven *days of the Festival.* באספכם את תבואת הארץ [ON THE FIFTEENTH DAY OF THE SEVENTH MONTH] WHEN YE GATHER IN THE INCREASE OF THE LAND — This tells us that this seventh month (in which סכות occurs) must be at the time of the ingathering. Hence *we learn* that they are enjoined to intercalate the years *if necessary* (Siphra), because if there be no *such* intercalation it (the seventh month) would sometimes fall in the middle of the summer or of the winter[4]). תחגו YE SHALL CELEBRATE (OFFER) the

NOTES

For Notes 1—4 see Appendix.

אִשֶּׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה עֲצֶרֶת הִוא כָּל־מְלֶאכֶת
עֲבֹדָה לֹא תַעֲשׂוּ: לז אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ
אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אִשֶּׁה לַיהוָה עֹלָה
וּמִנְחָה זֶבַח וּנְסָכִים דְּבַר־יוֹם בְּיוֹמוֹ: לח מִלְּבַד
שַׁבְּתֹת יְהוָה וּמִלְּבַד מַתְּנוֹתֵיכֶם וּמִלְּבַד כָּל־נִדְרֵיכֶם
וּמִלְּבַד כָּל־נִדְבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: לט אַךְ
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאָסְפְּכֶם אֶת־
תְּבוּאַת הָאָרֶץ תָּחֹגּוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים
בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן: מ וּלְקַחְתֶּם
לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף
עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
שִׁבְעַת יָמִים: מא וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים

אונקלוס

לָא תַעְבְּדוּן: לו שִׁבְעָא יוֹמִין תְּקָרְבוּן קֻרְבָּנָא קֳדָם יְיָ בְּיוֹמָא תְּמִינָאָה מְעָרַע קַדִּישׁ יְהֵי
לְכוֹן וּתְקָרְבוּן קֻרְבָּנָא קֳדָם יְיָ כְּנֵשׁ תְּהוֹן כָּל עֲבִידַת פָּלְחָן לָא תַעְבְּדוּן: לז אִלֵּין זִמְנַיָּא
דַּיְיָ דִּי תְעָרְעוּן יָתְהוֹן מְעָרְעֵי קַדִּישׁ לְקָרָבָא קֻרְבָּנָא קֳדָם יְיָ עֲלָתָא וּמִנְחָתָא נִכְסַת
קוּדְשִׁין וְנִסּוּכִין פִּתְגָּם יוֹם בְּיוֹמֵהּ: לח בָּר מִן שַׁבַּיָּא דַּיְיָ וּבָר מִן מַתְּנָתֵיכוֹן וּבָר מִכָּל
נִדְרֵיכוֹן וּבָר מִכָּל נִדְבָתֵיכוֹן דִּי תִתְּנוּן קֳדָם יְיָ: לט בְּרַם בְּחַמְשָׁא עֲשַׂר יוֹמָא לְיַרְחָא
שְׁבִיעָאָה בְּמִכְנַשְׁכוֹן יָת עֲלַלַת אַרְעָא תְּחַגּוּן יָת חַגָּא קֳדָם יְיָ שִׁבְעָא יוֹמִין בְּיוֹמָא
קַדְמָאָה נְיָחָא וּבְיוֹמָא תְּמִינָאָה נְיָחָא: מ וְתִסְּבוּן לְכוֹן בְּיוֹמָא קַדְמָאָה פֵּרֵי אִילָנָא
אֶתְרוֹגִין וְלוּלָבִין וַהֲדַסִּין וְעַרְבִין דִּנְחַל וְתֶחְדוּן קֳדָם יְיָ אֱלָהֲכוֹן שִׁבְעַת יוֹמִין: מא וּתְחַגּוּן

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וּבִתְפִלָּה (עי' ספרא): (לו) עצרת הוא. עָצַרְתִּי אֶתְכֶם אֶצְלִי; כְּמֶלֶךְ שֶׁזִּמֵּן אֶת בָּנָיו לִסְעוּדָה לְכָךְ וְכָךְ יָמִים, כֵּיוָן שֶׁהִגִּיעַ זְמַנָּן לִפָּטֵר, אָמַר, בָּנַי בְּבַקָּשָׁה מִכֶּם עִכְבוּ עִמִּי עוֹד יוֹם אֶחָד, קָשָׁה עָלַי פְּרִידַתְכֶם: כל מלאכת עבדה. אֲפִילוּ מְלָאכָה שֶׁהִיא עֲבוֹדָה לָכֶם, שֶׁאִם לֹא תַעֲשׂוּהָ יֵשׁ חֶסְרוֹן כִּיס בַּדָּבָר, לא תעשו. יָכוֹל אַף חוּלּוֹ שֶׁל מוֹעֵד יְהֵא אָסוּר בִּמְלֶאכֶת עֲבֹדָה, תַּ"ל הִוא (שם): (לז) עלה ומנחה. מִנְחַת נְסָכִים הַקְּרֵבָה עִם הָעוֹלָה: דבר יום ביומו. חֹק הַקָּצוּב בְּחוּמַּשׁ הַפְּקוּדִים: דבר יום ביומו. הָא אִם עָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ (עי' ספרא): (לט) אך בחמשה עשר יום, תחגו. קָרְבַּן שְׁלָמִים לַחֲגִיגָה, יָכוֹל תִּדְחֶה אֶת הַשַּׁבָּת, תַּ"ל אַךְ, הוֹאִיל וְיֵשׁ לָהּ תַּשְׁלוּמִין כָּל שִׁבְעָה: באספכם את תבואת הארץ. שֶׁיְּהֵא חֹדֶשׁ שְׁבִיעִי זֶה בָּא בִּזְמַן אֲסִיפָה, מִכָּאן שֶׁנִּצְטַוּוּ לְעַבֵּר אֶת הַשָּׁנִים, שֶׁאִם אֵין הָעִבּוּר פְּעָמִים שֶׁהוּא בְּאֶמְצַע הַקַּיִץ אוֹ הַחֹרֶף: תחגו. שַׁלְמֵי חֲגִיגָה: שבעת יָמִים. אִם לֹא הֵבִיא בָּזֶה, יָבִיא בָּזֶה, יָכוֹל יְהֵא מֵבִיאָן כָּל שִׁבְעָה, תַּלְמוּד לוֹמַר וחגתם אתו — יוֹם אֶחָד בְּמַשְׁמָע וְלֹא יוֹתֵר. וְלָמָּה נֶאֱמַר שִׁבְעָה?

in the year: *it shall be* a statute for ever in your generations; ye shall
celebrate it in the seventh month. 42 Ye shall abide in booths seven days:
every native among Israel shall abide in booths: 43 That your generations
may know that I made the children of Israel to abide in booths, when
I brought them out of the land of Egypt: I *am* the Eternal your God.
44 And Moses declared unto the children of Israel the appointed festivals
of the Eternal.

24. 1 And the Eternal spake unto Moses, saying, 2 Command the chil-
dren of Israel, that they bring unto thee clear Olive oil, beaten, for
the light, to set up the lamps continually. 3 Without the partition vail
of the testimony, in the appointed tent, shall Aaron set it in order,
from evening unto morning, before the Eternal continually: *it
shall be* an ordinance for ever in your generations. 4 He shall set
in order the lamps upon the pure candelabrum before the Eter-
nal continually. 5 And thou shalt take flour, and bake twelve

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peace-offerings of the חגיגה, שבעת ימים SEVEN DAYS (during seven days), *meaning* that if one has not brought them on one he may bring them on another *of the seven days*. But I might *think that the meaning is*, that one has o offer them on *each of* the seven days! Scripture, however, states (v. 41): וחגתם אתו, "and ye shall make it the day of the חגיגה" — this implies one day and no more. Why, then, does Scripture say "seven"? In reference to the supplementary period. **(40)** פרי עץ הדר THE FRUIT OF THE TREE HADAR[1]) — a tree the wood of which (עץ) has the same taste as its fruit (פרי) (Siphra; Succ. 35a)[2]). הדר — *It is called* הדר because it is the tree whose fruit remains (הַדָּר) on the tree from one year to another[3]) (several years) — and this is the "Ethrog". כפת תמרים A BRANCH OF PALM TREES — *The word* כפת is *written* defective (without ו, not כפות) to intimate that only one branch is intended (Succ. 32a)[4]). וענף עץ עבת AND BOUGHS OF THE TREE עבת — *i. e. of a tree* whose boughs are, *as it were*, plaited (intertwined one with another) like ropes (עבתות) and cords; this is the myrtle plant which is indeed formed as a plait (three leaves issuing from one point of the branch and covering it) (Succ. 32b). **(42)** האזרח THE NATIVE — *Since* this word means native-born, *the word* בישראל, ANYONE IN ISRAEL, *serves* to include the proselytes (cf. Siphra). **(43)** כי בסכות הושבתי THAT I MADE [THE CHILDREN OF ISRAEL] ABIDE IN BOOTHS — *This does not mean literally "booths" but*, "the clouds of Glory" *by which they were sheltered* (cf. Onk.; Siphra; Mech. on Ex. XII. 27; Succ. 11b)[5]).

24. (2) צו את בני ישראל COMMAND THE CHILDREN OF ISRAEL [THAT THEY BRING UNTO THEE CLEAR OLIVE OIL, BEATEN, FOR THE LIGHT] — This is the section containing the commandment concerning the lamps, whilst the section *beginning with* ואתה תצוה (Ex. XXVII. 20 ff.) *which also deals with the lamp* is only mentioned *there* for the sake of *giving* an orderly account of the work of the Tabernacle, to explain what the purpose of the candlestick was — for thus do those words ואתה תצוה imply: "and thou wilt at some future time command the Children of Israel" about this. שמן זית זך CLEAR OLIVE OIL — Three *different qualities* of oil come forth (ar extracted) from the olive tree, the first *of which* is called זך, "clear". They are *all* fully explained in *Treatise* Menachoth (p. 86a) and in Torath Cohanim. תמיד (continually not continuously) *here implies* from night to night. *It has* the same *meaning* as *in* עולת תמיד a "continual" burnt offering which was only *sacrificed* from day to day (cf. Rashi on Ex. XXVII. 20). **(3)** לפרכת העדת [WITHOUT] THE

NOTES

For Notes 1—5 see Appendix.

בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ
אֹתוֹ׃ מב בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל
יֵשְׁבוּ בַּסֻּכֹּת׃ מג לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי
אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם׃ מד וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה
אֶל־בְּנֵי יִשְׂרָאֵל׃ פ שביעי כד א וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה לֵּאמֹר׃ ב צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן
זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃ ג מִחוּץ
לְפָרֹכֶת הָעֵדֻת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אַהֲרֹן מֵעֶרֶב
עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם׃
ד עַל הַמְּנֹרָה הַטְּהֹרָה יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה
תָּמִיד׃ פ ה וְלָקַחְתָּ סֹלֶת וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה

אונקלוס

יָתֵהּ חַגָּא קֳדָם יְיָ שִׁבְעַת יוֹמִין בְּשַׁתָּא קְיָם עָלַם לְדָרֵיכוֹן בְּיַרְחָא שְׁבִיעָאָה תְּחַגּוּן יָתֵהּ׃
מב בִּמְטַלַּיָא תֵּיתְבוּן שִׁבְעַת יוֹמִין כָּל יַצִּיבָא בְּיִשְׂרָאֵל יֵתְבוּן בִּמְטַלַּיָא׃ מג בְּדִיל דְּיִדְּעוּן
דָּרֵיכוֹן אֲרֵי בִּמְטַלַּת עֲנָנֵי אוֹתֵבִית יָת בְּנֵי יִשְׂרָאֵל בְּאַפָּקוּתִי יָתְהוֹן מֵאַרְעָא דְמִצְרָיִם
אֲנָא יְיָ אֱלָהֲכוֹן׃ מד וּמַלִּיל מֹשֶׁה יָת סִדְרֵי מוֹעֲדַיָּא דַּיְיָ וְאַלֵּפְנוּן לִבְנֵי יִשְׂרָאֵל׃ א וּמַלִּיל
יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב פַּקֵּד יָת בְּנֵי יִשְׂרָאֵל וְיִסְּבוּן לָךְ מְשַׁח זֵיתָא דָּכְיָא כְּתִישָׁא
לְאַנְהָרָא לְאַדְלָקָא בּוֹצִינַיָּא תְּדִירָא׃ ג מִבָּרָא לְפָרֻכְתָּא דְסָהֲדוּתָא בְּמַשְׁכַּן זִמְנָא יְסַדַּר
יָתֵהּ אַהֲרֹן מֵרַמְשָׁא עַד צַפְרָא קֳדָם יְיָ תְּדִירָא קְיָם עָלַם לְדָרֵיכוֹן׃ ד עַל מְנַרְתָּא דָכִיתָא
יְסַדַּר יָת בּוֹצִינַיָּא קֳדָם יְיָ תְּדִירָא׃ ה וְתִסַּב סֻלְתָּא וְתֵיפֵי יָתַהּ תַּרְתָּא עַשְׂרֵי גְרִיצָן

רש״י

לְתַשְׁלוּמִין (חגי׳ ט׳)׃ (מ) פרי עץ הדר. עֵץ שֶׁטַּעַם עֵצוֹ וּפִרְיוֹ שָׁוֶה (סכה ל״ה)׃ הדר. הַדָּר בְּאִילָנוֹ מִשָּׁנָה לְשָׁנָה, וְזֶהוּ אֶתְרוֹג (שם)׃ כפת תמרים. חָסֵר וי״ו, לָמַד שֶׁאֵינָהּ אֶלָּא אַחַת׃ וענף עץ עבת. שֶׁעֲנָפָיו קְלוּעִים כַּעֲבוֹתוֹת וְכַחֲבָלִים, וְזֶהוּ הֲדַס, הֶעָשׂוּי כְּמִין קְלִיעָה (שם ל״ב)׃ (מב) האזרח. זֶה אֶזְרָח, בישראל. לְרַבּוֹת אֶת הַגֵּרִים (ספרא)׃ (מג) כי בסכות הושבתי. עַנְנֵי כָבוֹד (שם; מכי׳ י״ב)׃

כד (ב) צו את בני ישראל. זוֹ פָּרָשַׁת מִצְוַת הַנֵּרוֹת, וּפָרָשַׁת וְאַתָּה תְּצַוֶּה לֹא נֶאֶמְרָה אֶלָּא עַל סֵדֶר מְלֶאכֶת הַמִּשְׁכָּן, לְפָרֵשׁ צֹרֶךְ הַמְּנוֹרָה, וְכֵן מַשְׁמָע׃ וְאַתָּה סוֹפְךָ לְצַוּוֹת אֶת בְּנֵי יִשְׂרָאֵל עַל כָּךְ׃ שמן זית זך. שְׁלֹשָׁה שְׁמָנִים יוֹצְאִים מִן הַזַּיִת, הָרִאשׁוֹן קָרוּי זָךְ, וְהֵן מְפֹרָשִׁין בִּמְנָחוֹת (דף פ״ו), וּבְת״כ׃ תמיד. מִלַּיְלָה לְלַיְלָה, כְּמוֹ עוֹלַת תָּמִיד, שֶׁאֵינָהּ אֶלָּא מִיּוֹם לְיוֹם׃ (ג) לפרכת העדת. שֶׁלִּפְנֵי הָאָרוֹן שֶׁהוּא קָרוּי עֵדוּת; וְרַבּוֹתֵינוּ דָּרְשׁוּ עַל נֵר מַעֲרָבִי, שֶׁהוּא עֵדוּת לְכָל בָּאֵי עוֹלָם שֶׁהַשְּׁכִינָה שׁוֹרָה בְּיִשְׂרָאֵל, שֶׁנּוֹתֵן בָּהּ שֶׁמֶן כְּמִדַּת חַבְרוֹתֶיהָ, וּמִמֶּנָּה

pierced cakes thereof: two tenth deals shall be in one pierced cake. 6And
thou shalt set them in two rows six on a row, upon the pure table
before the Eternal. 7And thou shalt put pure frankincense upon *each*
row, that it may be on the bread for a memorial, *even* a fire offering
unto the Eternal. 8Every sabbath he shall set it in order before the
Eternal continually, *being taken* from the children of Israel by a co-
venant for ever. 9And it shall be Aaron's and his sons'; and they shall
eat it in a holy place; for it *is* most holy unto him of the fire offerings
of the Eternal, by a statute for ever. 10And the son of an Israelitish
woman, who was the son of an Egyptian *man*, went out among the chil-
dren of Israel; and this son of the Israelitish *woman* and a man of Israel
strove together in the camp; 11And the Israelitish woman's son uttered
blasphemously the name and execrated, and they brought him unto Moses;

רש"י

PARTITION VAIL OF THE TESTIMONY — *i. e. the Partition Vail* which is before the Ark which *on account of its contents (the Tablets, termed* לחות העדות *in Ex. XXXVII. 15)* is called "Testimony". Our Rabbis, however. explained it (the word העדות) as referring to the western light[1]) *of the candlestick* which was a testimony (עדות) to mankind that the Shechinah dwelt in Israel *through the miracle wrought in connection with it;* for he (the priest) put *only as much* oil into it as *was* the quantity put into the other lamps and *yet* he began the lighting *of the other lamps in the evening* by it and closed *the work of trimming* with it (Siphra; Sabb. 22b; Men. 86b)[2]). יערך אתו אהרן מערב עד בקר AARON SHALL SET IT IN ORDER FROM EVENING UNTO MORNING — *The meaning is not that he shall occupy himself the whole night with setting the lights in order, but* he shall arrange it in such a manner (lit., by such an arrangement) that will prove adequate for the length of the whole night. Our Rabbis *by experiment* (cf. Men. 89a) fixed the quantity at a half log oil for each lamp, *ascertaining that* this would suffice also in the long nights of the Tebeth quarter; and this quantity *therefore* became to them the fixed measure *for all the seasons of the year.* **(4)** המנרה הטהרה THE PURE CANDELABRUM — *It was so called* because it was *made of* pure gold. Another explanation is: *he shall set the lights in order* upon the purity of the candlestick, *implying* that he must first purify (cleanse) it and remove its ashes beforehand (the words therefore mean: on a clean candlestick; cf., however. Siphra where the word is explained differently). **(6)** שש המערכת SIX ON A ROW — *i. e.* six cakes shall form one row[3]). השלחן הטהר THE PURE TABLE — *i. e. the table* of pure gold (cf. Rashi on v. 4). Another explanation is *that* על השלחן הטהר *means: immediately*[4]) upon the טהר of the table (i. e. its top and they must not rest upon something else that is placed on the table-top) — *i. e.* that the supporting pillars (cf. Rashi on on Ex. XXV. 29) must not raise the bread (i. e. the lowest loaves) above the top of the table (Siphra; Men. 97a). **(7)** ונתת על המערכת AND THOU SHALT PUT UPON THE ROW — *i. e.* upon each of the two rows [PURE FRANKINCENSE]; there were two bowls for this frankincense, each filled with a handful *of it.* והיתה THAT IT — this frankincense — MAY BE ללחם לאזכרה ON THE BREAD FOR A MEMORIAL — because of the bread itself nothing was *offered* to the Lord, but the frankincense was burnt when the former was removed *from the golden table* every Sabbath. It (the frankincense) thus served as a memorial for the bread, because through it, it (the bread) was recalled to memory Above (the bread itself was not offered) just as the "handful" *of flour and of oil* (II. 2) was "the memorial portion" of the meal offering, *being the only part offered, whilst the remainder was eaten by the priests even as this bread was* (cf. Siphra). **(9)** והיתה AND IT SHALL BE — this meal-offering *shall be*[5]) — [AARON'S

NOTES

For Notes 1—5 see Appendix.

חַלּ֑וֹת שְׁנֵי֙ עֶשְׂרֹנִ֔ים יִהְיֶ֖ה הַֽחַלָּ֥ה הָאֶחָֽת׃ ו וְשַׂמְתָּ֥
אוֹתָ֛ם שְׁתַּ֥יִם מַֽעֲרָכ֖וֹת שֵׁ֣שׁ הַֽמַּעֲרָ֑כֶת עַ֛ל הַשֻּׁלְחָ֥ן
הַטָּהֹ֖ר לִפְנֵ֥י יְהוָֽה׃ ז וְנָתַתָּ֥ עַל־הַֽמַּעֲרֶ֖כֶת לְבֹנָ֣ה זַכָּ֑ה
וְהָיְתָ֤ה לַלֶּ֙חֶם֙ לְאַזְכָּרָ֔ה אִשֶּׁ֖ה לַֽיהוָֽה׃ ח בְּי֨וֹם הַשַּׁבָּ֜ת
בְּי֣וֹם הַשַּׁבָּ֗ת יַֽעַרְכֶ֛נּוּ לִפְנֵ֥י יְהוָ֖ה תָּמִ֑יד מֵאֵ֥ת בְּנֵֽי־
יִשְׂרָאֵ֖ל בְּרִ֥ית עוֹלָֽם׃ ט וְהָֽיְתָה֙ לְאַהֲרֹ֣ן וּלְבָנָ֔יו וַֽאֲכָלֻ֖הוּ
בְּמָק֣וֹם קָדֹ֑שׁ כִּ֡י קֹ֩דֶשׁ֩ קָֽדָשִׁ֨ים ה֥וּא ל֛וֹ מֵֽאִשֵּׁ֥י יְהוָ֖ה
חָק־עוֹלָֽם׃ ס י וַיֵּצֵא֙ בֶּן־אִשָּׁ֣ה יִשְׂרְאֵלִ֔ית וְהוּא֙
בֶּן־אִ֣ישׁ מִצְרִ֔י בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל וַיִּנָּצוּ֙ בַּֽמַּחֲנֶ֔ה בֶּ֚ן
הַיִּשְׂרְאֵלִ֔ית וְאִ֖ישׁ הַיִּשְׂרְאֵלִֽי׃ יא וַ֠יִּקֹּב בֶּן־הָֽאִשָּׁ֨ה
הַיִּשְׂרְאֵלִ֤ית אֶת־הַשֵּׁם֙ וַיְקַלֵּ֔ל וַיָּבִ֥יאוּ אֹת֖וֹ אֶל־מֹשֶׁ֑ה

אונקלוס

תְּרֵין עֶסְרוֹנִין תְּהֵי גְּרִצְתָּא חֲדָא: ו וּתְשַׁוֵּי יָתְהוֹן תַּרְתֵּין סִדְרִין שִׁית סִדְרָא עַל פָּתוֹרָא
דַכְיָא קֳדָם יְיָ: ז וְתִתֵּן עַל סִדְרָא לְבֻנְתָּא דָכִיתָא וּתְהֵי לִלְחֵם לְאַדְכָּרְתָּא קֻרְבָּנָא קֳדָם
יְיָ: ח בְּיוֹמָא דְשַׁבְּתָא בְּיוֹמָא דְשַׁבְּתָא יַסְדְּרִנֵּהּ קֳדָם יְיָ תְּדִירָא מִן קֳדָם בְּנֵי יִשְׂרָאֵל
קְיָם עָלַם: ט וּתְהֵי לְאַהֲרֹן וְלִבְנוֹהִי וְיֵיכְלֻנֵּהּ בַּאֲתַר קַדִּישׁ אֲרֵי קֹדֶשׁ קוּדְשִׁין הוּא לֵהּ
מִקֻּרְבָּנַיָּא דַיְיָ קְיָם עָלַם: י וּנְפַק בַּר אִתְּתָא בַּת יִשְׂרָאֵל וְהוּא בַּר גְּבַר מִצְרַי בְּגוֹ בְּנֵי

רש״י

הָיָה מַתְחִיל וּבָהּ הָיָה מְסַיֵּם (שבת כ״ב; מנ׳ פ״ו): יערך אתו אהרן מערב עד בקר. יַעֲרוֹךְ אוֹתוֹ עֲרִיכָה הָרְאוּיָה לְמִדַּת כָּל הַלַּיְלָה, וְשִׁעֲרוּ חֲכָמִים חֲצִי לוֹג לְכָל נֵר וָנֵר, וְהֵן כְּדַאי אַף לְלֵילֵי תְּקוּפַת טֵבֵת, וּמִדָּה זוֹ הֻקְבְּעָה לָהֶם (מנ׳ פ״ט): (ד) המנרה הטהרה. שֶׁהִיא זָהָב טָהוֹר; דָּ״אַ עַל טָהֳרָהּ שֶׁל מְנוֹרָה, שֶׁמְּטַהֲרָהּ וּמְדַשְּׁנָהּ תְּחִלָּה מִן הָאֵפֶר (עי׳ ספרא): (ו) שש המערכת. שֵׁשׁ חַלּוֹת הַמַּעֲרֶכֶת הָאֶחָת: השלחן הטהר. שֶׁל זָהָב טָהוֹר; דָּ״אַ עַל טָהֳרוֹ שֶׁל שֻׁלְחָן, שֶׁלֹּא יִהְיוּ הַסְּנִיפִין מַגְבִּיהִין אֶת הַלֶּחֶם מֵעַל גַּבֵּי הַשֻּׁלְחָן (שם; מנ׳ צ״ז): (ז) ונתת על המערכת. עַל כָּל אַחַת מִשְּׁתֵּי הַמַּעֲרָכוֹת; וְהָיוּ שְׁנֵי בְזִיכֵי לְבוֹנָה מְלֹא קוֹמֶץ לְכָל אֶחָת: והיתה הַלְּבֹנָה הַזֹּאת ללחם לאזכרה; שֶׁאֵין מִן הַלֶּחֶם לַגָּבוֹהַּ כְּלוּם, אֶלָּא הַלְּבוֹנָה נִקְטֶרֶת כְּשֶׁמְּסַלְּקִין אוֹתוֹ בְּכָל שַׁבָּת וְשַׁבָּת, וְהִיא לְזִכָּרוֹן לַלֶּחֶם, שֶׁעַל יָדָהּ הוּא נִזְכָּר לְמַעְלָה, כְּקוֹמֶץ שֶׁהִיא אַזְכָּרָה לַמִּנְחָה (עי׳ ספרא): (ט) והיתה הַמִּנְחָה הַזֹּאת, שֶׁכָּל דָּבָר הַבָּא מִן הַתְּבוּאָה בִּכְלַל מִנְחָה הוּא: ואכלהו. מֻסָּב עַל הַלֶּחֶם שֶׁהוּא לְשׁוֹן זָכָר: (י) ויצא בן אשה ישראלית. מֵהֵיכָן יָצָא? רַבִּי לֵוִי אוֹמֵר מֵעוֹלָמוֹ יָצָא. רַבִּי בֶּרֶכְיָה אוֹמֵר מִפָּרָשָׁה שֶׁלְּמַעְלָה יָצָא, לִגְלֵג וְאָמַר „בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ!" דֶּרֶךְ הַמֶּלֶךְ לֶאֱכוֹל פַּת חַמָּה בְּכָל יוֹם, שֶׁמָּא פַּת צוֹנֶנֶת שֶׁל תִּשְׁעָה יָמִים, בִּתְמִיָּה? וּמַתְנִיתָא אָמְרָה מִבֵּית דִּינוֹ שֶׁל מֹשֶׁה יָצָא, מְחֻיָּב, בָּא לִטַּע אָהֳלוֹ בְּתוֹךְ מַחֲנֵה דָן, אָמְרוּ לוֹ מַה טִּבְךָ לְכָאן? אָמַר לָהֶם מִבְּנֵי דָן אֲנִי. אָמְרוּ לוֹ „אִישׁ עַל דִּגְלוֹ בְאֹתֹת לְבֵית אֲבֹתָם" כְּתִיב (במ׳ ב׳), נִכְנַס לְבֵית דִּינוֹ שֶׁל מֹשֶׁה וְיָצָא מְחֻיָּב, עָמַד וְגִדֵּף (ספרא,

and his mother's name *was* Shelomith, the daughter of Dibri, of the
tribe of Dan, 12And they placed him in ward, that the mind of the
Eternal might be shewed them. 13And the Eternal spake unto Moses,
saying, 14Bring forth him that hath cursed without the camp; and
let all that heard *him* lay their hands upon his head, and let all the
congregation overwhelm him *with stones*. 15And thou shalt speak unto
the children of Israel, saying, Whosoever curseth his God shall bear
his sin. 16And he that uttereth blasphemously the name of the Eternal,
he shall surely be put to death, *and* all the congregation shall certainly
overwhelm him *with stones*: as well the stranger, as the native, when
he uttereth blasphemously the name, shall be put to death. 17And he
that killeth any man shall surely be put to death. 18And he that killeth
a beast shall pay for it; beast for beast. 19And if a man cause a blemish in
his companion; as he hath done, so shall it be done to him; 20Breach for
breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man,

רש"י

AND HIS SONS']; *although the word* מנחה *is not mentioned in the text it is implicitly contained in the word* לחם because anything that is brought (offered) of grain comes under the term of מנחה[1]). ואכלהו AND THEY SHALL EAT IT; *the suffix which is masc.* refers to לחם which is masculine. **(10)** ויצא בן אשה ישראלית AND THE SON OF THE ISRAELITISH WOMAN WENT OUT — Whence did he go out? *Surely not from the camp, since Scripture states "and they strove in the camp"!* Rabbi Levi said, "He went out from (by his blasphemous utterance he lost) his eternal life (עולמו; R. Levi evidently connects ויצא with the last word of v. 8; "the everlasting covenant, ברית עולם"). R. Berachja said, "He set forth (יצא) (started his argument) from the above section. He said sneeringly: "Every Sabbath he shall set it in order!? *Surely* it is the way of a king to eat fresh (lit., warm) bread every day; is it perhaps his way to eat bread mine days old[2]) (lit., cold bread of nine days)?! (The Hebrew word בתמיה "*Say this* in *the intonation of* a question" means nothing else than our question mark) (Tanch.). A Boraitha states *that* ויצא *means*, he came out of the judicial court of Moses where he had been pronounced to be in the wrong *in the following matter: although his father was an Egyptian* he had gone to pitch his tent in the camp of the tribe of Dan *to whom his mother belonged* (cf. v. 11). They (the men of Dan) said to him, "What have you to do here (lit., what is your character *that gives you the right* to *come* here?). He replied. "I am one of the children of the tribe of Dan". *Thereupon* they said to him, "Scripture states: (Num. II. 2) "Every man [of the children of Israel shall encamp] by his own standard, that bears the signs of their father's house"! He *thereupon* went in to the judicial court of Moses *to have the matter decided* and came forth (יצא) declared to be in the wrong. He then stood up and blasphemed (Siphra; Lev. R. 32). בן איש מצרי THE SON OF AN EGYPTIAN MAN — It was the Egyptian whom Moses had killed (cf. Ex. II. 11 where Scripture also uses the expression "איש מצרי"; cf. also Rashi thereon). בתוך בני ישראל AMONG THE CHILDREN OF ISRAEL — This teaches us that he had become a proselyte (Siphra)[3]). וינצו במחנה THEY QUARRELLED IN [or CONCERNING] THE CAMP, about matters connected with the camp (*i. e.*, as to where was his proper place in the camp; cf. Rashi on ויצא בן אשה ישראלית). ואיש הישראלי AND THE ISRAELITISH MAN — this was his opponent who had prevented him from pitching his tent *in the camp of Dan*. **(11)** ויקב — *Translate this* as the Targum *does:* ופרש "and he pronounced", *thus* ויקב . . . ויקלל *means* that he uttered the Tetragrammaton and *by so doing* blasphemed. It was the "Proper Name"[4]) which he had heard[5]) on Mount Sinai (cf. Siphra and Jer. Targ.). ושם אמו שלמית בת דברי AND HIS MOTHER'S NAME WAS SHELOMITH,

NOTES

For Notes 1—5 see Appendix.

וְשֵׁ֥ם אִמּ֛וֹ שְׁלֹמִ֥ית בַּת־דִּבְרִ֖י לְמַטֵּה־דָֽן׃ יב וַיַּנִּיחֻ֖הוּ
בַּמִּשְׁמָ֑ר לִפְרֹ֥שׁ לָהֶ֖ם עַל־פִּ֥י יְהוָֽה׃ פ יג וַיְדַבֵּ֥ר יְהוָ֖ה
אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ יד הוֹצֵ֣א אֶת־הַֽמְקַלֵּ֗ל אֶל־מִחוּץ֙
לַֽמַּחֲנֶ֔ה וְסָמְכ֧וּ כָֽל־הַשֹּׁמְעִ֛ים אֶת־יְדֵיהֶ֖ם עַל־רֹאשׁ֑וֹ
וְרָגְמ֥וּ אֹת֖וֹ כָּל־הָעֵדָֽה׃ טו וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תְּדַבֵּ֣ר
לֵאמֹ֑ר אִ֥ישׁ אִ֛ישׁ כִּֽי־יְקַלֵּ֥ל אֱלֹהָ֖יו וְנָשָׂ֥א חֶטְאֽוֹ׃
טז וְנֹקֵ֤ב שֵׁם־יְהוָה֙ מ֣וֹת יוּמָ֔ת רָג֥וֹם יִרְגְּמוּ־ב֖וֹ כָּל־
הָעֵדָ֑ה כַּגֵּר֙ כָּֽאֶזְרָ֔ח בְּנָקְבוֹ־שֵׁ֖ם יוּמָֽת׃ יז וְאִ֕ישׁ כִּ֥י
יַכֶּ֖ה כָּל־נֶ֣פֶשׁ אָדָ֑ם מ֖וֹת יוּמָֽת׃ יח וּמַכֵּ֥ה נֶֽפֶשׁ־בְּהֵמָ֖ה
יְשַׁלְּמֶ֑נָּה נֶ֖פֶשׁ תַּ֥חַת נָֽפֶשׁ׃ יט וְאִ֕ישׁ כִּֽי־יִתֵּ֥ן מ֖וּם
בַּעֲמִית֑וֹ כַּאֲשֶׁ֣ר עָשָׂ֔ה כֵּ֖ן יֵעָ֥שֶׂה לּֽוֹ׃ כ שֶׁ֚בֶר תַּ֣חַת שֶׁ֔בֶר
עַ֚יִן תַּ֣חַת עַ֔יִן שֵׁ֖ן תַּ֣חַת שֵׁ֑ן כַּאֲשֶׁ֨ר יִתֵּ֥ן מוּם֙ בָּֽאָדָ֔ם

אונקלוס

יִשְׂרָאֵל וּנְצוֹ בְּמַשְׁרִיתָא בַּר אִתְּתָא בַּת יִשְׂרָאֵל וְגַבְרָא בַּר יִשְׂרָאֵל: יא וּפָרֵשׁ בַּר אִתְּתָא בַּת יִשְׂרָאֵל יָת שְׁמָא וְאַרְגֵּז וְאַיְתִיאוּ יָתֵהּ לְוָת מֹשֶׁה וְשׁוּם אִמֵּהּ שְׁלֹמִית בַּת דִּבְרִי לְשִׁבְטָא דְדָן: יב וְאַסְרוּהִי בְּבֵית מַטְּרָא עַד דְּיִתְפָּרַשׁ לְהוֹן עַל גְּזֵרַת מֵימְרָא דַיְיָ: יג וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימַר: יד אַפֵּק יָת דְּאַרְגֵּז לְמִבָּרָא לְמַשְׁרִיתָא וְיִסְמְכוּן כָּל דִּשְׁמַעוּ יָת יְדֵיהוֹן עַל רֵישֵׁהּ וְיִרְגְּמוּן יָתֵהּ כָּל כְּנִשְׁתָּא: טו וְעִם בְּנֵי יִשְׂרָאֵל תְּמַלֵּל לְמֵימַר גְּבַר גְּבַר דִּי יַרְגֵּז קֳדָם אֱלָהֵהּ וִיקַבֵּל חוֹבֵהּ: טז וְדִי יְפָרֵשׁ שְׁמָא דַייָ אִתְקְטָלָא יִתְקְטֵל מִרְגַּם יִרְגְּמוּן בֵּהּ כָּל כְּנִשְׁתָּא כְּגִיוֹרָא כְּיַצִּיבָא בְּפָרָשׁוּתֵהּ שְׁמָא יִתְקְטֵל: יז וּגְבַר אֲרֵי יִקְטוֹל כָּל נַפְשָׁא דַאֲנָשָׁא אִתְקְטָלָא יִתְקְטֵל: יח וְדִיִקְטוֹל נְפַשׁ בְּעִירָא

רש״י

ויק״ר ל״ב): בן איש מצרי. הוּא הַמִּצְרִי שֶׁהָרַג מֹשֶׁה (שם): בתוך בני ישראל. מְלַמֵּד שֶׁנִּתְגַּיֵּר (ספרא): וינצו במחנה. עַל עִסְקֵי הַמַּחֲנֶה: ואיש הישראלי. זֶה שֶׁכְּנֶגְדוֹ שֶׁמִּחָה בּוֹ מִטַּע אָהֳלוֹ: (יא) ויקב. כְּתַרְגּוּמוֹ וּפָרֵשׁ, שֶׁנָּקַב שֵׁם הַמְּיֻחָד וְגִדֵּף, וְהוּא שֵׁם הַמְפֹרָשׁ שֶׁשָּׁמַע מִסִּינַי (ספרא): ושם אמו שלמית בת דברי. שִׁבְחָן שֶׁל יִשְׂרָאֵל שֶׁפִּרְסְמָהּ הַכָּתוּב לָזוֹ, לוֹמַר שֶׁהִיא לְבַדָּהּ הָיְתָה זוֹנָה: שלמית. דְּהַוָּה פַּטְפְּטָה „שְׁלָם עֲלָךְ״, „שְׁלָם עֲלָךְ״, „שְׁלָם עֲלֵיכוֹן״, מְפַטְפֶּטֶת בִּדְבָרִים, שׁוֹאֶלֶת בִּשְׁלוֹם הַכֹּל: בת דברי. דַּבְּרָנִית הָיְתָה, מְדַבֶּרֶת עִם כָּל אָדָם, לְפִיכָךְ קִלְקְלָה: למטה דן. מַגִּיד שֶׁהָרָשָׁע גּוֹרֵם גְּנַאי לוֹ, גְּנַאי לְאָבִיו, גְּנַאי לְשִׁבְטוֹ; כַּיּוֹצֵא בוֹ אָהֳלִיאָב בֶּן אֲחִיסָמָךְ לְמַטֵּה דָן (שמ׳ ל״א), שֶׁבַח לוֹ, שֶׁבַח לְאָבִיו, שֶׁבַח לְשִׁבְטוֹ (ספרא): (יב) ויניחהו. לְבַדּוֹ, וְלֹא הִנִּיחוּ מְקוֹשֵׁשׁ עִמּוֹ — שֶׁשְּׁנֵיהֶם הָיוּ בְּפֶרֶק אֶחָד — וְיוֹדְעִים הָיוּ שֶׁהַמְקוֹשֵׁשׁ בְּמִיתָה, אֲבָל לֹא פֹרַשׁ לָהֶם בְּאֵיזוֹ מִיתָה לְכָךְ נֶאֱמַר (במ׳ ט״ו), כִּי לֹא פֹרַשׁ מַה יֵּעָשֶׂה לוֹ; אֲבָל בִּמְקַלֵּל הוּא אוֹמֵר לִפְרֹשׁ לָהֶם, שֶׁלֹּא הָיוּ יוֹדְעִים אִם חַיָּב מִיתָה אִם לָאו (ספרא; סנה׳ ע״ח): (יד) השמעים. אֵלּוּ הָעֵדִים: כל. לְהָבִיא אֶת הַדַּיָּנִים (ספרא): את ידיהם. אוֹמְרִים לוֹ דָּמְךָ בְּרֹאשְׁךָ, וְאֵין אָנוּ נֶעֱנָשִׁים בְּמִיתָתְךָ, שֶׁאַתָּה גָּרַמְתָּ לָךְ (שם): כל

so shall it be done to him again. [21]And he that killeth a beast, he shall pay for it: and he that killeth a man, he shall be put to death. [22]Ye shall have one *manner* of law. as well for the stranger as for the native: for I *am* the Eternal your God. [23]And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and overwhelm him with stones: And the children of Israel did as the Eternal commanded Moses.

25. [1]And the Eternal spake unto Moses in mount Sinai, saying, [2]Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep rest unto the Eternal. [3]Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the increase thereof; [4]But in the seventh year

רש״י

THE DAUGHTER OF DIBRI, [OF THE TRIBE OF DAN] — it is *to tell* how praiseworthy Israel was that Scripture publicly mentions her name (exposes her), telling *us implicitly* that of all the women of Israel she alone was a harlot. שלמית (connected with שלום "peace") — *she was so called* because she was *always* babbling: "Peace be with thee", "peace be with thee". "peace be with you" — she used to continually babble with many words (she was a בת דברי) — she enquired after the health of e v e r y b o d y (Lev. R. 32). בת דברי (from the root דבר "to speak") — she was talkative — talking with any man, and in consequence of this she got into trouble[1]). למטה דן OF THE TRIBE OF DAN — *This mention also of the parent and t r i b e of the woman* teaches *us* that the wrong doer brings shame upon himself, shame upon his parent, shame upon his *whole* tribe. *Similarly we find the name of the tribe Dan mentioned to express p r a i s e:* (Ex. XXXI. 6) "Oholiab, the son of Ahisamach, o f t h e t r i b e o f D a n", where *the details of Oholiab's descent imply* praise for him, praise for his father and praise for his tribe (Siphra). **(12)** ויניחהו AND THEY PLACED HIM [IN WARD] — him by himself[2]) — and they did not place the man who gathered sticks *on the Sabbath day* with him (Num. XV. 34), because both of whom happened to be (i. e. to commit an offence) at the same period, but they knew that the stick-gatherer was *to be punished* with the death-penalty, only it had not been explained to them by what k i n d of death *he was to be punished* — it is for this reason that it is stated *in his case* (Num. XV. 33) "[and they placed him in ward] b e c a u s e i t w a s n o t e x p l a i n e d w h a t s h o u l d b e d o n e t o h i m". In the case of the blasphemer, however, it states "[and they placed him in ward] that [the m i n d o f t h e L o r d] m i g h t b e s h e w n t o t h e m"; *this was* because they did not know whether he is at

NOTES

[1]) The word בת according to the Midrash thus does not mean, "d a u g h t e r of Dibri" but "a woman having the nature to talk much". Cf. the idiomatic expressions: בני עלייה "people of rank", בני תרבות "domesticated animals", בן חורין "a free man", etc.

[2]) The word ויניחהו here does not necessarily imply that he alone (and none with him) was put in ward, but since, in the case of the מקושש, Scripture states ויניחו א ת ו במשמר instead of saying, as here, ויניחהו, the word אתו is taken to be a מיעוט: they placed h i m — by himself — in ward and no other man with him. The מקלל therefore must have been imprisoned separately.

כֵּ֖ן יִנָּ֥תֶן בּֽוֹ׃ מפטיר כא וּמַכֵּ֥ה בְהֵמָ֖ה יְשַׁלְּמֶ֑נָּה וּמַכֵּ֥ה
אָדָ֖ם יוּמָֽת׃ כב מִשְׁפַּ֤ט אֶחָד֙ יִהְיֶ֣ה לָכֶ֔ם כַּגֵּ֖ר כָּאֶזְרָ֣ח
יִהְיֶ֑ה כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃ כג וַיְדַבֵּ֣ר מֹשֶׁה֮ אֶל־
בְּנֵ֣י יִשְׂרָאֵל֒ וַיּוֹצִ֣יאוּ אֶת־הַֽמְקַלֵּ֗ל אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה
וַיִּרְגְּמ֥וּ אֹת֖וֹ אָ֑בֶן וּבְנֵֽי־יִשְׂרָאֵ֣ל עָשׂ֔וּ כַּאֲשֶׁ֛ר צִוָּ֥ה
יְהוָ֖ה אֶת־מֹשֶֽׁה׃ פ פ פ

קכ״ד פסוקים עוזיא״ל סימן ומפטירין והכהנים הלוים. ביחזקאל בסימן מ״ד׃

כה א וַיְדַבֵּ֤ר יְהוָה֙ אֶל־מֹשֶׁ֔ה בְּהַ֥ר סִינַ֖י לֵאמֹֽר׃
ב דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם
כִּ֤י תָבֹ֙אוּ֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֥ר אֲנִ֖י נֹתֵ֣ן לָכֶ֑ם וְשָׁבְתָ֣ה
הָאָ֔רֶץ שַׁבָּ֖ת לַֽיהוָֽה׃ ג שֵׁ֤שׁ שָׁנִים֙ תִּזְרַ֣ע שָׂדֶ֔ךָ וְשֵׁ֥שׁ
שָׁנִ֖ים תִּזְמֹ֣ר כַּרְמֶ֑ךָ וְאָסַפְתָּ֖ אֶת־תְּבוּאָתָֽהּ׃ ד וּבַשָּׁנָ֣ה

אונקלוס

יְשַׁלְמִנַּהּ נַפְשָׁא חֲלָף נַפְשָׁא׃ יט וּגְבַר אֲרֵי יִתֵּן מוּמָא בְּחַבְרֵהּ כְּמָא דִי עֲבַד כֵּן יִתְעֲבֵד
לֵהּ׃ כ תַּבְרָא חֲלָף תַּבְרָא עֵינָא חֲלָף עֵינָא שִׁנָּא חֲלָף שִׁנָּא כְּמָא דִי יִתֵּן מוּמָא בֶּאֱנָשָׁא
כֵּן יִתְיְהֵב בֵּהּ׃ כא וּדְיִקְטוֹל נְפַשׁ בְּעִירָא יְשַׁלְמִנַּהּ וּדְיִקְטוֹל אֱנָשָׁא יִתְקְטֵל׃ כב דִּינָא
חֲדָא יְהֵי לְכוֹן כְּגִיּוֹרָא כְּיַצִּיבָא יְהֵי אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן׃ כג וּמַלִּיל מֹשֶׁה עִם בְּנֵי יִשְׂרָאֵל
וְאַפִּיקוּ יָת דְּאַרְגֵּז לְמִבָּרָא לְמַשְׁרִיתָא וּרְגָמוּ יָתֵהּ אַבְנָא וּבְנֵי יִשְׂרָאֵל עֲבַדוּ כְּמָא דִי
פַּקִּיד יְיָ יָת מֹשֶׁה׃ פ פ פ

א וּמַלִּיל יְיָ עִם מֹשֶׁה בְּטוּרָא דְסִינַי לְמֵימָר׃ ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן אֲרֵי
תֵעֲלוּן לְאַרְעָא דִי אֲנָא יָהֵב לְכוֹן וְתַשְׁמֵט אַרְעָא שְׁמִטְּתָא קֳדָם יְיָ׃ ג שִׁית שְׁנִין תִּזְרַע

רש״י

העדה. בְּמַעֲמַד כָּל הָעֵדָה, (מִכָּאן) שֶׁשְּׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ (עי׳ שם)׃ (טו) ונשא חטאו. בְּכָרֵת כְּשֶׁאֵין הַתְרָאָה׃ (טז) ונקב שם. אֵינוֹ חַיָּב עַד שֶׁיְּפָרֵשׁ אֶת הַשֵּׁם, וְלֹא הַמְקַלֵּל בְּכִינּוּי (סנה׳ נ״ו)׃ ונקב. לְשׁוֹן קְלָלָה כְּמוֹ (במ׳ כ״ג), מָה אֶקֹּב (סנה׳ נ״ו)׃ (יז) ואיש כי יכה. לְפִי שֶׁנֶּאֱמַר מַכֵּה אִישׁ וָמֵת (שמ׳ כ״א), אֵין לִי אֶלָּא שֶׁהָרַג אֶת הָאִישׁ, אִשָּׁה וְקָטָן מִנַּיִן? תַּ״ל כָּל נֶפֶשׁ אָדָם׃ (כ) כן ינתן בו. פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁאֵינוֹ נְתִינַת מוּם מַמָּשׁ אֶלָּא תַּשְׁלוּמֵי מָמוֹן, שָׁמִין אוֹתוֹ כְּעֶבֶד, לְכָךְ כָּתוּב בּוֹ לְשׁוֹן נְתִינָה — דָּבָר הַנָּתוּן מִיָּד לְיָד (ב״ק פ״ד; כתו׳ ל״ב)׃ (כא) ומכה בהמה ישלמנה. לְמַעְלָה, דִּבֵּר בְּהוֹרֵג בְּהֵמָה וְכָאן דִּבֵּר בְּעוֹשֶׂה בָהּ חַבּוּרָה׃ ומכה אדם יומת. אֲפִילּוּ לֹא הֲרָגוֹ אֶלָּא עָשָׂה בוֹ חַבּוּרָה, שֶׁלֹּא נֶאֱמַר כָּאן נֶפֶשׁ; וּבְמַכֵּה אָבִיו וְאִמּוֹ דִּבֵּר הַכָּתוּב, וּבָא לְהַקִּישׁוֹ לְמַכֵּה בְהֵמָה, מַה מַּכֵּה בְהֵמָה מֵחַיִּים, אַף מַכֵּה אָבִיו מֵחַיִּים, פְּרָט לְמַכֶּה לְאַחַר מִיתָה; לְפִי שֶׁמָּצִינוּ שֶׁהַמְקַלְּלוֹ לְאַחַר מִיתָה חַיָּב, הֻצְרַךְ לוֹמַר בְּמַכֶּה שֶׁפָּטוּר, וּמָה בִּבְהֵמָה בְּחַבָּלָה, שֶׁאִם אֵין חַבָּלָה אֵין תַּשְׁלוּמִין, אַף מַכֵּה אָבִיו אֵינוֹ חַיָּב עַד שֶׁיַּעֲשֶׂה בוֹ חַבּוּרָה (ספרא; סנה׳ פ״ד)׃ (כב) אני ה׳ אלהיכם. אֱלֹהֵי כֻלְּכֶם, כְּשֵׁם שֶׁאֲנִי מְיַחֵד שְׁמִי עֲלֵיכֶם, כָּךְ אֲנִי מְיַחֲדוֹ עַל הַגֵּרִים׃ (כג) ובני ישראל עשו. כָּל הַמִּצְוָה הָאֲמוּרָה בִסְקִילָה בְּמָקוֹם אַחֵר — דְּחִיָּה, רְגִימָה וּתְלִיָּה (עי׳ ספרא; סנה׳ מ״ג)׃

רש"י

Because Scripture states *here:* "[and he that killeth] a n y p e r s o n (more lit., the soul of any human being)" (cf. Rashi on Ex. XXI. 12). **(20)** כן ינתן בו [AND IF A MAN CAUSES A BLEMISH IN HIS COMPANION ...] SO SHALL IT BE DONE TO HIM — Our Rabbis explained that this does not mean the actual infliction of a blemish but *that it means* monetary compensation — that we estimate his (the injured man's) value as a slave *and the offender has to pay the difference between his value as an unmaimed man and that which he represents after the infliction of the injury*[1]). It is for this reason that *the term* נתן "to give" is written here *referring to* some t h i n g that is g i v e n (passed) from hand to hand *viz., money* (Keth. 32b; B. Kam. 84a). **(21)** ומכה בהמה ישלמנה AND HE THAT SMITETH A BEAST, HE SHALL PAY FOR IT — Above (v. 18) Scripture was speaking of one who k i l l s a beast, whilst here it speaks of one who inflicts a w o u n d upon it (cf. Rashi on Ex. XXI. 12). ומכה אדם יומת AND HE THAT SMITETH A MAN SHALL BE PUT TO DEATH — although he has not killed him but only inflicted a wound upon him, because Scripture does not state [מכה] נפש (as it does in v. 17 which implies "smiting of the soul" — killing). Scripture is speaking *here* of one who smites his f a t h e r o r h i s m o t h e r *when he is punishable with death for mere smiting without fatal result (cf. Rashi on Ex. XXI. 15). It is true that the punishment for this offence has already been stated (ib.) but* Scripture intends *by putting this case in juxtaposition with* מכה בהמה to put it *in some respect* on a level with *the case of* one who smites a beast. How *is it in the case of* one who smites a beast? *He is subject to the law only if he smote it whilst it was* alive! So, too, *is* one who smites his father (or his mother) *punishable only if he smites them whilst they are* alive, *thus* excluding *from the death penalty* one who smites them after *their* death. Because we find that he who c u r s e s him (the father; — the same applies to the mother) a f t e r d e a t h is liable *to the death penalty* (cf. Rashi XX. 9), Scripture was compelled to state with reference to one who s m i t e s *his parents* that he is exempt *from the death penalty if he does this after their death (as stated above).* And *there is another point of comparison:* How *is it in the case of* a beast? *The law speaks only of smiting resulting* in a wound! — for if there is no wound *resulting* no compensation *can be claimed* — so, too, he who smites his father is not liable *to the death penalty* unless he inflicts a w o u n d upon him (Siphra; Sanh. 84a, 85b). **(22)** אני ה' אלהיכם I AM THE LORD YOUR GOD — *y o u r God* — t h e G o d o f a l l o f y o u. Just as I attach My Name to you, so do I attach it to the strangers[2]). **(23)** ובני ישראל עשו AND THE CHILDREN OF ISRAEL DID [AS THE LORD COMMANDED MOSES] e v e r y prescription mentioned in respect to the stoning-penalty in another place[3]), *viz.*, the casting down *of the culprit* from a height, the heaping of stones *upon him*, and the hanging him *after the execution has taken place* (cf. Siphra; Sanh. 43a)[4]).

NOTES

[1]) The translation is: According to (t o t h e e x t e n t t h a t) one puts a blemish in a man, so (to the s a m e extent in monetary compensation) shall be given on account of it (the blemish). — For כאשר ... כן in this sense, cf. Ex. I. 12: וכאשר יענו אתו כן ירבה, "to the extent that they afflicted them, to that extent did they increase".

[2]) Rashi points out that אני ה' אלהיכם is intended to give the reason why the stranger should be the equal of the native born Israelite.

[3]) That he who is executed by stoning has to be thrown down beforehand from a height is derived from Ex. XIX. 12 (cf. Rashi on that verse) and that he has to be hanged after the execution is inferred from Deut. XXI. 22 (cf. Rashi there).

[4]) The statement: "and the children of Israel did, etc." cannot refer to the mere act of executing by stoning, for this is expressly stated in the first portion of the verse. It is therefore taken to mean that they stoned him with stones and that, in doing so, they observed all the regulations already laid down for that death-penalty.

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all liable to the death-penalty or not[1]) (Siphra; Sanh. 78b). **(14)** השמעים THEY THAT HEARD — This refers to the witnesses, כל ALL [THOSE THAT HEARD — *all serves* to include the judges *also*[2]). את ידיהם [AND ALL THAT HEARD HIM SHALL LAY] THEIR HANDS [UPON HIS HEAD] — They said to him: your blood is upon your head; we do not deserve punishment on account of your death, for it was you yourself who brought it about (Siphra). כל העדה ALL THE CONGREGATION [SHALL CERTAINLY OVERWHELM HIM WITH STONES] — *This means: the witnesses shall stone him*, all the congregation standing by (because it cannot possibly mean that all the 600,000 men comprising the whole of the congregation should stone him). From here, we may derive *the legal principle* that a man's agent is as himself (i. e. that his actions are legally of the same effect as though they were carried out by those for whom he acts the order) (cf. Siphra)[3]). **(15)** ונשא חטאו [WHOSOEVER EXECRATETH HIS GOD] SHALL BEAR HIS SIN — *i. e. shall be punished* with excision if there was no *legal* warning *preceding the offence* (Siphra; cf. Rashi on XX. 27). **(16)** ונקב שם AND HE THAT UTTERETH BLASPHEMOUSLY THE NAME [OF THE LORD SHALL SURELY BE PUT TO DEATH] — He is not liable *to the death-penalty at the hand of the judges* unless he utters the Divine Tetragrammaton blasphemously, but not if he execrateth *the Lord* by *only* mention of one of the substitutes *for the Divine name* (e. g., רחום, חנון, אל etc.), (cf. Siphra; Sanh. 56a)[4]). ונקב *here* is an expression denoting "cursing", like (Num. XXIII. 8) "How shall I curse (אקב) [when God hath not cursed]"[5]). **(17)** ואיש כי יכה AND HE THAT KILLETH [ANY MAN SHALL SURELY BE PUT TO DEATH] — Because it is said (Ex. XXI. 12) "Whosoever smiteth a man so that he die [shall surely be put to death]" *I might say that* I have *here* only *the law* that if one kills a man *he is punishable with death; whence, however, do I know that this is also the case if he kills* a woman or a child?

NOTES

[1]) Although there is a rule that wherever the death penalty is mentioned in Scripture without being precisely defined (סתם מיתה), strangulation (חנק) is intended, (cf. Rashi Ex. XXI. 15), they were in doubt as to how the מקושש was to be punished because it might be argued that this is not a case of סתם מיתה, since one who desecrates the Sabbath might be regarded as an idolator since he denies the existence of a creative God, and this punishment would then be stoning (cf. Tos. Sanh. 78b).

[2]) The expression השומעים does not mean those who had heard about this heinous offence, but those who heard the blasphemy uttered. These are technically termed the עדים. — The judges, too, heard the blasphemy, because the witnesses had to repeat the *ipsissima verba* in their presence (cf. Mishna Sanh. VII. 5).

[3]) The fact that Scripture states all the congregation shall stone him, though this could only have been done by a few people, proves that שלוחו של אדם כמותו. This has already been deduced from Ex. XII. 6: ושחטו אתו וכו׳ (cf. Rashi on that verse), and this is the only text cited by the Talmud as warrant for this principle, and the Mechilta derives it only from ib. v. 3: ויקחו להם איש שה לבית אבות. In some editions of Rashi the word מכאן is placed in brackets and the text then reads: במעמד כל העדה ששלוחו וכו׳, "all the congregation standing by"; *and this expression is used, although actually only a few people stone him*, because שלוחו של אדם כמותו. The Siphra upon which Rashi's comment is based has merely the words: אלו עדים במעמד כל העדה.

[4]) The meaning of vv. 15—16 accordingly is the following: If one curses his God (using in connection with the curse one of the Surnames: רחום, חנון etc.) he shall bear his sin (i. e. suffer excision), but if he utter blasphemously שם ה׳ — the שם המיוחד — when cursing (the word יקלל of v. 15 is to be connected also with v. 16) then he shall surely be put to death by the judges.

[5]) See Appendix.

shall be a sabbath of strict rest unto the land, a sabbath for the Eternal:
thou shalt neither sow thy field, nor prune thy vineyard. 5That which
groweth of its own accord of thy harvest thou shalt not reap, neither
gather the grapes of thy vine undressed: *for* it is a year of strict rest
unto the land. 6And the sabbath of the land shall be food for you; for
thee, and for thy servant, and for thy maid servant, and for thy hired
servant, and for thy sojourner that sojourneth with thee, 7And for thy
beasts, and for the animals that *are* in thy land, shall all the increase
thereof be food. 8And thou shalt number seven sabbaths of years
unto thee, seven times seven years; and the period of the seven sab-
baths of years shall be unto thee forty and nine years. 9Then shalt
thou cause the cornet of the jubilee to sound, on the tenth *day* of
the seventh month; in the day of expiation shall ye make the cornet
pass throughout all your land. 10And ye shall sanctify the fiftieth year,

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בהר

25. (1) בהר סיני [AND THE LORD SPAKE UNTO MOSES] ON THE MOUNT SINAI — What has the matter of the Sabbatical year to do with Mount Sinai *that Scripture felt compelled to expressly state where it was commanded?* Were not a l l commandments given on Sinai?[1]) But *this statement is intended to suggest the following comparison:* How *is it in the case of the law of* Shemittah? Its general rules, [its specific prescriptions] and minute details *were ordained* on Mount Sinai! So, also, were all *commandments* with their general rules and their minute details[2]) ordained on Mount Sinai. Thus is it taught in Torath Cohanim. It seems to me that the following is the explanation of this: Since we do not find in Deuteronomy that *the law concerning* "the rest of the soil in the Sabbatical year" was repeated in "the fields of Moab" (cf. Deut. XXXIV. 1; the place where Moses repeated many of the commandments contained in the other books of the Pentateuch), we may infer that all its general rules ands specific prescriptions must have been promulgated on S i n a i. *The express mention of* בהר סיני *here appears therefore to be unnecessary* but Scripture *by mentioning it* intends to teach regarding e v e r y Divine command (lit., Divine utterance) that was spoken to Moses that in every case they, their general rules and minute details originated at Sinai and that they were *only* r e p e a t e d again in "the fields of Moab"[3]). **(2)** שבת לה' [THEN SHALL THE LAND KEEP] A REST לה' — *This means a rest* in h o n o u r of the Lord (not a rest f o r the Lord, as in v. 4: שבת שבתון יהיה לארץ, "there shall be a strict Sabbath for the land", i. e. for the land to rest) in the same sense as *these words* are used in the case of the weekly Sabbath (lit., the Sabbath of Creation) (Ex. XX. 10) *where* שבת לה' *cannot mean "a day for God to rest".* **(4)** יהיה לארץ [A SABBATH OF STRICT REST] SHALL BE UNTO THE LAND [or SOIL] — unto the fields and vineyards[4]). לא תזמר — *The word is a denominative verb from* זמורה, *a branch, and denotes: to do something to the branches: it is used here* because one lops off its (the vineyard's) branches. Its translation in the Targum is thus: לא תכסח, "thou shalt not cut off", and this *root* has a similar meaning *in the Hebrew* (Is. XXXIII. 12) "as thorns cut off (כסוחים)"; (Ps. LXXX. 17) "it is burnt with fire, it is cut down (כסוחה)". **(5)** את ספיח קצירך THAT WHICH GROWETH OF ITS OWN ACCORD OF THY HARVEST — *i. e.* even if thou hast not sown it but it grew from the seed which fell into it (into the ground) at the time of the *last* harvest — and that is what the term ספיח denotes[5]) — לא תקצור THOU SHALT NOT REAP [IT] — to take it as thy exclusive property as thou doest with other harvests (with the harvest in another year) but it shall be free (הפקר) to a l l *and then thou a l s o mayest reap of it.* נזירך [AND THE

NOTES

For Notes 1—5 see Appendix.

הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה שָׂדְךָ
לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר׃ ה אֵת סְפִיחַ קְצִירְךָ
לֹא תִקְצוֹר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר שְׁנַת שַׁבָּתוֹן
יִהְיֶה לָאָרֶץ׃ ו וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה
לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ׃
ז וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ
לֶאֱכֹל׃ ס ח וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע
שָׁנִים שֶׁבַע פְּעָמִים וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים
תֵּשַׁע וְאַרְבָּעִים שָׁנָה׃ ט וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ
הַשְּׁבִעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר
בְּכָל־אַרְצְכֶם׃ י וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה

אונקלוס

חקלך ושית שנין תכסח כרמך ותכנוש ית עללתה: ד ובשתא שביעתא נינח שמטתא
יהי לארעא שמטתא קדם יי חקלך לא תזרע וכרמך לא תכסח: ה ית כתא דחצדך
לא תחצד וית ענבי שבקך לא תקטוף שנת שמטתא יהי לארעא: ו ותהי שמטת
ארעא לכון למיכל לך ולעבדך ולאמתך ולאגירך ולתותבך דדירין עמך: ז ולבעירך
ולחיתא די בארעך תהא כל עללתה למיכל: ח ותמני לך שבע שמטין דשנין שבע
שנין שבע זמנין ויהון לך יומי שבע שמטין דשנין ארבעין ותשע שנין: ט ותעבר שופר

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כה (א) בהר סיני. מה ענין שמטה אצל הר סיני? והלא כל המצות נאמרו מסיני? אלא מה שמטה נאמרו כללותיה ופרטותיה ודקדוקיה מסיני אף כלן נאמרו כללותיהן ודקדוקיהן מסיני, כך שנויה בת״כ; ונראה לי שכך פרושה: לפי שלא מצינו שמטת קרקעות שנשנית בערבות מואב במשנה תורה, למדנו שכללותיה ופרטותיה כלן נאמרו מסיני, ובא הכתוב ולמד כאן על כל דבור שנדבר למשה, שמסיני היו כלם, כללותיהן ודקדוקיהן, וחזרו ונשנו בערבות מואב: (ב) שבת לה׳. לשם ה׳, כשם שנאמר בשבת בראשית (עי׳ ספרא): (ד) יהיה לארץ. לשדות ולכרמים: לא תזמר. שקוצצין זמורותיה, ותרגומו לא תכסח, ודומה לו קוצים כסוחים (יש׳ ל״ג), שרפה באש כסוחה (תה׳ פ׳): (ה) את ספיח קצירך. אפילו לא זרעתה והיא צמחה מן הזרע שנפל בה בעת הקציר והוא קרוי ספיח, לא תקצור. להיות מחזיק בו כשאר קציר, אלא הפקר יהיה לכל: נזירך. שהנזרת והפרשת בני אדם מהם ולא הפקרתם, לא תבצר, אותם אינך בוצר, אלא מן המפקר: (ו) והיתה שבת הארץ וגומר. אע״פ שאסרתים עליך, לא באכילה ולא בהנאה אסרתים, אלא שלא תנהוג בהם כבעל הבית, אלא הכל יהיו שוים בה, אתה ושכירך ותושבך: שבת הארץ לכם לאכלה. מן השבות אתה אוכל, ואי אתה אוכל מן השמור (ספרא): לך ולעבדך ולאמתך. לפי שנאמר ואכלו אביני עמך (שמ׳ כ״ג), יכול יהיו אסורים באכילה לעשירים, ת״ל לך ולעבדך ולאמתך, הרי בעלים ועבדים ושפחות אמורים כאן (ספרא): ולשכירך ולתושבך. אף הגוים (שם): (ז) ולבהמתך ולחיה. אם חיה אוכלת, בהמה לא כל שכן, שמזונותיה עליך, מה ת״ל ולבהמתך? מקיש בהמה לחיה, כל זמן שחיה אוכלת מן השדה, האכל לבהמתך מן הבית. כלה לחיה מן השדה, כלה לבהמתך מן הבית (שם; תענ׳ ו׳): (ח) שבתת שנים.

and proclaim liberty throughout *all* the land unto all the inhabitants
thereof: it shall be a jubilee unto you; and ye shall return *every* man
unto his possession, and ye shall return *every* man unto his family.
11 It is a jubilee: the fiftieth year shall be unto you a period: ye shall
not sow, neither reap that which groweth of its own accord in it, nor
gather *the grapes* in it of thy vine undressed. 12 For it *is* the jubilee;
it shall be holy unto you: ye shall eat the increase thereof out of the
field. 13 In the year of this jubilee ye shall return every man unto his
possession. 14 And if thou sell ought unto thy companion, or buy *ought* of
thy neighbour's hand, ye shall not be extortionate to one another: 15 According
to the number of years after the jubilee thou shalt buy of thy companion,

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GRAPES OF THY VINE] WHICH ARE נזירים — *i. e.* those from which you barred people (שהנזרת) and from which you have kept them away, not having declared them free to everybody, לא תבצר THOU SHALT NOT GATHER — t h e m thou must not gather, but *you may gather* from that which has been declared free to everybody (Siphra). **(6)** והיתה שבת הארץ וגו׳ AND THE SABBATH OF THE LAND SHALL BE [FOOD FOR YOU] — Although I have forbidden them (the fruits of the Sabbatical year) to you *by stating "thou shalt not harvest etc."*, I do not *mean to* forbid them to you as food or *to be used* for any other beneficial purpose but *what I meant was* that you should not comport yourself in respect of them as the *exclusive* owner but all must be equal as regards it (the Sabbatical year's produce) — you and your hired servant and your sojourner. שבת הארץ לכם לאכלה THE שבת OF THE LAND [SHALL BE] FOR FOOD FOR YOU — *Since Scripture does not state* והיתה ת ב ו א ת הארץ לכם לאכלה *but* והיתה שבת הארץ לכם לאכלה *it intimates:* Only that which has been treated according to the Sabbatical law (שבות) *and been declared free to all* may you eat, but not that which has been kept[1]) *by you.* לך ולעבדך ולאמתך [AND THE SABBATH OF THE LAND SHALL BE FOOD FOR YOU]; FOR THEE, FOR THY SERVANT, AND FOR THY MAID SERVANT — Because it states (Ex. XXIII. 11) "[but in the seventh year thou shalt let it rest and lie still]; that the n e e d y of thy people may eat", one might *think* that they (the fruits of the Sabbatical year) are f o r b i d d e n as food for the rich (and thus also for the owner of the field and his household), Scripture therefore states *here:* "[it shall be for food for t h e e ,] for thy servant, and for thy maid servant" — thus you have the mention of the owners (the rich) here as well as of the servants and the maid servants — *the poor* (Siphra). ולשכירך ולתושבך AND FOR THY HIRED SERVANT, AND FOR THY SOJOURNER — heathens also (ib.). **(7)** ולבהמתך ולחיה AND FOR THY BEAST, AND FOR THY CATTLE [. . . SHALL ALL THE INCREASE THEREOF BE FOOD] — If the wild beast may eat thereof how much the more *is this the case with* cattle to supply which with food is your duty! What, then, is intended by Scripture specially stating "and for thy c a t t l e"? But *by mentioning it*, it intends to put on a level (to suggest equal treatment of) the cattle with the wild beast: so long as the wild beast *has the opportunity of* eating from *the produce in* the field, feed your cattle with *what is stored in* the house; as soon, however, as food has disappeared for the wild beast from out of the field, make it disappear for thy cattle from out of thy house (i. e. clear it out of thy house into the field and make it thus available to all animals alike[2]) (Siphra; Taan. 6b). **(8)** שבתות שנים [AND THOU SHALT NUMBER] SEVEN

NOTES

1) Although this is implied also in v. 5 (see Rashi on נזירך), there it refers to grapes only; here the same rule is made applicable to all produce.

2) The time when some particular kind of produce has come to an end in the field becomes the שעת הביעור "the time of removal" of that kind from the house.

וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה
לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ
תָּשֻׁבוּ׃ יא יוֹבֵל הִוא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם
לֹא תִזְרָעוּ וְלֹא תִקְצְרוּ אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־
נְזִרֶיהָ׃ יב כִּי יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה
תֹּאכְלוּ אֶת־תְּבוּאָתָהּ׃ יג בִּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשֻׁבוּ
אִישׁ אֶל־אֲחֻזָּתוֹ׃ שני יד וְכִי־תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ
אוֹ קָנֹה מִיַּד עֲמִיתֶךָ אַל־תּוֹנוּ אִישׁ אֶת־אָחִיו׃
טו בְּמִסְפַּר שָׁנִים אַחַר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתֶךָ

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יַבְבָא בְּיַרְחָא שְׁבִיעָאָה בְּעַשְׂרָא לְיַרְחָא בְּיוֹמָא דְכִפּוּרַיָּא תַּעְבְּרוּן שׁוֹפָרָא בְּכָל אַרְעֲכוֹן׃
י וְתַקְדְּשׁוּן יָת שְׁנַת חַמְשִׁין שְׁנִין וְתִקְרוֹן חֵרוּתָא בְּאַרְעָא לְכָל יָתְבָהָא יוֹבֵלָא הִיא תְּהֵי
לְכוֹן וּתְתוּבוּן גְּבַר לְאַחְסַנְתֵּהּ וּגְבַר לְזַרְעִיתֵהּ תְּתוּבוּן׃ יא יוֹבֵלָא הִיא שְׁנַת חַמְשִׁין
שְׁנִין תְּהֵי לְכוֹן לָא תִזְרְעוּן וְלָא תַחְצְדוּן יָת כַּתַּהָא וְלָא תִקְטְפוּן יָת שִׁבְקָהָא׃ יב אֲרֵי
יוֹבֵלָא הִיא קוּדְשָׁא תְּהֵי לְכוֹן מִן חַקְלָא תֵּיכְלוּן יָת עֲלַלְתַּהּ׃ יג בְּשַׁתָּא דְיוֹבֵלָא הָדָא

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שְׁמִטּוֹת שָׁנִים, יָכוֹל יַעֲשֶׂה שֶׁבַע שָׁנִים רְצוּפוֹת שְׁמִטָּה וְיַעֲשֶׂה יוֹבֵל אַחֲרֵיהֶם, תַּ״ל שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים, הֱוֵי אוֹמֵר כָּל שְׁמִטָּה וּשְׁמִטָּה בִּזְמַנָּהּ (ספרא)׃ והיו לך ימי שבע וגו׳. מַגִּיד לְךָ, שֶׁאַעַ״פּ שֶׁלֹּא עָשִׂיתָ שְׁמִטּוֹת, עֲשֵׂה יוֹבֵל לְסוֹף מ״ט שָׁנָה; וּפְשׁוּטוֹ שֶׁל מִקְרָא: יַעֲלֶה לְךָ חֶשְׁבּוֹן שְׁנוֹת הַשְּׁמִטּוֹת לְמִסְפַּר מ״ט׃ (ט) והעברת. לְשׁוֹן וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה (שמ׳ ל״ו), לְשׁוֹן הַכְרָזָה (ר״ה ל״ד)׃ ביום הכפרים. מִמַּשְׁמַע שֶׁנֶּאֱמַר בְּיוֹם הַכִּפּוּרִים, אֵינִי יוֹדֵעַ שֶׁהוּא בֶּעָשׂוֹר לַחֹדֶשׁ!? אִם כֵּן לָמָּה נֶאֱמַר בעשור לחדש? אֶלָּא לוֹמַר לְךָ, תְּקִיעָה בֶּעָשׂוֹר לַחֹדֶשׁ דּוֹחָה שַׁבָּת בְּכָל אַרְצְכֶם, וְאֵין תְּקִיעַת רֹאשׁ הַשָּׁנָה דּוֹחָה שַׁבָּת בְּכָל אַרְצְכֶם, אֶלָּא בְּבֵית דִּין בִּלְבָד (ספרא)׃ (י) וקדשתם. בִּכְנִיסָתָהּ מְקַדְּשִׁין אוֹתָהּ בְּבֵית דִּין, וְאוֹמְרִים מְקֻדֶּשֶׁת הַשָּׁנָה (ר״ה כ״ד)׃ וקראתם דרור. לַעֲבָדִים, בֵּין נִרְצָע בֵּין שֶׁלֹּא כָלוּ לוֹ שֵׁשׁ שָׁנִים מִשֶּׁנִּמְכַּר: אָמַר רַבִּי יְהוּדָה מַהוּ לְשׁוֹן דְּרוֹר? כִּמְדַיֵּר בֵּי דַיְרָא וְכוּ׳ — שֶׁדָּר בְּכָל מָקוֹם שֶׁהוּא רוֹצֶה וְאֵינוֹ בִּרְשׁוּת אֲחֵרִים (ספרא; ר״ה ט׳)׃ יובל הוא. שָׁנָה זֹאת מֻבְדֶּלֶת מִשְּׁאָר שָׁנִים בְּנִקּוּבַת שֵׁם לָהּ לְבַדָּהּ, וּמַה שְּׁמָהּ? יוֹבֵל שְׁמָהּ, עַל שֵׁם תְּקִיעַת שׁוֹפָר׃ ושבתם איש אל אחזתו. שֶׁהַשָּׂדוֹת חוֹזְרוֹת לִבְעָלֵיהֶן׃ ואיש אל משפחתו תשבו. לְרַבּוֹת אֶת הַנִּרְצָע (קיד׳ ט״ו)׃ (יא) יובל הוא שנת החמשים שנה. מַה תַּ״ל? לְפִי שֶׁנֶּאֱמַר וְקִדַּשְׁתֶּם וגו׳ כִּדְאִיתָא בְּרֹאשׁ הַשָּׁנָה (דף ח׳) וּבְת״כ׃ את נזריה. אֶת הָעֲנָבִים הַמְּשֻׁמָּרִים, אֲבָל בּוֹצֵר אַתָּה מִן הַמֻּפְקָרִים; כְּשֵׁם שֶׁנֶּאֱמַר בַּשְּׁבִיעִית כָּךְ נֶאֱמַר בַּיּוֹבֵל. נִמְצְאוּ שְׁתֵּי שָׁנִים קְדוֹשׁוֹת סְמוּכוֹת זוֹ לָזוֹ — שְׁנַת מ״ט שְׁמִטָּה, וּשְׁנַת הַחֲמִשִּׁים יוֹבֵל׃ (יב) קדש תהיה לכם. תּוֹפֶסֶת דָּמֶיהָ כְּהֶקְדֵּשׁ, יָכוֹל תֵּצֵא הִיא לְחֻלִּין, תַּ״ל תהיה — בַּהֲוָיָתָהּ תְּהֵא (ספרא; סוכה מ׳)׃ מן השדה תאכלו. ע״י הַשָּׂדֶה אַתָּה אוֹכֵל מִן הַבַּיִת, שֶׁאִם כָּלָה לַחַיָּה מִן הַשָּׂדֶה, אַתָּה צָרִיךְ לְבַעֵר מִן הַבַּיִת; כְּשֵׁם שֶׁנֶּאֱמַר בַּשְּׁבִיעִית כָּךְ נֶאֱמַר בַּיּוֹבֵל (ספרא)׃ (יג) תשבו איש אל אחזתו. וַהֲרֵי כְּבָר נֶאֱמַר וְשַׁבְתֶּם אִישׁ אֶל אֲחֻזָּתוֹ? אֶלָּא לְרַבּוֹת הַמּוֹכֵר שָׂדֵהוּ וְעָמַד בְּנוֹ וּגְאָלָהּ שֶׁחוֹזֶרֶת לְאָבִיו בַּיּוֹבֵל (שם)׃ (יד) וכי תמכרו וגו׳. לְפִי פְּשׁוּטוֹ כְּמַשְׁמָעוֹ; וְעוֹד יֵשׁ דְּרָשָׁה: מִנַּיִן כְּשֶׁאַתָּה מוֹכֵר, מְכוֹר לְיִשְׂרָאֵל חֲבֵרְךָ? תַּ״ל וְכִי תִמְכְּרוּ מִמְכָּר — לַעֲמִיתְךָ מְכוֹר, וּמִנַּיִן שֶׁאִם בָּאתָ לִקְנוֹת קְנֵה מִיִּשְׂרָאֵל

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when he was sold, have not *yet* ended. R. Jehuda said, "What is the etymology of the term דרור, freedom? *A free man is* like a person who may dwell (דור) at an inn — *meaning* that he may reside in any place he pleases, and is not under the control of others. (דרור therefore implies liberty of residence) (R. Hash. 9b)[1]). יובל הוא IT SHALL BE A JUBILEE [UNTO YOU] — This year shall be distinguished from all other years by it *alone* being given a *special* name for itself. And what is its name? "Jobel" is its name — with reference to the "sounding of the Shofar" (the ram's horn which is called יובל; cf. Ex. XX. 13)[2]). ושבתם איש אל אחוזתו AND YE SHALL RETURN EVERY MAN UNTO HIS POSSESSION — *This means* that the fields return to their owners. (Not that each man actually goes back to his land — just as it goes on to state that the slave actually returns to his family). ואיש אל משפחתו תשבו AND YE SHALL RETURN EVERY MAN UNTO HIS FAMILY — *This verse is intended* to include *in the law of setting the slaves free also the slave* whose ear has been pierced (cf. Siphra; Kidd. 15a)[3]). **(11)** יובל הוא שנת החמשים שנה IT IS A JUBILEE; THE FIFTIETH YEAR [SHALL BE UNTO YOU A PERIOD etc.] — Why is this statement made at all? *Is it not identical with that made in v. 10?* But because it is stated (v. 10) "and ye shall sanctify [the fiftieth year]" *which implies that the year has to be sanctified at the beginning although the law of setting the slaves free applies only as from Yom Kippur, and consequently one might think that the holy character of the year is to be extended till the tenth of Tishri of the next year*[4]). *Scripture therefore states here "a Jubilee is the fiftieth year" — but not any part of the fifty-first* — just as is explained in R. Hash. (8b) and in Torath Cohanim. את נזריה [YE SHALL NOT GATHER THE GRAPES] THAT ARE נזירים — *i. e.* the grapes which have been kept *by you* (cf. Rashi on v. 6: שבת הארץ לכם לאכלה), but you may gather from those that had been declared free *to all* (cf. Rashi on v. 5: לא תבצר). Just as this is stated with reference to the Sabbatical year so, too, is it stated with regard to the Jubilee (Siphra). Thus there are two holy years one after the other: the forty-ninth year שמיטה, and the fiftieth, יובל. **(12)** קדש תהיה לכם IT SHALL BE HOLY UNTO YOU — The sacred character *of the produce of that year* attaches itself to its equivalent (i. e. to the articles given in exchange for it), just as is the case with Temple property (הקדש). One might *think that after having been exchanged* it (the fruit) leaves (loses) its sacred character and becomes חולין (ordinary produce), *as is the case with many "holy" objects when they have thus been exchanged!* Scripture, however, states תהיה "[holy shall it be", it shall always be in its original (holy) status (Siphra; cf. Succ. 40b). מן השדה תאכלו את תבואתה YE SHALL EAT THE INCREASE THEREOF מן השדה — *only* by virtue of[5]) *what is to be found* in the field mayest thou eat of *what is stored in* the house; because if it (a special kind of fruit) has disappeared for food for the wild beasts in the field, you must clear it out of the house. Just as this is stated in reference to *the produce of* the Sabbatical year so is it stated also in reference to *that of* the Jubilee (Siphra). **(13)** תשבו איש אל אחוזתו YE SHALL RETURN EVERY MAN UNTO HIS POSSESSION — But has it not already been stated: (v. 10) "and ye shall return every man unto his possession"? But *this is repeated in order* to include in *this law also the case of* one who sold his field and his son came forward and redeemed it, — that it also is to be returned to the father in the Jubilee[6]) (Siphra). **(14)** וכי תמכרו וגו׳ AND IF THOU SELL [OUGHT TO THY FELLOW ... YE SHALL NOT OVERREACH ONE ANOTHER] — According to its plain sense the verse intimates what it literally means: (i. e. as translated above). But there is also a Midrashic interpretation: Whence *can it be derived* that if you sell anything you should sell it to your Israelite fellowman? From what Scripture states: "And if thou sell ought — לעמיתך, sell it to one associated with thee by nationality". And whence *can it be derived* that if you intend to buy anything that you should buy it of your Israelite fellow? From what

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For Notes 1—6 see Appendix.

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SABBATHS OF YEARS [UNTO THEE] — seven Shemittah-periods of years (cf. Onkelos). One might *think* that one may keep seven successive years as "Shemittah" and keep the year *immediately* following them as the "Jubilee", Scripture therefore states "seven years, seven times", consequently you *are bound to* say that each of these seven years of release *has to be kept* in its proper time (i. e. at the end of six years of work) (Siphra). והיו לך ימי שבע וגו׳ AND THE PERIOD OF SEVEN [SABBATHS OF YEARS] SHALL BE UNTO THEE [FORTY AND NINE YEARS] — *This mention of the sum total* tells you that even if you have not kept the years of "Shemittah" keep the "Jubilee" at the end of forty-nine years (Siphra). (The translation according to this Midrashic explanation therefore is: When seven Sabbaths of years (i. e. the seven seven-year periods) will be unto thee forty-nine years, thou shalt cause the horn to be blown etc. — no matter whether you have kept the intervening שמיטות or not.) The plain sense of the verse, however, is: The sum total of the periods of *which each ends in a* "Shemittah" (or, the sum total of these Shemittah-periods) will give thee forty-nine years. **(9)** והעברת has the same meaning as *the verb in* (Ex. XXXVI. 6) "and they caused it to be proclaimed (ויעבירו קול) in the camp" — it is a term for proclamation (i. e. והעברת has not the literal meaning of causing a cornet to pass, i. e. to carry it about in the land as a symbol of freedom) (R. Hash. 34a). ביום הכפורים [ON THE TENTH DAY OF THE SEVENTH MONTH] ON THE DAY OF EXPIATION [SHALL YE CAUSE THE CORNET TO SOUND] — Since Scripture states "on the day of expiation" do I not know that it is "on the tenth day of the seventh month"?[1]) Why, then, does Scripture add "on the tenth day of the month"? But *it adds these words* in order to tell you: the blowing of the שופר on the tenth day of the month sets aside the Sabbath (supersedes the Sabbath Law) throughout all your land (בכל ארצכם)[2]); whilst the blowing of the Shofar on the New Year, *the first day of that month*, does not supersede the Sabbath Law "throughout all your land", but only at the law-court (ב״ד) alone (Siphra; R. Hash. 29b). **(10)** וקדשתם AND YE SHALL SANCTIFY [THE FIFTIETH YEAR] — when it begins[3]) they declare it holy in the court by saying: "The year is holy!" (Siphra; R. Hash. 8b and 24a). וקראתם דרור AND YE SHALL PROCLAIM LIBERTY unto slaves, both to him whose ear has been pierced (and whose period of servitude has thus been prolonged until the Jubilee; cf. Ex. XXI. 6) and to him whose six years *of servitude* (the period prescribed for an ordinary Hebrew servant; ib. v. 2), *reckoning* from the time

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[1]) Since בעשור לחדש is mentioned before ביום הכפורים in the text, one would have expected the question to be raised just opposite: ממשמע שנאמר בעשור לחדש איני יודע שהוא יום הכפורים. The Siphra, however, wishes to draw the contrast between יום כפור and ראש השנה. But the term ר״ה does not occur in the Pentateuch as the name of a Festival. Hence it had to stress the dates upon which these occur. It therefore places בחדש השביעי בעשור לחדש in contrast with the בחדש השביעי באחד לחדש of Num. ch. XXIX. It should be noted, however, that this explanation is a mere אסמכתא (a Scriptural text used as a support for a Rabbinical enactment) because according to a Biblical law תקיעת שופר is not forbidden when Rosh Hashanah falls on a Sabbath (cf. R. Hash. 29b and Nachmanides).

[2]) Every person has to blow the Shofar on Yom Kippur of the Jubilee, even when it falls on Sabbath, whilst when the New Year so falls the Shofar is sounded at the law-court only (or rather in every town where there is a law-court cf. Mishna R. Haṣh. IV. 1) but not by private persons, for the reason given in R. Hash. 29b.

[3]) The text literally means: And ye shall sanctify the year (את שנת i. e. the whole year) of the fiftieth year. In order that this may be done, the year is declared holy at the very beginning of the year, although the Shofar is not blown until ten days later.

and according to the number of years of the fruits he shall sell unto
thee: 16 According to the multitude of years thou shalt increase the price
thereof, and according to the fewness of years thou shalt diminish the
price of it: for *according* to the number *of the years* of the increase
doth he sell unto thee. 17 Ye shall not therefore be extortionate one to
another; but thou shalt fear thy God: for I *am* the Eternal your God.
18 Wherefore ye shall do my ordinances, and keep my judgments, and do
them; and ye shall abide in the land in safety. 19 And the land shall yield
her produce, and ye shall eat your fill, and abide therein in safety.
20 And if ye shall say, What shall we eat the seventh year? behold,
we shall not sow nor gather in our increase: 21 Then I will com-
mand my blessing upon you in the sixth year, and it shall bring
forth increase for three years. 22 And ye shall sow the eighth year,
and eat *yet* of the increase of former time until the ninth year;

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Scripture states "or if thou buy ought — מיד עמיתך, at the hand of one associated with thee, *buy it*" (Siphra). אל תונו YE SHALL NOT OVERREACH [ONE ANOTHER] — *This refers to* overreaching in money matters. **(15)** במספר שנים אחר היובל תקנה ACCORDING TO THE NUMBER OF YEARS AFTER THE JUBILEE THOU SHALT BUY [OF THY COMPANION] — This (the following) is the literal sense fitting in *the clauses of* the verse as required by the context: Scripture intends *here* to warn against overreaching *prohibited in the preceding verse:* When you sell or buy landed property take into account how many years there are until the Jubilee, and according to the years and the crops of the field which it can be expected to yield shall the vendor sell and the purchaser buy, for in the end he (the purchaser) will have to return it to him (to the vendor) in the Jubilee-year. Consequently if there are *only* a few years *until the Jubilee* and this man sells it at a high price it follows that the purchaser has been overreached. If, *on the other hand,* there are still many years *until the Jubilee* so that he eats from it many crops the seller is overreached *if you give him only a low price.* It must therefore be purchased according to the period *remaining until the Jubilee.* That is what Scripture *means when it* states: "According to the number of the years of the fruits he shall sell unto thee", *i. e.* according to the number of years of crops that it (the field) will remain in the hand of the purchaser you shall sell it to him. Our Rabbis, however, derived from here *the law* that one who sells his field has no right to repurchase it before the elapse of *at least* two years, — that it must remain in the possession of the purchaser two full years reckoning from date to date, and even though there may be three crops in these two years, as, for instance, if he sold it when it had its corn standing. And *in this interpretation* the word שני does not lose its literal meaning, *viz., that of years*, (the words שני תבואות are not taken in this interpretation to mean "two crops" as you might at first think) — the phrase means מספר שנים של תבואות the number of years of crops (i. e. שני is the construct of שנים) and not of years when the corn is smitten by blast, and *you know that* the minimum number implied in the plural שנים is two (this is how the Rabbis derived the law that the vendor must leave the field at least two years in possession of the purchaser)[1]). **(16)** תרבה מקנתו THOU SHALT INCREASE THE PRICE THEREOF — *i. e.* thou mayest sell it at a high price תמעיט מקנתו — Thou shalt offer a lower price[2]). **(17)** ולא תונו איש את עמיתו YE SHALL NOT THEREFORE BE EXTORTIONATE TO ONE ANOTHER — Here Scripture warns against vexing by words (wounding a person's feelings) — that one should not annoy his fellow-man, nor give him an advice which is unfitted for him, *but is* in accordance with the plan and the advantage of the adviser. But lest you should say, "Who

NOTES

For Notes 1—2 see Appendix.

בְּמִסְפַּר שְׁנֵֽי־תְבוּאֹת יִמְכָּר־לָֽךְ׃ טז לְפִי ׀ רֹב הַשָּׁנִים
תַּרְבֶּה מִקְנָתוֹ וּלְפִי מְעֹט הַשָּׁנִים תַּמְעִיט מִקְנָתוֹ כִּי
מִסְפַּר תְּבוּאֹת הוּא מֹכֵר לָֽךְ׃ יז וְלֹא תוֹנוּ אִישׁ אֶת־
עֲמִיתוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶֽם׃
יח וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם
אֹתָם וִישַׁבְתֶּם עַל־הָאָרֶץ לָבֶֽטַח׃ שלישי (שני כשהן מחוברין)
יט וְנָתְנָה הָאָרֶץ פִּרְיָהּ וַאֲכַלְתֶּם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח
עָלֶֽיהָ׃ כ וְכִי תֹאמְרוּ מַה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן
לֹא נִזְרָע וְלֹא נֶאֱסֹף אֶת־תְּבוּאָתֵֽנוּ׃ כא וְצִוִּיתִי אֶת־
בִּרְכָתִי לָכֶם בַּשָּׁנָה הַשִּׁשִּׁית וְעָשָׂת אֶת־הַתְּבוּאָה
לִשְׁלֹשׁ הַשָּׁנִֽים׃ כב וּזְרַעְתֶּם אֵת הַשָּׁנָה הַשְּׁמִינִת
וַאֲכַלְתֶּם מִן־הַתְּבוּאָה יָשָׁן עַד ׀ הַשָּׁנָה הַתְּשִׁיעִת

אונקלוס

תְּתוּבוּן גְּבַר לְאַחֲסַנְתֵּהּ׃ יד וַאֲרֵי תְזַבְּנוּן זְבִין לְחַבְרָךְ אוֹ תִזְבּוֹן מִידָא דְחַבְרָךְ לָא תוֹנוּן גְּבַר יָת אֲחוּהִי׃ טו בְּמִנְיַן שְׁנַיָּא בָּתַר יוֹבֵלָא תִּזְבֵּן מִן חַבְרָךְ בְּמִנְיַן שְׁנֵי עֲלַלְתָּא יְזַבֵּן לָךְ׃ טז לְפוּם סְגִיאוּת שְׁנַיָּא תַּסְגֵּי זְבִינוֹהִי וּלְפוּם זְעֵרוּת שְׁנַיָּא תַּזְעַר זְבִינוֹהִי אֲרֵי מִנְיַן עֲלַלְתָּא הוּא מְזַבֵּן לָךְ׃ יז וְלָא תוֹנוּן גְּבַר יָת חַבְרֵהּ וְתִדְחַל מֵאֱלָהָךְ אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן׃ יח וְתַעְבְּדוּן יָת קְיָמַי וְיָת דִּינַי תִּטְּרוּן וְתַעְבְּדוּן יָתְהוֹן וְתֵיתְבוּן עַל אַרְעָא לְרוּחְצָן׃ יט וְתִתֵּן אַרְעָא אִבַּהּ וְתֵיכְלוּן לְמִשְׂבַּע וְתֵיתְבוּן לְרוּחְצָן עֲלַהּ׃ כ וַאֲרֵי תֵימְרוּן מָא נֵיכוּל בְּשַׁתָּא

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חֲבֵרְךָ? תַּ״ל אוֹ קָנֹה — מִיַּד עֲמִיתֶךָ (ספרא): אל תונו. זוֹ אוֹנָאַת מָמוֹן (ב״מ נ״ח): (טו) במספר שנים אחר היובל תקנה. זֶהוּ פְּשׁוּטוֹ לְיַשֵּׁב הַמִּקְרָא עַל אָפְנָיו: עַל הָאוֹנָאָה בָּא לְהַזְהִיר, כְּשֶׁתִּמְכּוֹר אוֹ תִקְנֶה קַרְקַע, דְּעוּ כַּמָּה שָׁנִים יֵשׁ עַד הַיּוֹבֵל, וּלְפִי הַשָּׁנִים וּתְבוּאוֹת הַשָּׂדֶה שֶׁהִיא רְאוּיָה לַעֲשׂוֹת יִמְכּוֹר הַמּוֹכֵר וְיִקְנֶה הַקּוֹנֶה, שֶׁהֲרֵי סוֹפוֹ לְהַחֲזִירָהּ לוֹ בִּשְׁנַת הַיּוֹבֵל, אִם יֵשׁ שָׁנִים מוּעָטוֹת וְזֶה מוֹכְרָהּ בְּדָמִים יְקָרִים, הֲרֵי נִתְאַנָּה לוֹקֵחַ, וְאִם יֵשׁ שָׁנִים מְרֻבּוֹת וְאָכַל מִמֶּנָּה תְּבוּאוֹת הַרְבֵּה, הֲרֵי נִתְאַנָּה מוֹכֵר, לְפִיכָךְ צָרִיךְ לִקְנוֹתָהּ לְפִי הַזְּמַן, וְזֶהוּ שֶׁנֶּאֱמַר בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר לָךְ — לְפִי מִנְיַן שְׁנֵי הַתְּבוּאוֹת שֶׁתְּהֵא עוֹמֶדֶת בְּיַד הַלּוֹקֵחַ תִּמְכּוֹר לוֹ. וְרַבּוֹתֵינוּ דָּרְשׁוּ מִכַּאן שֶׁהַמּוֹכֵר שָׂדֵהוּ אֵינוֹ רַשַּׁאי לִגְאוֹל פָּחוֹת מִשְּׁתֵּי שָׁנִים — שֶׁתַּעֲמוֹד שְׁתֵּי שָׁנִים בְּיַד הַלּוֹקֵחַ מִיּוֹם לְיוֹם, וַאֲפִילּוּ יֵשׁ שָׁלֹשׁ תְּבוּאוֹת בְּאוֹתָן שְׁתֵּי שָׁנִים, כְּגוֹן שֶׁמְּכָרָהּ לוֹ בְּקָמוֹתֶיהָ; וּשְׁנֵי אֵינוֹ יוֹצֵא מִפְּשׁוּטוֹ — כְּלוֹמַר מִסְפַּר שָׁנִים שֶׁל תְּבוּאוֹת וְלֹא שֶׁל שִׁדָּפוֹן, וּמִעוּט שָׁנִים שְׁנַיִם (ספרא; ער׳ כ״ט): (טז) תרבה מקנתו. תִּמְכְּרֶנָּה בְּיוֹקֶר: תמעיט מקנתו. תַּמְעִיט בְּדָמֶיהָ: (יז) ולא תונו איש את עמיתו. כָּאן הִזְהִיר עַל אוֹנָאַת דְּבָרִים, שֶׁלֹּא יַקְנִיט אֶת חֲבֵרוֹ וְלֹא יַשִּׂיאֶנּוּ עֵצָה שֶׁאֵינָהּ הוֹגֶנֶת לוֹ, לְפִי דַרְכּוֹ וַהֲנָאָתוֹ שֶׁל יוֹעֵץ, וְאִ״ת מִי יוֹדֵעַ אִם נִתְכַּוַּנְתִּי לְרָעָה? לְכָךְ נֶאֱמַר וְיָרֵאתָ מֵּאֱלֹהֶיךָ — הַיּוֹדֵעַ מַחֲשָׁבוֹת הוּא יוֹדֵעַ. כָּל דָּבָר הַמָּסוּר לַלֵּב, שֶׁאֵין מַכִּיר אֶלָּא מִי שֶׁהַמַּחֲשָׁבָה בְּלִבּוֹ, נֶאֱמַר בּוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ (ספרא: ב״מ נ״ח): (יח) וישבתם על הארץ לבטח. שֶׁבַּעֲוֹן שְׁמִטָּה יִשְׂרָאֵל גּוֹלִים, שֶׁנֶּאֱמַר אָז תִּרְצֶה

until her increase come in ye shall eat that of former time. 23The land
shall not be sold absolutely: for the land *is* mine; for ye *are* strangers
and sojourners with me. 24And in all the land of your possession ye
shall grant a redemption for the land. 25If thy brother be waxen poor,
and hath sold away *some* of his possession, and if any of his kin come
to redeem it, then shall he redeem that which his brother sold. 26And if
the man have none to redeem it, and himself be able to redeem it; 27Then
let him reckon the years of the sale thereof, and restore the overplus
unto the man to whom he sold it, that he may return unto
his possession. 28But if he be not able to restore *it* to him, then
that which is sold shall remain in the hand of him that hath obtained
it until the year of jubilee: and in the jubilee it shall go out,
and he shall return unto his possession. 29And if a man sell a dwelling-
house in a city *which hath* a rampart, then he hath *the right* of redemption

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knows it whether I had any intention to do him evil?" Scripture therefore states: "but thou shalt fear thy God"! — He Who knows *men's* thoughts, He knows it! In all cases where it is a matter of conscience (more lit., a matter handed over to the heart), when no-one knows *the truth* except the one who has the thought in his heart, Scripture *always* states: "but be afraid of thy God"! (Siphra; B. Mets. 58b; cf. also Rashi on XIX. 14.) **(18)** וישבתם על הארץ לבטח [WHEREFORE YE SHALL DO MY ORDINANCES] AND YE SHALL ABIDE IN THE LAND IN SAFETY — *It states this* because as a punishment for the sin *of neglecting the laws* of "Shemittah" Israel becomes exiled, as it is said (Lev. XXVI. 33, 34) "[And I will disperse you among the nations . . .] Then shall the land make up for the Sabbatical years . . . even then make up for her Sabbatical years *that she has not observed*". The seventy years of the Babylonian exile were *indeed a punishment* corresponding to the seventy Sabbatical years which they had neglected (cf. Rashi on XXVI. 35). **(19)** ונתנה הארץ וגו׳ וישבתם לבטח עליה AND THE LAND SHALL YIELD [HER PRODUCE AND YE SHALL EAT YOUR FILL], AND ABIDE THEREIN IN SAFETY — *The latter words imply* that ye shall not have to apprehend years (lit., a year) of drought[1]). ואכלתם לשבע AND YE SHALL EAT YOUR FILL — even if you eat only a little (cf. Rashi on XXVI. 5) it will be blessed in your stomach[2]). **(20)** ולא נאסף [AND IF YE SHALL SAY, . . . BEHOLD WE SHALL NOT SOW] NOR GATHER IN — into the house, את תבואתנו OUR INCREASE — as, e. g., the wine and the fruits of trees and the aftergrowth *of the fields*, which grow of their own accord[3]). **(21)** לשלש השנים [IT SHALL BRING FORTH INCREASE] FOR THE THREE YEARS — *i. e.* for a part of the sixth year — from Nisan till the New Year of the seventh — for the *whole* seventh year and for *part of* the eighth year, for in the eighth year they will sow in Marcheshvan but will harvest only in Nisan *so that they will have to depend on the harvest of the sixth year in the eighth too.* **(22)** עד השנה התשיעית UNTIL THE NINTH YEAR — *i. e.* until the Feast of Tabernacles of the ninth year which is the time when the crop of the eighth year comes (בא תבואתה) into the house (the granaries). For during the whole summer-time (the fruits) remained in the fields in the barns, and in Tishri was the time for gathering them into the house. Sometimes *indeed* it (the soil) had to bring forth fruits for f o u r years, *viz.*, during the sixth year preceding the seventh "Shemittah" (i. e. in the forty-eighth year of the Jubilee-period) when they had to refrain from agricultural work t w o successive years, *viz.*, the Sabbatical year and the Jubilee *immediately following it.* This verse, however, (which mentions only an increase sufficient for three years) is said (written) with reference to all other (i. e. ordinary) Sabbatical years. **(23)** והארץ לא תמכר THE LAND SHALL NOT BE SOLD [ABSOLUTELY] —

NOTES

For Notes 1—3 see Appendix.

עַד־בּוֹא תְּבוּאָתָהּ תֹּאכְלוּ יָשָׁן׃ כג וְהָאָרֶץ לֹא תִמָּכֵר
לִצְמִתֻת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי׃
כד וּבְכֹל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ׃ ס רביעי
כה כִּי־יָמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ וּבָא גֹאֲלוֹ הַקָּרֹב
אֵלָיו וְגָאַל אֵת מִמְכַּר אָחִיו׃ כו וְאִישׁ כִּי לֹא יִהְיֶה־
לּוֹ גֹּאֵל וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ׃ כז וְחִשַּׁב
אֶת־שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת־הָעֹדֵף לָאִישׁ אֲשֶׁר
מָכַר־לוֹ וְשָׁב לַאֲחֻזָּתוֹ׃ כח וְאִם לֹא־מָצְאָה יָדוֹ דֵּי
הָשִׁיב לוֹ וְהָיָה מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת
הַיּוֹבֵל וְיָצָא בַּיֹּבֵל וְשָׁב לַאֲחֻזָּתוֹ׃ ס חמישי (שלישי כשהן מחוברין)
כט וְאִישׁ כִּי־יִמְכֹּר בֵּית־מוֹשַׁב עִיר חוֹמָה וְהָיְתָה גְּאֻלָּתוֹ

אונקלוס

שְׁבִיעֲתָא הָא לָא נִזְרַע וְלָא נִכְנוֹשׁ יָת עֲלַלְתָּנָא׃ כא וַאֲפַקֵּד יָת בִּרְכְתִי לְכוֹן בְּשַׁתָּא
שְׁתִיתֵתָא וְתַעֲבֵד יָת עֲלַלְתָּא לִתְלָת שְׁנִין׃ כב וְתִזְרְעוּן יָת שַׁתָּא תְמִינָאָה וְתֵיכְלוּן מִן
עֲלַלְתָּא עַתִּיקָא עַד שַׁתָּא תְשִׁיעָאָה עַד מֵעַל עֲלַלְתַּהּ תֵּיכְלוּן עַתִּיקָא׃ כג וְאַרְעָא לָא
תִזְדַּבַּן לַחֲלוּטִין אֲרֵי דִילִי אַרְעָא אֲרֵי דַיָּרִין וְתוֹתָבִין אַתּוּן קֳדָמָי׃ כד וּבְכֹל אֲרַע
אַחֲסַנְתְּכוֹן פֻּרְקָנָא תִתְּנוּן לְאַרְעָא׃ כה אֲרֵי יִתְמַסְכַּן אָחוּךְ וִיזַבֵּן מֵאַחֲסַנְתֵּהּ וְיֵיתֵי
פָרִיקֵהּ דְּקָרִיב לֵהּ וְיִפְרוֹק יָת זְבִינֵי אֲחוּהִי׃ כו וּגְבַר אֲרֵי לָא יְהֵי לֵהּ פָּרִיק וְתַדְבֵּק
יְדֵהּ וְיִשְׁכַּח כְּמִסַּת פֻּרְקָנֵהּ׃ כז וִיחַשֵּׁב יָת שְׁנֵי זְבִינוֹהִי וְיָתֵב יָת מוֹתָרָא לִגְבַר דִּי זַבִּין

רש״י

הָאָרֶץ אֶת שַׁבְּתֹתֶיהָ, וְהִרְצָת אֶת שַׁבְּתֹתֶיהָ (ויק׳ כ״ו), וְשִׁבְעִים שָׁנָה שֶׁל גָּלוּת בָּבֶל כְּנֶגֶד שִׁבְעִים שְׁמִטּוֹת שֶׁבִּטְּלוּ הָיוּ: (יט) ונתנה הארץ וגו׳, וישבתם לבטח עליה. שֶׁלֹּא תִדְאֲגוּ מִשְּׁנַת בַּצּוֹרֶת: ואכלתם לשבע. אַף בְּתוֹךְ הַמֵּעַיִם תְּהֵא בוֹ בְּרָכָה (עי׳ ספרא): (כ) ולא נאסף. אֶל הַבַּיִת: את תבואתנו. כְּגוֹן יַיִן וּפֵרוֹת הָאִילָן וּסְפִיחִין הַבָּאִים מֵאֲלֵיהֶם: (כא) לשלש השנים. לִקְצָת הַשִּׁשִּׁית – מִנִּיסָן וְעַד ר״ה, וְלַשְּׁבִיעִית, וְלַשְּׁמִינִית. שֶׁיִּזְרְעוּ בַּשְּׁמִינִית בְּמַרְחֶשְׁוָן וְיִקְצְרוּ בְּנִיסָן: (כב) עד השנה התשיעת. עַד חַג הַסֻּכּוֹת שֶׁל תְּשִׁיעִית, שֶׁהוּא עֵת בּוֹא תְּבוּאָתָהּ שֶׁל שְׁמִינִית לְתוֹךְ הַבַּיִת, שֶׁכָּל יְמוֹת הַקַּיִץ הָיוּ בַּשָּׂדֶה בַּגֳּרָנוֹת, וּבְתִשְׁרֵי הוּא עֵת הָאָסִיף לַבַּיִת; וּפְעָמִים שֶׁהָיְתָה צְרִיכָה לַעֲשׂוֹת לְאַרְבַּע שָׁנִים – בַּשִּׁשִּׁית שֶׁלִּפְנֵי הַשְּׁמִטָּה הַשְּׁבִיעִית, שֶׁהֵן בְּטֵלִין מֵעֲבוֹדַת קַרְקַע שְׁתֵּי שָׁנִים רְצוּפוֹת – הַשְּׁבִיעִית וְהַיּוֹבֵל, וּמִקְרָא זֶה נֶאֱמַר בִּשְׁאָר הַשְּׁמִטּוֹת כֻּלָּן: (כג) והארץ לא תמכר. לִתֵּן לָאו עַל חֲזָרַת שָׂדוֹת לִבְעָלִים בַּיּוֹבֵל, שֶׁלֹּא יְהֵא הַלּוֹקֵחַ כּוֹבְשָׁהּ: לצמתת. לִפְסִיקָה, לִמְכִירָה פְּסוּקָה עוֹלָמִית: כי לי הארץ. אַל תֵּרַע עֵינְךָ בָהּ שֶׁאֵינָהּ שֶׁלְּךָ (ספרא): (כד) ובכל ארץ אחזתכם. לְרַבּוֹת בָּתִּים וְעֶבֶד עִבְרִי, וְדָבָר זֶה מְפֹרָשׁ בְּקִדּוּשִׁין בְּפֶרֶק רִאשׁוֹן (דף כ״א). וּלְפִי פְּשׁוּטוֹ סָמוּךְ לַפָּרָשָׁה שֶׁלְּאַחֲרָיו, שֶׁהַמּוֹכֵר אֲחֻזָּתוֹ רַשַּׁאי לִגְאֳלָהּ לְאַחַר שְׁתֵּי שָׁנִים, אוֹ הוּא אוֹ קְרוֹבוֹ, וְאֵין הַלּוֹקֵחַ יָכוֹל לְעַכֵּב: (כה) כי ימוך אחיך ומכר. מְלַמֵּד שֶׁאֵין אָדָם רַשַּׁאי לִמְכּוֹר שָׂדֵהוּ אֶלָּא מֵחֲמַת דּוֹחַק עֹנִי (עי׳ ספרא): מאחזתו. וְלֹא כֻלָּהּ, לִמֵּד דֶּרֶךְ אֶרֶץ, שֶׁיְּשַׁיֵּר שָׂדֶה לְעַצְמוֹ: וגאל את ממכר אביו. וְאֵין הַלּוֹקֵחַ יָכוֹל לְעַכֵּב: (כו) ואיש כי לא יהיה לו גאל. וְכִי יֵשׁ לְךָ אָדָם בְּיִשְׂרָאֵל שֶׁאֵין לוֹ

till the completion of the year of its sale, a full year has he the *right*
of redemption. 30And if it be not redeemed within the space of a full
year, then the house that *is* in the city which hath a rampart, shall be
established absolutely to him that obtained it, throughout his generations:
it shall not go out in the jubilee. 31But the houses of the *villages* which
have no rampart round about them shall be counted as the fields of
the country; they may be redeemed, and they shall go out in the jubilee.
32Notwithstanding, the cities of the Levites, *and* the houses of the cities of
their possession, may the Levites redeem at any time. 33And if one of the
Levites redeem, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the
Levites *are* their possession among the children of Israel. 34But the field

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This is intended to charge with the transgression of a negative command (לאו) *the neglect of* returning the fields to their owners in the Jubilee — *it commands* that the purchaser must not detain it (Siphra)[1]). לצמתת *means* for severance; *the meaning is: it shall not be sold* as a sale that severs in perpetuity. כי לי הארץ FOR THE LAND IS MINE — Your eye shall not be evil towards it (you shall not begrudge this) for it is not yours[2]). **(24)** ובכל ארץ אחוזתכם AND IN ALL THE LAND OF YOUR POSSESSION [YOU SHALL GRANT A REDEMPTION FOR THE LAND] — (The translation may be: And as regards everything etc.) *thus* including *in this law* houses and Hebrew servants (i. e. that to these also the right of redemption must be granted). And this matter is explained in Treatise Kiddushin in the first section (21a; cf. also Siphra). According to the literal sense, however,[3]) it is to be connected with the section *immediately* following: *to point out* that one who sells his landed property has the right of redeeming it after two years either by himself or his relative, and that the purchaser has no right to prevent it (גאולה תתנו לארץ, you must grant redemption). **(25)** כי ימוך אחיך ומכר AND IF THY BROTHER BE WAXEN POOR AND HAS SOLD AWAY [SOME OF HIS POSSESSION] — *The introductory words* teach us that one is not permitted to sell his real estate except under the pressure of poverty (cf. Siphra). מאחזתו SOME OF HIS POSSESSION — but not the entire *property*. Scripture thereby teaches *you* a partical rule that, *however needy a man is*, he should *always* leave some immovables (lit., a field) for himself. וגאל את ממכר אחיו HE SHALL REDEEM THAT WHICH HIS BROTHER SOLD — and the purchaser has no right to prevent it. **(26)** ואיש כי לא יהיה לו גואל [AND] IF [A MAN] HAVE NONE TO REDEEM IT — But does there exist anyone in Israel who has none to redeem his property (who has no relative at

NOTES

1) According to Maimonides, however, it is a prohibition addressed to the owner not to sell his property absolutely and if he does so the sale becomes of none effect according to the rule: כל מלתא דאמר רחמנא לא תעביד, אי עביד לא מהני. The reason why Rashi refers it to the purchaser and not to the seller, is evidently because Scripture continues (v. 24) "ye shall grant redemption to the land", a command which can only be addressed to the purchaser.

2) The words "for the land is mine" give apparently no reason why the land should not be sold in perpetuity, since it remains God's even if the purchaser retains it. But the meaning is: Do not regard it as a hardship when I forbid you to do this and thereby prevent you from obtaining a higher price for it, for it is not yours to part with — it is Mine!

3) In the Talmud (Kid. 21a) this verse is taken to refer also to בתים and עבד עברי because otherwise it would be redundant, since the laws of redeeming real estate are set forth explicitly in the vv. 25 ff. Rashi therefore states that according to the plain sense of the text it need not necessarily be redundant since one may regard it as a general introduction to the specific laws following it.

עַד־תֹּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ׃ ל וְאִם
לֹא־יִגָּאֵל עַד־מְלֹאת לוֹ שָׁנָה תְמִימָה וְקָם הַבַּיִת
אֲשֶׁר־בָּעִיר אֲשֶׁר־לֹא* חֹמָה לַצְּמִיתֻת לַקֹּנֶה אֹתוֹ
לְדֹרֹתָיו לֹא יֵצֵא בַּיֹּבֵל׃ לא וּבָתֵּי הַחֲצֵרִים אֲשֶׁר
אֵין־לָהֶם חֹמָה סָבִיב עַל־שְׂדֵה הָאָרֶץ יֵחָשֵׁב גְּאֻלָּה
תִּהְיֶה־לּוֹ וּבַיֹּבֵל יֵצֵא׃ לב וְעָרֵי הַלְוִיִּם בָּתֵּי עָרֵי אֲחֻזָּתָם
גְּאֻלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם׃ לג וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם
וְיָצָא מִמְכַּר־בַּיִת וְעִיר אֲחֻזָּתוֹ בַּיֹּבֵל כִּי בָתֵּי עָרֵי
הַלְוִיִּם הִוא אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ לד וּשְׂדֵה

*לו קרי

אונקלוס

לֵהּ וִיתוּב לְאַחְסַנְתֵּהּ׃ כח וְאִם לָא תַשְׁכַּח יְדֵהּ כְּמִסַּת דְּאָתֵיב לֵהּ וִיהֵי זְבִינוֹהִי בִּידָא
דִּזְבַן יָתֵהּ עַד שַׁתָּא דְיוֹבֵלָא וְיִפּוֹק בְּיוֹבֵלָא וִיתוּב לְאַחְסַנְתֵּהּ׃ כט וּגְבַר אֲרֵי יְזַבֵּן בֵּית
מוֹתַב קַרְתָּא מַקְּפָא שׁוּר וּתְהֵי פֻּרְקָנֵהּ עַד מִשְׁלַם שַׁתָּא דִזְבִינוֹהִי עִדָּן בְּעִדָּן תְּהֵא
פֻּרְקָנֵהּ׃ ל וְאִם לָא יִתְפָּרַק עַד מִשְׁלַם לֵהּ שַׁתָּא שְׁלֶמְתָּא וִיקוּם בֵּיתָא דִּי בְקַרְתָּא דִּי
לֵהּ שׁוּרָא לַחֲלוּטִין לְדִי זְבַן יָתֵהּ לְדָרוֹהִי לָא יִפּוֹק בְּיוֹבֵלָא׃ לא וּבָתֵּי פַּצְחַיָּא דִּי לֵית
לְהוֹן מַקַּף שׁוּרִין סְחוֹר סְחוֹר עַל חֲקַל אַרְעָא יִתְחַשַּׁב פֻּרְקָנָא תְּהֵי לֵהּ וּבְיוֹבֵלָא יִפּוֹק׃
לב וְקִרְוֵי לֵיוָאֵי בָּתֵּי קִרְוֵי אַחְסַנְתְּהוֹן פֻּרְקַן עָלַם תְּהֵי לְלֵיוָאֵי׃ לג וְדִי יִפְרוֹק מִן לֵיוָאֵי

רש"י

גּוֹאֲלִים? אֶלָּא גוֹאֵל שֶׁיּוּכַל לִגְאוֹל מִמְכָּרוֹ (קידי כ״א)׃ (כז) וחשב את שני ממכרו. „כַּמָּה
שָׁנִים הָיוּ עַד הַיּוֹבֵל? כַּךְ וְכַךְ, וּבְכַמָּה מְכַרְתִּיהָ לְךָ? בְּכַךְ וְכַךְ, עָתִיד הָיִיתָ לְהַחֲזִירָהּ בַּיּוֹבֵל,
נִמְצֵאתָ קוֹנֶה מִסְפַּר הַתְּבוּאוֹת כְּפִי חֶשְׁבּוֹן שֶׁל כָּל שָׁנָה, אָכַלְתָּ אוֹתָהּ שָׁלֹשׁ שָׁנִים אוֹ אַרְבַּע,
הוֹצֵא אֶת דְּמֵיהֶן מִן הַחֶשְׁבּוֹן וְטוֹל אֶת הַשְּׁאָר"; וְזֶהוּ וְהֵשִׁיב אֶת הָעֹדֵף בִּדְמֵי הַמֶּקַח עַל
הָאֲכִילָה שֶׁאֲכָלָהּ וְיִתְּנֵם לַלּוֹקֵחַ׃ לאיש אשר מכר לו. הַמּוֹכֵר הַזֶּה שֶׁבָּא לִגְאֳלָהּ׃ (כח) די
השיב לו. מִכָּאן שֶׁאֵינוֹ גוֹאֵל לַחֲצָאִין (ספרא; ערכי ל׳)׃ עד שנת היובל. שֶׁלֹּא יִכָּנֵס לְתוֹךְ
אוֹתָהּ שָׁנָה כְּלוּם, שֶׁהַיּוֹבֵל מְשַׁמֵּט בִּתְחִלָּתוֹ (ספרא; ערכי כ״ח)׃ (כט) בית מושב עיר
חומה. בַּיִת בְּתוֹךְ עִיר הַמֻּקֶּפֶת חוֹמָה מִימוֹת יְהוֹשֻׁעַ בִּן נוּן (ספרא)׃ והיתה גאלתו. לְפִי
שֶׁנֶּאֱמַר בְּשָׂדֶה שֶׁיָּכוֹל לְגָאֳלָהּ מִשְּׁתֵּי שָׁנִים וָאֵילָךְ כָּל זְמַן שֶׁיִּרְצֶה, וּבְתוֹךְ שְׁתֵּי שָׁנִים הָרִאשׁוֹנִים
אֵינוֹ יָכוֹל לְגָאֳלָהּ, הֻצְרַךְ לְפָרֵשׁ בָּזֶה שֶׁהוּא חִלּוּף — שֶׁאִם רָצָה לִגְאוֹל בְּשָׁנָה רִאשׁוֹנָה גּוֹאֲלָהּ,
וּלְאַחַר מִכָּאן אֵינוֹ גוֹאֲלָהּ׃ והיתה גאלתו. שֶׁל בַּיִת׃ ימים. יְמֵי שָׁנָה שְׁלֵמָה קְרוּיִים יָמִים, וְכֵן
תֵּשֵׁב הַנַּעֲרָה אִתָּנוּ יָמִים (ברי כ״ד)׃ (ל) וקם הבית... לצמיתת. יָצָא מִכֹּחוֹ שֶׁל מוֹכֵר וְעוֹמֵד
בְּכֹחוֹ שֶׁל קוֹנֶה׃ אשר לא חמה. לוֹ קְרִינַן, אָמְרוּ רַבּוֹתֵינוּ ז"ל אַעַ"פ שֶׁאֵין לוֹ עַכְשָׁיו הוֹאִיל
וְהָיְתָה לוֹ קוֹדֶם לָכֵן; וְעִיר נְקֵבָה הִיא, וְהֻצְרַךְ לִכְתּוֹב „לָהּ", אֶלָּא מִתּוֹךְ שֶׁצָּרִיךְ לִכְתּוֹב
„לֹא" בִּפְנִים, תִּקְּנוּ „לוֹ" בְּמָסֹרֶת — זֶה נוֹפֵל עַל זֶה׃ לא יצא ביבל. אָמַר רַב סַפְרָא אִם פָּגַע
בּוֹ יוֹבֵל בְּתוֹךְ שְׁנָתוֹ לֹא יָצָא (עי׳ ערכי ל״א)׃ (לא) ובתי החצרים. כְּתַרְגּוּמוֹ פַּצְחִין — עֲיָרוֹת
פְּתוּחוֹת מֵאֵין חוֹמָה, וְיֵשׁ הַרְבֵּה בְּסֵפֶר יְהוֹשֻׁעַ, הֶעָרִים וְחַצְרֵיהֶם (יהושי י״ג), בְּחַצְרֵיהֶם
וּבְטִירֹתָם (ברי כ״ה)׃ על שדה הארץ יחשב. הֲרֵי הֵן כְּשָׂדוֹת, הַנִּגְאָלִים עַד הַיּוֹבֵל וְיוֹצְאִין
בַּיּוֹבֵל לִבְעָלִים אִם לֹא נִגְאֲלוּ׃ גאלה תהיה לו. מִיָּד, אִם יִרְצֶה, וּבָזֶה יָפֶה כֹחוֹ מִכֹּחַ שָׂדוֹת,
שֶׁהַשָּׂדוֹת אֵין נִגְאָלוֹת עַד שְׁתֵּי שָׁנִים (ערכי ל״ג)׃ וביבל יצא. בְּחִנָּם׃ (לב) וערי הלוים.
אַרְבָּעִים וּשְׁמֹנָה עִיר שֶׁנִּתְּנוּ לָהֶם׃ גאלת עולם. גּוֹאֵל מִיָּד, אֲפִילוּ לִפְנֵי שְׁתֵּי שָׁנִים, אִם מָכְרוּ

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not *a rampart* (אשר לא חמה) since previous to now it had one (אשר לו חמה). *It is true that* עיר is *a* feminine *noun* and *the preposition referring to it* should have been written לה (not לו), yet because Scripture was bound to write לא in the text *for the reason given*, the Massora (the traditional Scriptural text without vowels) replaced it by לו (instead of לה), because the sound of the one applies also to the other (they s o u n d similar). לא יצא ביובל IT SHALL NOT GO OUT IN THE JUBILEE — Rabbi Saphra said, "if the Jubilee happened to fall during that year (the first year of its sale), it shall nevertheless not go out" (Arach. 31b)[1]). **(31)** ובתי החצרים BUT THE HOUSES OF THE VILLAGES — *Understand this* as the Targum *does:* פצחין *i. e.* "*houses of* o p e n cities" such as have no rampart. *The term* חצר occurs many times *in this sense* in the Bock of Joshua. *e. g.*, (Josh., XIII. 29) "the cities and the unwalled places thereof (וחצריהם)"; *so also* (Gen. XXV. 16) "by their unwalled places (בחצריהם) and by their strongholds" (see Rashi on that verse). על שדה הארץ יחשב [BUT THE HOUSES OF THE VILLAGES] ... SHALL BE ACCOUNTED AS THE FIELDS OF THE COUNTRY — *i. e.* they shall be like the fields which may be redeemed until the Jubilee (not only in the first year) and go out in the Jubilee into the possession of their owners if they have not been redeemed *in the meantime* (Arachin 33a). גאלה תהיה לו THEY MAY BE REDEEMED — a t o n c e if he (the vendor) so desires. In this respect it (the house in an unwalled city) has even a greater advantage than the fields, for the fields cannot be redeemed until two years *have elapsed from the date of the sale* (ib.; cf. Rashi on v. 24). וביבל יצא AND THEY SHALL GO OUT IN THE JUBILEE — for nothing[2]). **(32)** וערי הלוים NOTWITHSTANDING, THE CITIES OF THE LEVITES ... [MAY THE LEVITES REDEEM AT ANY TIME] — *This refers only to* the forty-eight cities which had been given to them (cf. Num. XXXV. 6, 7). (But if the Levites built another city for themselves, or if a Levite possesses a house in a city inhabited by Israelites these do not come under this law). גאלת עולם [THE LEVITES SHALL HAVE] THE RIGHT OF REDEMPTION AT ANY TIME — *This means that they (Levites)* may redeem a t o n c e — even before the end of two years — if they sold a field of those

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1) The passage לא יצא ביובל appears to be redundant, since Scripture has already stated that "if it be not redeemed within the space of a full year, then ... it shall be established absolutely (i. e. for ever) to him that obtained it". R. Saphra therefore explains it to intimate that the incidence of the Jubilee does not free the house even if it happens during the first year of the sale when the vendor may redeem it. It is not a matter of the house returning to the original owner during the first year either by payment or by the Jubilee.

2) Scripture puts "the houses of the villages" on the same level with the fields by stating "they shall be counted as the fields of the country". This implies that the regulations applying to the latter are also applicable to them, viz., (a) that they must not be redeemed previous to the lapse of two years (cf. Rashi on v. 24); (b) that if they have not been redeemed they go out in the Jubilee (v. 28) — both in contradistinction to בתי ערי חומה (vv. 29—30). But if Scripture intended to compare them completely to the fields, the two passages גאולה תהיה לו and וביובל יצא would be redundant. The first is therefore taken to intimate that the בתי החצרים may be redeemed a t o n c e, a facility which is only granted to בתי ערי חומה (but not to fields). But in the case of the fields there is a law that if the purchaser was able to enjoy the usufruct of the field only one year before the Jubilee, another year must be granted to him after the Jubilee (cf. Arachin 29 b: אכלה שנה אחת לפני היובל משלימין לו שנה אחרת אחר היובל). Now the question arises, what about the בתי החצרים if the second year after their sale happens to be the Jubilee? Are they to be treated like the f i e l d s and must be granted a "complement" after the Jubilee, or are they like בתי ערי חומה which definitely pass into the possession of the purchaser after the lapse of one year? Neither is the case says Scripture but ביובל יצא they go out in the Jubilee חנם, w i t h o u t a n y c o m p e n s a t i o n.

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all)? *But the meaning is:* a relative who is able (possessses the means) to redeem that which he has sold (Siphra; cf. Kidd. 21a). **(27)** חשב את שני ממכרו THEN LET HIM RECKON THE YEARS OF THE SALE THEREOF — *let him reckon thus:* How many years were there until the Jubilee? So-and-so *many!* At what price did I sell it to you? At such-and-such *a price!* Now in the Jubilee year you would have to restore it to me; it follows therefore that you have *actually* bought a number of crops *only* (and not the land itself) at a *certain* sum for every year. You have eaten it (used it) three or four years; deduct *therefore* their value from the sum total of *the purchase money* and you take the remainder. And this is the meaning of: "he shall restore the overplus" — *viz., the excess* of the purchase-money over the value of the usufruct which he (the purchaser) has enjoyed, and he shall restore it to the purchaser. לאיש אשר מכר לו [AND HE SHALL RESTORE THE OVERPLUS] TO THE MAN TO WHOM HE HAD SOLD IT — *i.e. to whom he* — this seller who *now* comes to redeem it — *had sold it* (but not to any other person who is now in the possession of the field, having in his turn bought it from that man to whom he — the seller — had originally sold it) (Siphra; Arach. 30a). **(28)** די השיב לו [BUT IF HE IS NOT ABLE] TO RESTORE IT (lit., if his hand findeth not sufficient to restore to him) — Hence *it follows* that he (the vendor) has no right to redeem *his property* in parts (lit., by halves) (ib.). עד שנת היובל UNTIL THE YEAR OF JUBILEE — *"until" but not "including" the year of the Jubilee; it means* that nothing *of time* shall have entered into that year (that not one moment of that year shall have passed), because the Jubilee effects the release *of such property* at its very beginning (in contrast to the cancelling of debts in the "Shemittah" which takes place only at the end of the year; cf. Deut. XV. 1 ff.) (Siphra; Arach. 28b). **(29)** בית מושב עיר חומה A DWELLING PLACE IN A CITY WHICH HATH A WALL — *i.e.* a house *situated* in a city which has been surrounded by a wall since the days of Joshua the son of Nun (Siphra). והיתה גאלתו THEN IT SHALL HAVE THE RIGHT TO BE REDEEMED [UNTIL THE COMPLETION OF THE YEAR OF ITS SALE] — Because it is stated about a field that one may redeem it after two years *from the date of the sale* and onwards at any time he pleases, but one may not redeem it during the first two years, Scripture was compelled to state specially with reference to this (the house) that just the opposite is the case — that if one wishes to redeem it in the first year he may do so, but after that he cannot redeem it[1]) והיתה גאלתו THEN THE REDEMPTION OF IT — of the house — SHALL BE [TILL THE COMPLETION OF THE YEAR]. ימים YEAR (lit., days) — the days of a full year are, *briefly,* termed "days". Similar is: (Gen. XXIV. 55) "Let the damsel remain with us a year (ימים)". **(30)** וקם הבית ... לצמתת (THEN THE HOUSE ... SHALL BE ESTABLISHED ABSOLUTELY [TO HIM THAT OBTAINED IT] — *i.e.* it leaves the control of the vendor *for ever* and stands under the *exclusive* control of the purchaser[2]) אשר לא חמה — We read *the text as though it were written* לו (i.e. tradition tells us to do so). Our Rabbis, of blessed memory, said: *We do so to intimate that the law applies to a city* even if at the present it has

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[1]) According to Rashi Scripture wishes to state quite clearly the contrast between the field and the house: whilst the former cannot be redeemed before the end of two years but afterwards at any time, the latter may be redeemed only in the first year, but at no time afterwards.

[2]) As Rashi has pointed out לצמיתות means: something severed for ever from the original owner. The translation here is therefore: the house is established to the purchaser as a thing severed from the vendor. Rashi states what this involves its passing out from the power of the vendor etc. The phrase is exactly parallel to Gen. XXIII. 17—18: ויקם שדה עפרון ... לאברהם למקנה or the similar wording ib. 20, where the prefixes in לאברהם and למקנה have respectively the same force as here in לצמיתות and לקנה.

of the suburbs of their cities may not be sold; for it *is* their possession
for ever. [35]And if thy brother be waxen poor, and fallen in decay with
thee, then thou shalt relieve him; *yea, though he be* a stranger, or a
sojourner; that he may live with thee. [36]Take thou no interest of him,
or increase: but fear thy God; that thy brother may live with thee.
[37]Thou shalt not give him thy money upon interest, nor lend him thy
victuals for augmentation. [38]I *am* the Eternal your God, who brought
you forth out of the land of Egypt, to give you the land of Canaan, *and*
to be your God. [39]And if thy brother *that dwelleth* by thee be waxen poor,
and be sold unto thee, thou shalt not compel him to serve as a *bond*-
servant: [40]*But* as an hired servant, *and* as a sojourner, he shall be with thee,
and shall serve thee unto the year of the jubilee: [41]And *then* shall he go away
from thee, *both* he and his children with him, and shall return unto his own

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fields which had been given to them within the two thousand cubits round about the cities (cf. Num. XXV. 5) (whilst an ordinary Israelite's field must remain at least two years in the hand of the purchaser), or if they sold "a house in a city which has a wall" they may redeem it at any time and it does not become irredeemable at the end of one year (as is the case with such houses belonging to Israelites; cf. v. 30). **(33)** ואשר יגאל מן הלוים — *This means,* and if any one buys a house or a city from them, then that house that has been sold or the city that was sold shall go out in the Jubilee and shall return unto the Levite who has sold it, and not be irredeemable as are other houses in "cities that have a wall" *viz., those* of Israelites. *According to this explanation,* יגאל has here the meaning of a "sale"[1]). Another explanation is (taking יגאל here in its usual meaning of "redeeming"): Because it is stated *in the previous verse:* "the Levites shall have the right of redemption at any time", I might *think that* Scripture is speaking only of an ordinary Israelite purchaser who bought a house in a city of the Levites, but when a Levite bought a house from *another* Levite it shall be irredeemable[2])! Scripture therefore states "[the Levites shall have the right redemption at any time]", ואשר יגאל מן הלוים, "also if one who redeems does so from the Levites — *i. e.* that also one (a Levite) who redeems *a house* from the possession of another Levite shall have the right to do so at any time (Siphra). ויצא ממכר בית THEN THE HOUSE THAT WAS SOLD ... SHALL GO OUT [IN THE JUBILEE] — *According to the second explanation of* ואשר יגאל וכו' *given above,* this contains another command *and is not a continuation of the words that precede. They mean:* "but if he (the vendor) did not redeem it" then it shall go out in the Jubilee and shall not become irredeemable at the end of the first year as *is the case with* the house of an Israelite. כי בתי ערי הלוים הוא אחזתם FOR THE HOUSES OF THE CITIES OF THE LEVITES ARE THEIR POSSESSIONS — They had no *separate* property of fields and vineyards, only cities to dwell therein together with the open land surrounding them; these, therefore, in their case took the place of the fields *possessed by the Israelites* and should thus be redeemable just like fields, in order that their inheritance should not be alienated from them. **(34)** ושדה מגרש עריהם לא ימכר AND THE FIELDS OF THE SUBURBS OF THEIR CITIES MAY NOT BE SOLD — *This means: they may not be sold* as an *absolute* sale by the treasurer of the Temple property — that if a Levite dedicated his field to the Temple and has not redeemed it, and the treasurer *then* sold it *to someone* it does not pass into the possession of the priests in the Jubilee as is the case with *the property of* an Israelite of whom it is stated (XXVII. 16—20) "[and if a man shall sanctify unto the Lord some part of a field ... and if he will not redeem the field,] and he (the

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For Notes 1—2 see Appendix.

מִגְרַשׁ עָרֵיהֶם לֹא יִמָּכֵר כִּי־אֲחֻזַּת עוֹלָם הוּא לָהֶם׃
ס לה וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהֶחֱזַקְתָּ בּוֹ
גֵּר וְתוֹשָׁב וָחַי עִמָּךְ׃ לו אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית
וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחֵי אָחִיךָ עִמָּךְ׃ לז אֶת־כַּסְפְּךָ לֹא־
תִתֵּן לוֹ בְּנֶשֶׁךְ וּבְמַרְבִּית לֹא־תִתֵּן אָכְלֶךָ׃ לח אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם
לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹהִים׃
ס ששי (רביעי כשהן מחוברין) לט וְכִי יָמוּךְ אָחִיךָ עִמָּךְ
וְנִמְכַּר־לָךְ לֹא־תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד׃ מ כְּשָׂכִיר
כְּתוֹשָׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיֹּבֵל יַעֲבֹד עִמָּךְ׃
מא וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ

אונקלוס

ויפוק זבין ביתא וקרתא דאחסנתיה ביובלא ארי בתי קרוי ליואי היא אחסנתהון בגו בני ישראל: לד וחקל רוח קרויהון לא יזדבן ארי אחסנת עלם הוא להון: לה וארי יתמסכן אחוך ותמוט ידיה עמך ותתקף ביה דיר ותותב ויחי עמך: לו לא תסב מניה חבוליא ורביתא ותדחל מאלהך ויחי אחוך עמך: לז ית כספך לא תתן ליה בחבוליא וברביתא לא תתן מיכלך: לח אנא יי אלהכון די אפקית יתכון מארעא דמצרים למתן לכון ית ארעא דכנען למהוי לכון לאלה: לט וארי יתמסכן אחוך עמך ויזדבן

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שדה משדותיהם הנתונות להם באלפים אמה סביבות הערים, או אם מכרו בית בעיר חומה, גואלין לעולם ואינו חלוט לסוף שנה (שם): (לג) ואשר יגאל מן הלוים. ואם יקנה בית או עיר מהם ויצא ביובל אותו ממכר של בית או של עיר וישוב ללוי שמכרו, ולא יהיה חלוט כשאר בתי ערי חומה של ישראל, וגאלה זו לשון מכירה; ד״א, לפי שנאמר גאלת עולם תהיה ללוים, יכול לא דבר הכתוב אלא בלוקח ישראל שקנה בית בערי הלוים, אבל לוי שקנה מלוי, יהיה חלוט, ת״ל ואשר יגאל מן הלוים — אף הגואל מיד לוי גואל גאלת עולם: ויצא ממכר בית. הרי זו מצוה אחרת, ואם לא גאלה, יוצאה ביובל ואינו נחלט לסוף שנה כבית של ישראל: כי בתי ערי הלוים הוא אחוזתם. לא היה להם נחלת שדות וכרמים, אלא ערים לשבת ומגרשיהם, לפיכך הם להם במקום שדות, ויש להם גאלה כשדות, כדי שלא תפקע נחלתם מהם: (לד) ושדה מגרש עריהם לא ימכר. מכר גזבר, שאם הקדיש בן לוי את שדהו ולא גאלה, ומכרה גזבר, אינה יוצאה לכהנים ביובל כמו שנאמר בישראל ואם מכר את השדה לאיש אחר לא יגאל עוד (ויקרא כ״ז), אבל בן לוי גואל לעולם: (לה) והחזקת בו. אל תניחהו שירד ויפול ויהיה קשה להקימו, אלא חזקהו משעת מוטת היד; למה זה דומה? למשאוי שעל החמור, עודהו על החמור אחד תופס בו ומעמידו, נפל לארץ, חמשה אין מעמידין אותו: גר ותשוב. אף אם הוא גר או תושב; ואיזהו תושב? כל שקבל עליו שלא לעבוד ע״ז ואוכל נבלות (עי׳ ספרא): (לו) נשך ותרבית. חד שוינהו רבנן, ולעבור עליו בשני לאוין (ב״מ ס׳): ויראת מאלהיך. לפי שדעתו של אדם נמשכת אחר הרבית, וקשה לפרוש הימנו, ומורה לעצמו התר בשביל מעותיו שהיו בטלות אצלו, הצרך

family and unto the possession of his fathers shall he return. 42For they
are my servants, whom I brought forth out of the land of Egypt: they
shall not be sold as bondmen. 43Thou shalt not rule over him with rigour,
but shalt fear thy God. 44Both thy man-servant and thy maid-servant,
who will be thine, *shall be* of the nations that are round about you; of
them may ye buy men-servants and maid-servants. 45Moreover, of the
children of the tolerated strangers that do sojourn among you, of them
may ye buy, and of their families that *are* with you, which they begat in
your land; and they shall be your possession. 46And ye may leave them
as an inheritance for your children after you, to inherit *them for* a
possession; they shall serve you for ever: but over your brethren, the chil-
dren of Israel, ye shall not rule one over another with rigour. 47And if
a sojourner or stranger wax rich, by thee, and thy brother *that
dwelleth* by him wax poor, and sell himself unto the tolerated sojourner

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treasurer; see Rashi on that verse) has sold it to another man, it shall not be redeemed any more, [but the field when it goes out in the Jubilee, shall be ... the priests]" — the Levite, however, may redeem it at any time (even after the Jubilee and also when the treasurer has sold it to another man) (Siphra)[1]. **(35)** והחזקת בו THOU SHALT RELIEVE HIM — Do not leave him by himself so that he comes down in the world until he finally falls altogether when it will be difficult to give him a lift, but uphold him from the very moment of the failure of his means. To what may this (the differences between whether you succour him at once or whether you wait with your help till he has come down in the world) be compared? To an *excessive* load on the back of an ass. So long as it is still on the ass's back, one person is enough to take hold of it (the load) and to keep it (the ass) up, as soon as it has fallen to the ground not even five persons are able to set it on its legs (Siphra). גר ותושב *means*, even though he be a stranger or a sojourner. And what is a תושב? One who has undertaken not to worship idols (i. e. one who has been converted to the fundamental tenet of Judaism) but eats carrion (does not care for the other commandments of the Torah). **(36)** נשך ותרבית [TAKE THOU NOT] INTEREST [OF HIM] OR INCREASE — The Rabbis regard them (these two things) as one, but *Scripture uses two different words for the same offence* in order *to prescribe* that he *who* infringes *the law is thereby transgressing* two negative commands (B. Mets. 60b). ויראת מאלהיך BUT BE AFRAID OF THY GOD — Because man's thoughts are greatly attracted by *the idea of taking* interest and it comes

NOTES

[1]) It is evident that לא ימכר וכו' does not signify: and the field of their suburbs may not be sold at all, not even for the unexpired part of the Jubilee-period, when the passage גאולת עולם תהי' וכו' (v. 32) which presupposes that the Levites may sell some of their property would apply only to houses in the cities, because then the reason given by Scripture for this restriction "for it is their possession for ever" does not fit in, since selling property until the Jubilee does not imply a permanent alienation. It cannot, on the other hand, mean that the fields of the Levites must not be sold for ever, for this is a general law, applying also to fields of Israelites (cf. v. 23). The words therefore are taken to imply an exception to the rule given in XXVII. 16—21.

וְאֶל־אֲחֻזַּת אֲבֹתָיו יָשׁוּב׃ מב כִּֽי־עֲבָדַי הֵם אֲשֶׁר־
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת
עָבֶד׃ מג לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ וְיָרֵאתָ מֵאֱלֹהֶיךָ׃
מד וְעַבְדְּךָ וַאֲמָתְךָ אֲשֶׁר יִהְיוּ־לָךְ מֵאֵת הַגּוֹיִם אֲשֶׁר
סְבִיבֹתֵיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאָמָה׃ מה וְגַם מִבְּנֵי
הַתּוֹשָׁבִים הַגָּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם
אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהָיוּ לָכֶם לַאֲחֻזָּה׃
מו וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם לָרֶשֶׁת אֲחֻזָּה
לְעֹלָם בָּהֶם תַּעֲבֹדוּ וּבְאַחֵיכֶם בְּנֵֽי־יִשְׂרָאֵל אִישׁ
בְּאָחִיו לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ׃ ס שביעי מז וְכִי תַשִּׂיג
יַד גֵּר וְתוֹשָׁב עִמָּךְ וּמָךְ אָחִיךָ עִמּוֹ וְנִמְכַּר לְגֵר תּוֹשָׁב

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לָךְ לָא תִפְלַח בֵּהּ פָּלְחַן עַבְדִּין: מ כַּאֲגִירָא כְּתוֹתָבָא יְהֵי עִמָּךְ עַד שְׁתָּא דְיוֹבֵלָא יִפְלַח עִמָּךְ: מא וְיִפּוֹק מֵעִמָּךְ הוּא וּבְנוֹהִי עִמֵּהּ וִיתוּב לְזַרְעִיתֵהּ וּלְאַחְסָנַת אֲבָהָתוֹהִי יְתוּב: מב אֲרֵי עַבְדַי אִנּוּן דִּי אַפֵּקִית יָתְהוֹן מֵאַרְעָא דְמִצְרָיִם לָא יִזְדַּבְּנוּן זְבִינֵי עַבְדִּין: מג לָא תִפְלַח בֵּהּ בְּקַשְׁיוּ וְתִדְחַל מֵאֱלָהָךְ: מד וְעַבְדָּךְ וְאַמְתָךְ דִּי יְהוֹן לָךְ מִן עַמְמַיָּא דִּי בְסַחֲרָנֵיכוֹן מִנְּהוֹן תִּקְנוֹן עַבְדִּין וְאַמְהָן: מה וְאַף מִבְּנֵי תוֹתָבַיָּא עָרְלַיָּא דְּדָיְרִין עִמְּכוֹן מִנְּהוֹן תִּקְנוֹן וּמִזַּרְעִיתְהוֹן דְּעִמְּכוֹן דִּי אִתְילִידוּ בְּאַרְעֲכוֹן וִיהוֹן לְכוֹן לְאַחְסָנָא:

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לוֹמַר וְיָרֵאתָ מֵאֱלֹהֶיךָ, אוֹ הַתּוֹלֶה מְעוֹתָיו בְּגוֹי כְּדֵי לְהַלְווֹתָם לְיִשְׂרָאֵל בְּרִבִּית, הֲרֵי זֶה דָּבָר הַמָּסוּר לְלִבּוֹ שֶׁל אָדָם וּמַחֲשַׁבְתּוֹ, לְכָךְ הֻצְרַךְ לוֹמַר וְיָרֵאתָ מֵאֱלֹהֶיךָ (שם ס"א): (לח) אשר הוצאתי וגו׳. וְהִבְחַנְתִּי בֵּין בְּכוֹר לְשֶׁאֵינוֹ בְכוֹר, אַף אֲנִי יוֹדֵעַ וְנִפְרָע מִן הַמַּלְוֶה מָעוֹת לְיִשְׂרָאֵל בְּרִבִּית וְאוֹמֵר שֶׁל גּוֹי הֵם; ד"א אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם עַל מְנָת שֶׁתְּקַבְּלוּ עֲלֵיכֶם מִצְוֹתַי, וַאֲפִילוּ הֵן כְּבֵדוֹת עֲלֵיכֶם: לתת לכם את ארץ כנען. בִּשְׂכַר שֶׁתְּקַבְּלוּ מִצְוֹתָי: להיות לכם לאלהים. שֶׁכָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל אֲנִי לוֹ לֵאלֹהִים וְכָל הַיּוֹצֵא מִמֶּנָּה כְּעוֹבֵד ע"ז (ספרא; כתו׳ ק"י): (לט) עבודת עבד. עֲבוֹדָה שֶׁל גְּנַאי, שֶׁיְּהֵא נִכָּר בָּהּ כְּעֶבֶד שֶׁלֹּא יוֹלִיךְ כֵּלָיו אַחֲרָיו לְבֵית הַמֶּרְחָץ וְלֹא יִנְעִיל לוֹ מִנְעָלָיו (עי׳ ספרא): (מ) כשכיר כתושב. עֲבוֹדַת קַרְקַע וּמְלֶאכֶת אֻמָּנוּת כִּשְׁאָר שְׂכִירִים הִתְנַהֵג בּוֹ: עד שנת היבל. אִם פָּגַע בּוֹ יוֹבֵל לִפְנֵי שֵׁשׁ שָׁנִים הַיּוֹבֵל מוֹצִיאוֹ: (מא) הוא ובניו עמו. אָמַר רַ׳ שִׁמְעוֹן אִם הוּא נִמְכַּר, בָּנָיו מִי מְכָרָן? אֶלָּא מִכָּאן שֶׁרַבּוֹ חַיָּב בִּמְזוֹנוֹת בָּנָיו (קידי כ"ב): ואל אחזת אבתיו. אֶל כְּבוֹד אֲבוֹתָיו, וְאֵין לְזַלְזְלוֹ בְּכָךְ (ספרא; מכי׳ י"ג): אחזת. חֶזְקַת: (מב) כי עבדי הם. שְׁטָרִי קוֹדֵם (ספרא): לא ימכרו ממכרת עבד. בְּהַכְרָזָה — "כָּאן יֵשׁ עֶבֶד לִמְכּוֹר!" וְלֹא יַעֲמִידֶנּוּ עַל אֶבֶן הַלֶּקַח (ספרא): (מג) לא תרדה בו בפרך. מְלָאכָה שֶׁלֹּא לְצוֹרֶךְ, כְּדֵי לְעַנּוֹתוֹ, אַל תֹּאמַר לוֹ, הָחֵם לִי אֶת הַכּוֹס הַזֶּה וְהוּא אֵינוֹ צָרִיךְ, עֲדוֹר תַּחַת הַגֶּפֶן עַד שֶׁאָבוֹא; שֶׁמָּא תֹאמַר אֵין מַכִּיר בַּדָּבָר אִם לְצוֹרֶךְ אִם לָאו, וְאוֹמֵר אֲנִי לוֹ שֶׁהוּא לְצוֹרֶךְ, הֲרֵי הַדָּבָר הַזֶּה מָסוּר לְלִבּוֹ, לְכָךְ נֶאֱמַר וְיָרֵאתָ (שם); (מד) ועבדך ואמתך אשר יהיו לך. אִם תֹּאמַר אִם כֵּן בַּמֶּה אֶשְׁתַּמֵּשׁ? בַּעֲבָדַי אֵינִי מוֹשֵׁל, בְּאוּמוֹת אֵינִי נוֹחֵל, שֶׁהֲרֵי הִזְהַרְתַּנִי לֹא תְחַיֶּה כָּל נְשָׁמָה, אֶלָּא מִי יְשַׁמְּשֵׁנִי? מאת הגוים. הֵם יִהְיוּ לָךְ

by thee, or to the stock of the stranger's family: 48After that he is sold
he may be redeemed again; one of his brethren may redeem him:
49Either his uncle, or his uncle's son, may redeem him, or *any* that is
nigh of kin unto him of his family may redeem him; or, if he be able,
he may redeem himself. 50And he shall reckon with him that bought
him from the year that he was sold to him unto the year of the jubilee:
and the price of his sale shall be according to the number of years;
at the rate of the days of an hired servant shall it be with him. 51If
there be yet many years *behind*, according to them he shall restore
the price of his redemption out of the money that he was bought for.
52And if there remain but few years unto the year of the jubilee, then
he shall reckon with him, *and* according to his years shall he restore the
price of his redemption. 53*And* as a yearly hired servant shall he be with
him: *and the other* shall not rule with rigour over him in thy eyes.
54And if he be not redeemed in these ways, then he shall go out in the
year of jubilee, *both* he, and his children with him. 55For unto me the

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difficult to him to keep aloof from it, so that he tries to persuade himself that it is a legitimate act (lit., he decides for himself that it is a permissible matter) on account of the fact that his money will *otherwise* remain unemployed, Scripture was compelled to state: "But be afraid of thy God!" Or, *take another case:* If one pretends that his money belongs to a non-Jew in order *to be able* to lend it to an Israelite *in an ostensibly legitimate way*. This thing is given only to his heart and thoughts *to know the real circumstances of the case;* Scripture therefore was compelled to state "But be afraid of thy God!" (B. Mets. 61b). **(38)** אשר הוצאתי וגו׳ [I AM THE LORD YOUR GOD] WHO BROUGHT YOU FORTH [FROM THE LAND OF EGYPT] and distinguished between those who were firstborn and those who were not firstborn (a matter which is hidden from human cognisance), I also know *the true facts of this matter* and I will exact punishment from him who lends money to an Israelite saying that it belongs to a non-Jew (B. Mets. 61b; cf. Rashi on XIX. 36). Another explanation is: *I am the Lord your God* Who brought you forth from the land of Egypt on condition that you take upon yourselves *the fulfilment of* My commands although they be hard for you (cf. Siphra) לתת לכם את ארץ כנען TO GIVE YOU THE LAND OF CANAAN as a reward for your taking upon yourselves *to fulfil* My commandments. להיות לכם לאלהים TO BE YOUR GOD — Because to him who dwells in the land of Israel I am God; whilst he who leaves it *may be regarded* as though he were an idolator (Siphra; Keth. 110b)[1]). **(39)** עבדת עבד [THOU SHALT NOT COMPEL HIM] TO SERVE AS A BOND-SERVANT — *i. e. thou shalt not make him do* degrading work by which he is recognised as a slave — *this might come out* that he shall not, for instance, carry his (the master's) clothes after him to the public baths nor help him on with his boots (cf. Siphra). **(40)** כשכיר כתושב BUT AS A HIRED SERVANT AND AS A SOJOURNER [HE SHALL BE UNTO THEE] — *Employ him on* field-labour or *on* a handicraft; comport yourself towards him as *you do towards* any hired servant. עד שנת היבל [HE SHALL SERVE THEE] UNTIL THE YEAR OF THE JUBILEE — *This implies that* if the Jubilee happens to come (lit., happens

NOTES

1) See Appendix.

עִמָּךְ אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר: מח אַחֲרֵי נִמְכַּר גְּאֻלָּה
תִּהְיֶה־לּוֹ אֶחָד מֵאֶחָיו יִגְאָלֶנּוּ: מט אוֹ־דֹדוֹ אוֹ בֶן־
דֹּדוֹ יִגְאָלֶנּוּ אוֹ־מִשְּׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגְאָלֶנּוּ
אוֹ־הִשִּׂיגָה יָדוֹ וְנִגְאָל: נ וְחִשַּׁב עִם־קֹנֵהוּ מִשְּׁנַת
הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל וְהָיָה כֶּסֶף מִמְכָּרוֹ בְּמִסְפַּר
שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ: נא אִם־עוֹד רַבּוֹת בַּשָּׁנִים
לְפִיהֶן יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ: נב וְאִם־מְעַט נִשְׁאַר
בַּשָּׁנִים עַד־שְׁנַת הַיֹּבֵל וְחִשַּׁב־לוֹ כְּפִי שָׁנָיו יָשִׁיב
אֶת־גְּאֻלָּתוֹ: נג כִּשְׂכִיר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא־
יִרְדֶּנּוּ בְּפֶרֶךְ לְעֵינֶיךָ: נד וְאִם־לֹא יִגָּאֵל בְּאֵלֶּה וְיָצָא
בִּשְׁנַת הַיֹּבֵל הוּא וּבָנָיו עִמּוֹ: ססס נה כִּי־לִי בְנֵי־יִשְׂרָאֵל
עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ

אונקלוס

מו ותחסנון יתהון לבניכון בתריכון למרת אחסנא לעלם בהון תפלחון ובאחיכון בני
ישראל גבר באחוהי לא תפלח בה בקשיו: מז וארי תדבק יד ערל ותותב עמך
ויתמסכן אחוך עמה ויזדבן לדיר ותותב עמך או לארמי זרעית גיורא: מח בתר
דיזדבן פרקנא תהי לה חד מאחוהי יפרקנה: מט או אח אבוהי או בר אח אבוהי
יפרקנה או מקריב בשרה מזרעיתה יפרקנה או דתדבק ידה ויתפרק: נ ויחשב עם
זבנה משתא דאזדבן לה עד שתא דיובלא ויהי כסף זבינוהי במנין שניא כיומא
אגירא יהי עמה: נא אם עוד סגיות בשניא לפומהן יתיב פרקנה מכסף זבינוהי:
נב ואם זער ישתאר בשניא עד שתא דיובלא ויחשב לה כפום שנוהי יתיב ית פרקנה:

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לעבדים (שם): אשר סביבתיכם. ולא שבתוך גבול ארצכם, שהרי בהם אמרתי לא תחיה כל נשמה: (מה) וגם מבני התושבים. שבאו מסביבותיכם לשא נשים בארצכם, וילדו להם, הבן הולך אחר האב, ואינו בכלל לא תחיה, אלא אתה מותר לקנותו כעבד (קידי' כ"ז): מהם תקנו. אותם תקנו: (מו) והתנחלתם אתם לבניכם. החזיקו בהם לנחלה לצורך בניכם אחריכם; ולא יתכן לפרש הנחילום לבניכם, שאם כן היה לו לכתוב "והנחלתם" אותם לבניכם, והתנחלתם כמו והתחזקתם: איש באחיו. להביא נשיא בעמיו ומלך במשרתיו שלא לרדות בפרך: (מז) יד גר ותושב. גר והוא תושב, כתרגומו ערל תותב, וסופו מוכיח — ונמכר "לגר תושב": וכי תשיג יד גר ותושב עמך. מי גרם לו שיעשיר? דבוקו עמך. ומך אחיך עמו. מי גרם לו שימוך? דבוקו עמו, על ידי שלמד ממעשיו: משפחת גר. זה הגוי, כשהוא אומר לעקר, זה הנמכר לע"ז עצמה, להיות לה שמש, ולא לאלהות אלא לחטוב עצים ולשאוב מים (ספרא; ב"ק קי"ג): (מח) גאלה תהיה לו. מיד, אל תניחהו שיטמע: (נ) עד שנת היבל. שהרי כל עצמו לא קנאו אלא לעבדו עד היובל, שהרי ביובל יצא, כמו שנאמר למטה ויצא בשנת היבל; ובגוי שתחת ידך הכתוב מדבר (ספרא; קידי' ט"ז), ואעפ"כ לא תבא עליו בעקיפין מפני חלול השם (ב"ק קי"ג), אלא כשבא לגאל, ידקדק בחשבון, לפי

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of nationality, and thus, not being regarded as a Canaanite, is not included in *this command,* "Thou shalt not keep alive any soul", but you may purchase him as a servant (cf. Siphra; Kidd. 67b). מהם תקנו *means* THEM MAY YE BUY[1]). **(46)** והתנחלתם אתם לבניכם *means,* you may hold them as your possession, לבניכם אחריכם, for the benefit of your children after you. It would not, however, be correct to give the word והתנחלתם the meaning: "leave them as an inheritance to your children", for if this were intended it should have written: והנחלתם אותם לבניכם. (the Hiphil), but והתנחלתם (which is the Hithpael form) is equivalent to והתחזקתם "ye may hold them as your possession". איש באחיו ONE OVER ANOTHER — *These apparently redundant words* (for the text might have run: ובאחיכם בני ישראל לא תרדו בפרך) *are intended* to include *in the prohibition that* the prince must not rule with rigour over his people nor the king over his subjects. **(47)** יד גר ותושב [AND IF] A גר ותושב WAX RICH — This means a stranger, he being *at the same time* a sojourner *with thee,* as the Targum renders it: ערל תותב an uncircumcised sojourner (the phrase is hendiadys). The end *of the verse* proves this, *for it states:* "and he sells himself unto a strange sojourner" (גר תושב, without the copulative ו before the second word). וכי תשיג יד גר ותושב עמך AND IF A STRANGE SOJOURNER WAX RICH BY THEE — *The last word suggests:* What was the cause that he has waxen rich? His close connection with thee (עמך). ומך אחיך עמו AND THY BROTHER WAX POOR BY HIM — *Here again the last word suggests:* What was the cause that he has waxen poor? His intimacy with him, — because of the fact that he learned *evil* from his (the stranger's) *evil* doings (Siphra). משפחת גר — itself denotes a heathen; since, however, Scripture adds *the word* לעקר[2]) "to the stock *of the heathen's family*" it *thereby* refers to one who sells himself to the idol itself — to be its servant; not *to worship it* as a deity, but *e. g.,* to hew wood or to draw water *which are to be used in connection with this idol worship* (cf. Siphra; B. Kamma 113b; Arach 30b; Kidd. 20a). **(48)** גאלה תהיה לו *means* HE SHALL BE REDEEMED at once — do not allow him totally to sink his identity among the heathens (Kidd. 20b). **(50)** עד שנת היובל [AND HE SHALL RECKON WITH HIM . . .] UNTO THE YEAR OF THE JUBILEE — for after all, essentially he has bought him only to work for him till the Jubilee, for surely *you must admit* in the Jubilee he is to go free, as Scripture states later on, (v. 54) "[and if he be not redeemed in these ways], then he shall go out in the year of the Jubilee". And, *of course,* Scripture is speaking *here* of a heathen who is under your control (i. e. who has to submit to your jurisdiction, for otherwise Scripture could not dictate to him) (Siphra; Kidd. 16a). But nevertheless you must not practise crooked ways against him because this would result in a desecration of the Name of the Lord (B. Kam. 113a), but when he wishes to be redeemed he

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[1]) The context shows that these words cannot mean "ye shall purchase from them' — they being the sellers. It means "of them etc." i. e. from amongst them, the מ prefixed being partitive. Rashi expresses this by a direct accusative.

[2]) Evidently עֵקֶר is taken in the sense of עֵקֶר = עִיקָר in the idiomatic expression כופר בעיקר, one who denies the principle of religion (the Unity of God).

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to meet him) before the six years *of his servitude are at an end*, it frees him[1]) **(41)** הוא ובניו עמו [AND HE SHALL GO AWAY FROM THEE] BOTH HE AND HIS CHILDREN WITH HIM — Rabbi Simeon asked: If he sold himself who sold his children *that Scripture has to state they shall leave the master together with him?* But *we may learn* from this that the master is bound to provide his (the servant's) children with food (Kidd. 22a; cf. Rashi on Ex. XXI. 3) *although they are not his slaves.* ואל אחזת אבתיו AND UNTO THE POSSESSION OF HIS FATHERS [SHALL HE RETURN] — *This means*, he shall return to the dignity held by his ancestors and people shall not hold him in low esteem because of this (because he had previously been a slave); אחזת *thus means as much as* חזקת "the status of" (Siphra). **(42)** כי עבדי הם FOR THEY ARE MY SERVANTS — My document (deed of purchase) is of an earlier date (Siphra). לא ימכרו ממכרת עבד THEY SHALL NOT BE SOLD AS THOUGH BY THE SALE OF A BONDSMAN — by public announcement: "Here is a slave to be sold!" Nor shall one make him stand on the auction-stone (Siphra). לא תרדה בו בפרך THOU SHALT NOT RULE OVER HIM WITH RIGOUR — *i. e. do not force him to do* some useless work with the *sole* purpose of vexing him. Do not *e. g.*, say to him, "Warm me this cup *of drink*" when this is not necessary; nor: "Hoe beneath this vine tree until I come" *whilst he does not know when you may be expected to come back.* Perhaps you will say, "No one knows the fact — whether it is necessary or not, so I will tell him that it is necessary"! — the thing is thus entrusted to his (the master's) heart only, therefore Scripture states, "but be afraid of thy God!" (Siphra; see Rashi on XIX. 32). **(44)** ועבדך ואמתך אשר יהיו לך BUT THY MAN-SERVANT AND THY MAID-SERVANT WHO MAY BE THINE [SHALL BE OF THE NATIONS THAT ARE ROUND ABOUT YOU] — If you should say, "But if *this be* so (that I must treat my Jewish servant with so much regard), by whom shall I be served? Over my *Jewish* servants I have no power; of the *Canaanite* people I cannot possess any, for You have warned me, (Deut. XX. 16) "Thou shalt keep alive no soul"! Who then shall serve me?" *Then I reply:* מאת הגוים OF THE OTHER NATIONS — they may be servants to you. אשר סביבתיכם [THE NATIONS] WHO ARE ROUND ABOUT YOU — not, however, those who live within the boundaries of your land; for with regard to them I have *indeed* told you, "Thou shalt keep alive no soul" (Siphra). **(45)** וגם מבני התושבים MOREOVER FROM AMONGST THE TOLERATED STRANGERS who came from *the lands* round about you in order to marry *Canaanite* women in your land and these bear them children; then the child follows the father *in respect*

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[1]) The words עד שנת היובל וכו' are ambiguous: They may mean either: he shall serve thee until the Jubilee, i. e. not for six years only, as does the Jewish servant who was sold by the court on account of a theft he has committed (cf. Ex. XXI. 2); or, they may imply: he shall serve thee at most until the Jubilee, i. e. if the Jubilee comes before the "six-years-period" is at an end he shall go free. The latter is the meaning of the passage according to Rashi.

children of Israel *are* servants; they *are* my servants, whom I brought
forth out of the land of Egypt: I *am* the Eternal your God.

26. [1]Ye shall make you no idols nor graven image, neither raise a
standing image, neither shall ye set up *any* sculptured stone in your
land, to prostrate yourselves unto it: for I *am* the Eternal your God.
[2]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Eter-
nal. [3]If ye walk in my ordinances, and keep my commendments, and do
them; [4]Then I will give you rain in its season, and the land shall
yield its produce, and the trees of the field shall yield their
fruit. [5]And your threshing shall reach unto the vintage, and the
vintage shall reach unto the sowing time; and ye shall eat your

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must be exact in his calculation — *only* just as much as is due each year shall the heathen allow him as a deduction from the purchase-money: (i. e. the Jew cannot demand a larger deduction); if *e. g.*, there were twenty years from the date when he was sold till the Jubilee and he has bought him for twenty manehs — and consequently the heathen has purchased the labour of each year for one maneh — if he (the Jewish servant) stayed with him five years and then wishes to be redeemed, he (the master) has to allow him *only* a deduction of five manehs from the purchase-money, so that the servant must repay him fifteen manehs. This is the meaning of: יהיה כסף ממכרו במספר שנים; כימי שכיר יהיה עמו AND THE PRICE OF HIS SALE SHALL BE CALCULATED AS HAVING BEEN ACCORDING TO THE NUMBER OF YEARS; AS AT THE RATE OF THE DAYS OF AN HIRED SERVANT SHALL HE HAVE BEEN WITH HIM — *i. e.* he shall calculate the amount due for each year as though he had hired himself out with him *e. g.*, at one maneh per year and *that amount only* he (the master) has to allow him. **(51)** אם עוד רבות בשנים IF THERE BE YET MANY YEARS until the Jubilee, לפיהן ACCORDING TO THEM [HE SHALL RESTORE THE PRICE OF HIS REDEMPTION] — all *exactly* as I have explained *above*. **(53)** לא ירדנו בפרך לעיניך HE SHALL NOT RULE WITH RIGOUR OVER HIM IN THY EYES — that is to say, you looking on *unconcernedly* (Siphra; cf. Targ. Jon.). **(54)** ואם לא יגאל באלה AND IF HE BE NOT REDEEMED BY THESE — by t h e s e (his relatives) he may be redeemed, but he cannot be redeemed through *the termination of the* six-*years-period of servitude as in the case of a Hebrew servant of a H e b r e w master* (Kidd. 15b). הוא ובניו עמו [HE SHALL GO OUT . . .] BOTH HE, AND HIS CHILDREN WITH HIM — the heathen *who acquires a Hebrew servant* is bound to provide his children also with food just as is the Israelite *master* (cf. Rashi v. 41). **(55)** כי לי בני ישראל עבדים FOR UNTO ME THE CHILDREN OF ISRAEL ARE SERVANTS — My document (deed of purchase) is of an earlier date (cf. Rashi on v. 42). אני ה' אלהיכם I AM THE LORD YOUR GOD — Whosoever enslaves thee (the Israelites) on earth enslaves, as it were, Him in Heaven (Siphra)[1]).

26. **(1)** לא תעשו לכם אלילים YE SHALL MAKE YOU NO IDOLS — *This command is repeated here* with reference to one who has sold himself *as a slave* to a heathen — in order that he should not say, "Since my master is a libertine I will be like him; since my master worships idols, I will be like him; since my master desecrates the Sabbath, I will be like him", on this account have these verses (v. 1 and v. 2) been stated. Indeed all these sections (these of the whole Sedrah) are stated in the sequence *in which the incidents to which they refer actually occur.* First Scripture warns the people about the seventh-year's *produce* (not to do trade in them). If, however, one is covetous of money and brings himself under the constant suspicion[2]) of *trading in* the seventh-year *fruits*, he will at some time have to sell his movable property *on account of his destitution.* It is for this reason that Scripture puts in juxtaposition to it (the

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For Notes 1—2 see Appendix.

מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ כו א לֹא־תַעֲשׂוּ לָכֶם
אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תָקִימוּ לָכֶם וְאֶבֶן מַשְׂכִּית
לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֺת עָלֶיהָ כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם׃ ב אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ
אֲנִי יְהוָה׃ פ פ פ

כ״ז פסו״ל לחוז״ה סימן: ומפטירין ויאמר ירמיהו בירמיה בסי׳ ל״ג:

ג אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֺתַי תִּשְׁמְרוּ
וַעֲשִׂיתֶם אֹתָם׃ ד וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה
הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ׃ ה וְהִשִּׂיג לָכֶם
דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע וַאֲכַלְתֶּם

אונקלוס

נג כַּאֲגִיר שְׁנָא בִּשְׁנָא יְהֵי עִמֵּהּ לָא יִפְלַח בֵּהּ בְּקַשְׁיוּ לְעֵינָךְ: נד וְאִם לָא יִתְפְּרַק בְּאִלֵּין וְיִפּוֹק בִּשְׁתָּא דְיוֹבֵלָא הוּא וּבְנוֹהִי עִמֵּהּ: נה אֲרֵי דִילִי בְּנֵי יִשְׂרָאֵל עַבְדִּין עַבְדַּי אִנּוּן דִּי אַפֵּקִית יָתְהוֹן מֵאַרְעָא דְמִצְרָיִם אֲנָא יְיָ אֱלָהֲכוֹן: א לָא תַעְבְּדוּן לְכוֹן טַעֲוָן וְצֶלֶם וְקָמָא לָא תְקִימוּן לְכוֹן וְאֶבֶן סָגְדָא לָא תִתְּנוּן בְּאַרְעֲכוֹן לְמִסְגַּד עֲלַהּ אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן: ב יָת יוֹמֵי שַׁבַּיָּא דִילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן דָּחֲלִין אֲנָא יְיָ: פ פ פ
ג אִם בִּקְיָמַי תְּהָכוּן וְיָת פִּקּוֹדַי תִּטְּרוּן וְתַעְבְּדוּן יָתְהוֹן: ד וְאֶתֵּן מִטְרֵיכוֹן בְּעִדָּנְהוֹן וְתִתֵּן

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הַמַּגִּיעַ בְּכָל שָׁנָה וְשָׁנָה יְנַכֶּה לוֹ הַגּוֹי מִן דָּמָיו, אִם הָיוּ עֶשְׂרִים שָׁנָה מִשֶּׁנִּמְכַּר עַד הַיּוֹבֵל, וּקְנָאוֹ בְּעֶשְׂרִים מָנֶה, נִמְצָא שֶׁקָּנָה הַגּוֹי עֲבוֹדַת שָׁנָה בְּמָנֶה, וְאִם שָׁהָה זֶה אֶצְלוֹ חָמֵשׁ שָׁנִים, וּבָא לִגָּאֵל, יְנַכֶּה לוֹ חֲמִשָּׁה מָנִים, וְיִתֵּן לוֹ הָעֶבֶד ט״ו מָנִים, וְזֶהוּ והיה כסף ממכרו במספר שנים כימי שכיר יהיה עמו — חֶשְׁבּוֹן הַמַּגִּיעַ לְכָל שָׁנָה וְשָׁנָה יֵחָשֵׁב, כְּאִלּוּ נִשְׂכַּר עִמּוֹ כָּל שָׁנָה בְּמָנֶה, וִינַכֶּה לוֹ: (נא) אם עוד רבות בשנים. עַד הַיּוֹבֵל: לפיהן. הַכֹּל כְּמוֹ שֶׁפֵּרַשְׁתִּי: (נג) לא ירדנו בפרך לעיניך. כְּלוֹמַר וְאַתָּה רוֹאֶה (ספרא): (נד) ואם לא יגאל באלה. בְּאֵלֶּה הוּא נִגְאָל וְאֵינוֹ נִגְאָל בְּשֵׁשׁ (קידו׳ ט״ו): הוא ובניו עמו. הַגּוֹי חַיָּב בִּמְזוֹנוֹת בָּנָיו: (נה) כי לי בני ישראל עבדים. שְׁטָרִי קוֹדֵם: אני ה׳ אלהיכם. כָּל הַמְשַׁעְבְּדָן מִלְּמַטָּה כְּאִלּוּ מְשַׁעְבְּדוֹ מִלְמַעְלָה (ספרא):

כו (א) לא תעשו לכם אלילים. כְּנֶגֶד זֶה הַנִּמְכָּר לְגוֹי, שֶׁלֹּא יֹאמַר הוֹאִיל וְרַבִּי מְגַלֶּה עֲרָיוֹת, אַף אֲנִי כְּמוֹתוֹ, הוֹאִיל וְרַבִּי עוֹבֵד עַ״זָ, אַף אֲנִי כְּמוֹתוֹ, הוֹאִיל וְרַבִּי מְחַלֵּל שַׁבָּת, אַף אֲנִי כְּמוֹתוֹ, לְכָךְ נֶאֶמְרוּ מִקְרָאוֹת הַלָּלוּ; וְאַף הַפָּרָשִׁיּוֹת הַלָּלוּ נֶאֶמְרוּ עַל הַסֵּדֶר: בַּתְּחִלָּה הִזְהִיר עַל הַשְּׁבִיעִית, וְאִם חָמַד מָמוֹן וְנֶחְשַׁד עַל הַשְּׁבִיעִית, סוֹפוֹ לִמְכּוֹר מִטַּלְטְלָיו, לְכָךְ סָמַךְ לָהּ וְכִי תִמְכְּרוּ מִמְכָּר — (מַה כְּתִיב בֵּיהּ? אוֹ קָנֹה מִיַּד עֲמִיתֶךָ — דָּבָר הַנִּקְנֶה מִיָּד לְיָד) — לֹא חָזַר בּוֹ, סוֹף מוֹכֵר אֲחֻזָּתוֹ, לֹא חָזַר בּוֹ, סוֹף מוֹכֵר אֶת בֵּיתוֹ, לֹא חָזַר בּוֹ, סוֹף לֹוֶה בְּרִבִּית — כָּל אֵלּוּ הָאַחֲרוֹנוֹת קָשׁוֹת מִן הָרִאשׁוֹנוֹת — חָזַר חָזַר בּוֹ, סוֹף מוֹכֵר אֶת עַצְמוֹ, לֹא חָזַר בּוֹ, לֹא דַיּוֹ לְיִשְׂרָאֵל אֶלָּא אֲפִילוּ לְגוֹי: ואבן משכית. לְשׁוֹן כִּסּוּי, כְּמוֹ וְשַׂכֹּתִי כַפִּי (שמ׳ ל״ג), שֶׁמְּכַסִּין הַקַּרְקַע בְּרִצְפַּת אֲבָנִים: להשתחות עליה. אֲפִילוּ לַשָּׁמַיִם, לְפִי שֶׁהִשְׁתַּחֲוָאָה בְּפִשּׁוּט יָדַיִם וְרַגְלַיִם הִיא וְאָסְרָה תוֹרָה לַעֲשׂוֹת כֵּן חוּץ מִן הַמִּקְדָּשׁ (מגי׳ כ״ב): (ב) אני ה׳. נֶאֱמָן לְשַׁלֵּם שָׂכָר:

(ג) אם בחקתי תלכו. יָכוֹל זֶה קִיּוּם הַמִּצְוֹת, כְּשֶׁהוּא אוֹמֵר וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם

bread to the full, and abide in your land safely. 6And I will give peace
in the land, and ye shall lie down, and none shall make *you* tremble:
and I will rid evil beasts out of the land, neither shall the sword pass
through your land. 7And ye shall pursue your enemies, and they shall
fall before you by the sword. 8And five of you shall pursue a hundred,
and a hundred of you shall pursue ten thousand: and your enemies shall
fall before you by the sword. 9For I will turn unto you, and make you
fruitful, and multiply you, and establish my covenant with you. 10And ye
shall eat *store* of former years, and bring forth that of former years because
of the new. 11And I will set my dwelling amongst you: and my soul shall

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section dealing with the Sabbatical year) the section: (XXV. 14) "And if ye sell ought etc." — *which refers to the selling of movable property, for* what is stated immediately afterwards? "Or buy ought of thy neighbour's hand", *which implies* a thing which is bought, passing from hand to hand (movable goods). — If he does not desist from it (from trading in these fruits), he will be afterwards forced to sell his landed property (v. 25); if he still does not leave off, as time goes on he will have to sell his house (v. 29). If he still does not give it up, he will in the long run have to borrow money on interest (vv. 36 ff.) — *note that of* all these *stages of impoverishment* those mentioned later are *of a* severer *character* than those before them. — If he still does not mend his ways, as time goes on he will *be compelled to* sell himself *as a slave to a co-religionist:* If *after his release* he still does not abandon his evil ways, it will not be enough *punishment* for him *that he has once sold himself* to an Israelite, but *he will then be compelled to sell himself again* even to a heathen! (cf. Kidd. 20a). ואבן משכית (a kind of mosaic pavement) — *The word* משכית *is* an expression denoting "covering"[1]), similar to *the verb in* (Ex. XXXIII. 22) "I will cover thee (ושכותי) with my hand". *Such a mosaic is so called* because people cover the ground with a pavement of stones. להשתחות עליה TO PROSTRATE YOURSELVES UPON IT, *not* even to the Lord, since prostration involves stretching forth of hands and feet (the highest form of adoration) and Scripture forbids doing so outside the Temple (Meg. 22b). **(2)** אני ה׳ I AM THE LORD, Who am faithful to pay you your reward.

בחקתי

(3) אם בחקתי תלכו IF YE WALK IN MY ORDINANCES — One might *think* that this denotes the fulfilment of the commandments; but when Scripture states "and ye shall keep My commandments and do them", it is plain that in this passage there is mentioned the "fulfilment of the commands". How then must I explain אם בחקתי תלכו? *As an admonition* that you should study the Torah laboriously (Siphra). ואת מצותי תשמרו AND TAKE HEED OF MY COMMANDMENTS — Study the Torah laboriously with the intention to take heed and to fulfil *its teachings*, as it is said, (Deut. V. 1) "and ye shall learn them and take heed to do them (ib.). **(4)** בעתם [THEN I WILL GIVE YOU RAIN] IN ITS SEASON — *i. e. at times when the rain is "seasonable"*, at such moments when people do not usually go out *on journeys*, as, for instance, in the nights preceding the Sabbaths (Friday nights) (Siphra; cf. Taan. 23a)[2]). ועץ השדה AND THE TREES OF THE FIELD [SHALL YIELD THEIR FRUIT] — This refers to the wild trees; and *even* these will bear fruits in future (Siphra)[3]). **(5)** והשיג לכם דיש את בציר AND YOUR THRESHING SHALL REACH UNTO THE VINTAGE — *This means* that there will be plenty of threshing-work so that you will be busy with it till the vintage, and with the vintage you will be busy till the time of sowing (Siphra). ואכלתם לחמכם לשבע AND YE SHALL EAT YOUR BREAD TO THE FULL — *This means*, one will eat *only* a little and it will become blessed in his bowels (will fully satisfy him) (Siphra; cf. Rashi

NOTES

For Notes 1—3 see Appendix.

לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם׃ שני ו וְנָתַתִּי
שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה
רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם׃
ז וּרְדַפְתֶּם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לֶחָרֶב׃
ח וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה
יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לֶחָרֶב׃ ט וּפָנִיתִי אֲלֵיכֶם
וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וַהֲקִימֹתִי אֶת־בְּרִיתִי
אִתְּכֶם׃ שלישי (חמישי כשהן מחוברין)׃ י וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן וְיָשָׁן
מִפְּנֵי חָדָשׁ תּוֹצִיאוּ׃ יא וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל

אונקלוס

אַרְעָא עֲלַלְתַּהּ וְאִילַן חַקְלָא יִתֵּן אִבֵּהּ׃ ה וִיעָרַע לְכוֹן דְּיָשָׁא לִקְטָפָא וּקְטָפָא יְעָרַע לְאַפּוֹקֵי
בַּר זַרְעָא וְתֵיכְלוּן לַחְמְכוֹן לְמִשְׂבַּע וְתֵיתְבוּן לִרְחֲצָן בְּאַרְעֲכוֹן׃ ו וְאֶתֵּן שְׁלָמָא בְּאַרְעָא
וְתִשְׁרוּן וְלֵית דְּמָנִיד וַאֲבַטֵּל חַיְתָא בִשְׁתָּא מִן אַרְעָא וּדְקָטְלִין בְּחַרְבָּא לָא יְעִדּוּן
בְּאַרְעֲכוֹן׃ ז וְתִרְדְּפוּן יָת בַּעֲלֵי דְבָבֵיכוֹן וְיִפְּלוּן קֳדָמֵיכוֹן בְּחַרְבָּא׃ ח וְיִרְדְּפוּן מִנְּכוֹן
חַמְשָׁא לִמְאָה וּמְאָה מִנְּכוֹן לְרִבּוֹתָא יַעִירְקוּן וְיִפְּלוּן בַּעֲלֵי דְבָבֵיכוֹן קֳדָמֵיכוֹן לְחַרְבָּא׃
ט וְאֶתְפְּנֵי בְּמֵימְרִי לְאוֹטָבָא לְכוֹן וְאַפֵּשׁ יָתְכוֹן וְאַסְגֵּי יָתְכוֹן וַאֲקִים יָת קְיָמִי עִמְּכוֹן׃
י וְתֵיכְלוּן עַתִּיקָא דְּעַתִּיק וְעַתִּיקָא מִן קֳדָם חַדְתָּא תְּפַנּוּן׃ יא וְאֶתֵּן מַקְדְּשִׁי בֵּינֵיכוֹן וְלָא

רש״י

אתם הֲרֵי קִיּוּם הַמִּצְוֹת אָמוּר, הָא מָה אֲנִי מְקַיֵּם אִם בְּחֻקֹּתַי תֵּלֵכוּ? שֶׁתִּהְיוּ עֲמֵלִים
בַּתּוֹרָה (ספרא): ואת מצותי תשמרו. הֱווּ עֲמֵלִים בַּתּוֹרָה עַל מְנָת לִשְׁמוֹר וּלְקַיֵּם, כְּמוֹ שֶׁנֶּאֱמַר
וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם (דב׳ ה׳): (ד) בעתם. בְּשָׁעָה שֶׁאֵין דֶּרֶךְ בְּנֵי אָדָם לָצֵאת,
כְּגוֹן בְּלֵילֵי שַׁבָּתוֹת (ספרא; תענ׳ כ״ג): ועץ השדה. הֵן אִילָנֵי סְרָק, וַעֲתִידִין לַעֲשׂוֹת פֵּירוֹת
(ספרא): (ה) והשיג לכם דיש את בציר. שֶׁיְּהֵא הַדַּיִשׁ מְרֻבֶּה, וְאַתֶּם עֲסוּקִים בּוֹ עַד הַבָּצִיר,
וּבַבָּצִיר תַּעַסְקוּ עַד שְׁעַת הַזֶּרַע (ספרא): ואכלתם לחמכם לשבע. אוֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ
בְּמֵעָיו: (ו) ונתתי שלום. שֶׁמָּא תֹאמְרוּ, הֲרֵי מַאֲכָל וַהֲרֵי מִשְׁתֶּה, אִם אֵין שָׁלוֹם אֵין כְּלוּם!
תַּ״ל אַחַר כָּל זֹאת וְנָתַתִּי שָׁלוֹם בָּאָרֶץ; מִכָּאן שֶׁהַשָּׁלוֹם שָׁקוּל כְּנֶגֶד הַכֹּל, וְכֵן הוּא אוֹמֵר
עוֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל: וחרב לא תעבר בארצכם. אֵצ״ל שֶׁלֹּא יָבוֹאוּ לַמִּלְחָמָה, אֶלָּא
אֲפִילּוּ לַעֲבוֹר דֶּרֶךְ אַרְצְכֶם מִמְּדִינָה לִמְדִינָה (ספרא): (ז) לפניכם לחרב. אִישׁ בְּחֶרֶב
רֵעֵהוּ (שם): (ח) ורדפו מכם. מִן הַחַלָּשִׁים שֶׁבָּכֶם וְלֹא מִן הַגִּבּוֹרִים שֶׁבָּכֶם (שם): חמשה
מאה ומאה מכם רבבה. וְכִי כַּךְ הוּא הַחֶשְׁבּוֹן? וַהֲלֹא לֹא הָיָה צָרִיךְ לוֹמַר אֶלָּא מֵאָה מִכֶּם
שְׁנֵי אֲלָפִים יִרְדֹּפוּ! אֶלָּא אֵינוֹ דוֹמֶה מוּעָטִין הָעוֹשִׂים אֶת הַתּוֹרָה לִמְרֻבִּין הָעוֹשִׂין אֶת
הַתּוֹרָה (שם): ונפלו איביכם וגו׳. שֶׁיִּהְיוּ נוֹפְלִין לִפְנֵיכֶם שֶׁלֹּא כְּדֶרֶךְ הָאָרֶץ (שם): (ט) ופניתי
אליכם. אֶפְנֶה מִכָּל עֲסָקַי לְשַׁלֵּם שְׂכַרְכֶם, מָשָׁל לְמָה הַדָּבָר דוֹמֶה? לְמֶלֶךְ שֶׁשָּׂכַר פּוֹעֲלִים
וְכוּ׳, כִּדְאִיתָא בְּת״כ: והפריתי אתכם. בִּפְרִיָּה וּרְבִיָּה: והרביתי אתכם. בְּקוֹמָה זְקוּפָה
(ספרא): והקימתי את בריתי אתכם. בְּרִית חֲדָשָׁה, לֹא כַּבְּרִית הָרִאשׁוֹנָה שֶׁהֲפַרְתֶּם אוֹתָהּ
אֶלָּא בְּרִית חֲדָשָׁה שֶׁלֹּא תוּפַר, שֶׁנֶּאֱמַר (יר׳ ל״א), וְכָרַתִּי אֶת בֵּית יִשְׂרָאֵל וְאֶת בֵּית יְהוּדָה
בְּרִית חֲדָשָׁה לֹא כַבְּרִית וְגוֹ׳ (ספרא): (י) ואכלתם ישן נושן. הַפֵּירוֹת יִהְיוּ מִשְׁתַּמְּרִין וְטוֹבִים
לְהִתְיַשֵּׁן, שֶׁיְּהֵא יָשָׁן הַנּוֹשָׁן שֶׁל שָׁלֹשׁ שָׁנִים יָפֶה לֶאֱכוֹל מִשֶּׁל אֶשְׁתָּקַד (ב״ב צ״א): וישן

not loathe you. [12]And I will walk among you, and will be your God, and
ye shall be my people. [13]I *am* the Eternal your God, who brought you
forth out of the land of Egypt, that ye should not be their servants; and
I have broken the bands of your yoke, and make you go upright. [14]But
if ye will not hearken unto me, and will not do all these command-
ments; [15]And if ye shall scorn my ordinances, or if your soul loathe
my judgments, so that ye will not do all my commandments, *but* that
ye make void my covenant: [16]I also will do this unto you; I will even
visit you with dejection, consumption, and the fever, that shall consume

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on XXV. 19)[1]). **(6)** ונתתי שלום AND I WILL GIVE PEACE [IN THE LAND] — Perhaps you will say, "Well, there is food and there is drink; but if there is no peace, *then all this* is nothing!" Scripture therefore states after all these *promises* "I will give peace in the land". Hence *we may learn* that peace counterbalances everything. In a similar sense it states: . . . "Who makest peace and createst all things[2]). וחרב לא תעבור בארצכם NEITHER SHALL THE SWORD PASS THROUGH YOUR LAND — *Surely* it is unnecessary to say that they (enemies) will not enter *your land* to w a r (since this is implied in: ונתתי שלום בארץ). But *this means that they will not enter* even to p a s s by way of your land *on their march* from one country to another *to wage war* (Siphra). **(7)** לפניכם לחרב [AND YE SHALL PURSUE YOUR ENEMIES AND THEY SHALL FALL] BEFORE YOU BY THE SWORD — one by the sword of the other (ib.). **(8)** ורדפו מכם [AND FIVE] OF YOU SHALL PURSUE [A HUNDRED] — five of the w e a k e s t among you — and not *alone* of the most robust among you (ib.)[3]). חמשה מאה ומאה מכם רבבה FIVE [OF YOU SHALL PURSUE] A HUNDRED AND A HUNDRED . . . TEN THOUSAND — But is t h i s the *right* proportion? Surely it should have stated only "and a hundred of you shall pursue t w o thousand (and not t e n thousand)!? But *the explanation is:* a few who fulfil *the commandments of* the Torah cannot compare with the many who fulfil *the commandments of* the Torah (i. e. the greater the group of those loyal to the Torah, the greater is the moral and, under God's blessing, the physical strength of each individual belonging to the group) (Siphra). ונפלו איביכם וגו׳ AND YOUR ENEMIES SHALL FALL etc. — *The repetition of this promise already expressed in v. 7 suggests* that they will fall before you in a supernatural way (lit., not in the way of the world) (ib.)[4]). **(9)** ופניתי אליכם AND I WILL TURN UNTO YOU — *This means*, I will turn away from all My business in order to pay you your reward. A parable! To what may this be compared? To a king who hired labourers etc.[5]), just as is explained in Torath Cohanim. והפריתי אתכם AND I SHALL MAKE YOU FRUITFUL — *This, of course, means:* in פריה ורביה in reproductive power (i. e. in numbers), *but* והרביתי אתכם (which may denote: "I will make you large") *means* in height (lit., erect stature) (Siphra). והקמתי את בריתי אתכם AND I WILL ESTABLISH MY COVENANT WITH YOU — a n e w covenant; not like that covenant which you broke (by worshipping the golden calf), as it said, (Jer. XXXI. 31, 32): "[Behold, the days come, saith the Lord that] I will make a n e w c o v e n a n t with the house of Israel, and with the house of Judah. Not according to the covenant [that I made with their fathers, . . . which My covenant they brake, but . . . I will put My law in their inward parts, and write it in their hearts]" (Siphra)[6]). **(10)** ואכלתם ישן נושן AND YE SHALL EAT STORE OF FORMER YEARS (lit., ye shall eat old that has become old) — *This involves a promise* that the fruits (grain) will be fit to keep *the whole year* and will *even* be *of such* good *quality as* to become old, so that the old grain that has grown old, that which is in its third year, will be better for food than that of the last year[7]) (Siphra; cf. B. Bath. 91b).

NOTES

For Notes 1—7 see Appendix.

נַפְשִׁי אֶתְכֶם׃ יב וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם
לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃ יג אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים
וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת׃ פ
יד וְאִם־לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֺת
הָאֵלֶּה׃ טו וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי
תִּגְעַל נַפְשְׁכֶם לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֺתַי לְהַפְרְכֶם
אֶת־בְּרִיתִי׃ טז אַף־אֲנִי אֶעֱשֶׂה־זֹּאת לָכֶם וְהִפְקַדְתִּי
עֲלֵיכֶם בֶּהָלָה אֶת־הַשַּׁחֶפֶת וְאֶת־הַקַּדַּחַת מְכַלּוֹת

אונקלוס

יְרַחֵק מֵימְרִי יָתְכוֹן: יב וְאַשְׁרֵי שְׁכִינְתִּי בֵּינֵיכוֹן וְאֶהֱוֵי לְכוֹן לֶאֱלָהּ וְאַתּוּן תְּהוֹן קֳדָמַי
לְעָם: יג אֲנָא יְיָ אֱלָהֲכוֹן דִּי אַפֵּקִית יָתְכוֹן מֵאַרְעָא דְמִצְרַיִם מִלְּמֶהֱוֵי לְהוֹן עַבְדִּין וְתַבָּרִית
נִיר עַמְמַיָּא מִנְּכוֹן וְדַבָּרִית יָתְכוֹן לְחֵרוּתָא: יד וְאִם לָא תְקַבְּלוּן לְמֵימְרִי וְלָא תַעְבְּדוּן
יָת כָּל פִּקּוֹדַיָּא הָאִלֵּין: טו וְאִם בִּקְיָמַי תְּקוּצוּן וְאִם יָת דִּינַי תְּרַחֵק נַפְשְׁכוֹן בְּדִיל דְּלָא
לְמֶעְבַּד יָת כָּל פִּקּוֹדַי לְאַשְׁנָיוּתְכוֹן יָת קְיָמִי: טז אַף אֲנָא אֶעְבַּד דָּא לְכוֹן וְאַסְעָרִית

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מפני חדש תוציאו. שֶׁיִּהְיוּ הַגְּרָנוֹת מְלֵאוֹת חָדָשׁ וְהָאוֹצָרוֹת מְלֵאוֹת יָשָׁן, וּצְרִיכִים אַתֶּם לְפַנּוֹת הָאוֹצָרוֹת לְמָקוֹם אַחֵר, לָתֵת הֶחָדָשׁ לְתוֹכָן (שם): (יא) ונתתי משכני. זֶה בֵּית הַמִּקְדָּשׁ (ספרא: עיר׳ ב׳): ולא תגעל נפשי. אֵין רוּחִי קָצָה בָּכֶם; כָּל גְּעִילָה לְשׁוֹן פְּלִיטַת דָּבָר הַבָּלוּעַ בְּדָבָר, כְּמוֹ כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים (ש״ב א׳) — לֹא קִבֵּל הַמְּשִׁיחָה, שֶׁמּוֹשְׁחִין מָגֵן שֶׁל עוֹר בְּחֵלֶב מְבֻשָּׁל כְּדֵי לְהַחֲלִיק מֵעָלָיו מַכַּת חֵץ אוֹ חֲנִית, שֶׁלֹּא יִקּוֹב הָעוֹר: (יב) והתהלכתי בתוככם. אֲטַיֵּל עִמָּכֶם בְּגַן עֵדֶן כְּאֶחָד מִכֶּם, וְלֹא תִהְיוּ מִזְדַּעְזְעִים מִמֶּנִּי, יָכוֹל לֹא תִירְאוּ מִמֶּנִּי, תַּ״ל וְהָיִיתִי לָכֶם לֵאלֹהִים (ספרא): (יג) אני ה׳ אלהיכם. כְּדַאי אֲנִי שֶׁתַּאֲמִינוּ בִי שֶׁאֲנִי יָכוֹל לַעֲשׂוֹת כָּל אֵלֶּה, שֶׁהֲרֵי הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְעָשִׂיתִי לָכֶם נִסִּים גְּדוֹלִים: מטת. כְּמִין יָתֵד בִּשְׁנֵי רָאשֵׁי הָעוֹל הַמְעַכְּבִים הַמּוֹסֵרָה שֶׁלֹּא תֵצֵא מֵרֹאשׁ הַשּׁוֹר וְיַתִּיר הַקֶּשֶׁר, כְּמוֹ עֲשֵׂה לְךָ מוֹסֵרוֹת וּמֹטוֹת (ירי׳ כ״ז), קביליי״א בְּלַעַז: קוממיות. בְּקוֹמָה זְקוּפָה (ספרא): (יד) ואם לא תשמעו לי. לִהְיוֹת עֲמֵלִים בַּתּוֹרָה, לָדַעַת מִדְרַשׁ חֲכָמִים, יָכוֹל לְקִיּוּם הַמִּצְוֹת, כְּשֶׁהוּא אוֹמֵר וְלֹא תַעֲשׂוּ וְגוֹ׳ הֲרֵי קִיּוּם מִצְוֹת אָמוּר, הָא מַה אֲנִי מְקַיֵּם וְאִם לֹא תִשְׁמְעוּ לִי? לִהְיוֹת עֲמֵלִים בַּתּוֹרָה, וּמַה תַּ״ל לִי? אֵין לִי אֶלָּא זֶה הַמַּכִּיר אֶת רִבּוֹנוֹ וּמִתְכַּוֵּן לִמְרוֹד בּוֹ, וְכֵן בְּנִמְרוֹד גִּבּוֹר צַיִד לִפְנֵי ה׳ (בר׳ י׳), שֶׁמַּכִּירוֹ וּמִתְכַּוֵּן לִמְרוֹד בּוֹ, וְכֵן בְּאַנְשֵׁי סְדוֹם רָעִים וְחַטָּאִים לַה׳ מְאֹד (שם י״ג), מַכִּירִים אֶת רִבּוֹנָם וּמִתְכַּוְּנִים לִמְרוֹד בּוֹ (ספרא): ולא תעשו. מִשֶּׁלֹּא תִלְמְדוּ לֹא תַעֲשׂוּ, הֲרֵי שְׁתֵּי עֲבֵירוֹת: (טו) ואם בחקתי תמאסו. מוֹאֵס בַּאֲחֵרִים הָעוֹשִׂים: משפטי תגעל נפשכם. שׂוֹנֵא הַחֲכָמִים: לבלתי עשות. מוֹנֵעַ אֶת אֲחֵרִים מֵעֲשׂוֹת: את כל מצותי. כּוֹפֵר שֶׁלֹּא צִוִּיתִים, לְכָךְ נֶאֱמַר אֶת כָּל מִצְוֹתַי וְלֹא נֶאֱמַר אֶת כָּל הַמִּצְוֹת: להפרכם את בריתי. כּוֹפֵר בָּעִיקָּר; הֲרֵי שֶׁבַע עֲבֵירוֹת, הָרִאשׁוֹנָה גוֹרֶרֶת הַשְּׁנִיָּה, וְכֵן עַד הַשְּׁבִיעִית, וְאֵלּוּ הֵן: לֹא לָמַד וְלֹא עָשָׂה, מוֹאֵס בַּאֲחֵרִים הָעוֹשִׂים, שׂוֹנֵא אֶת הַחֲכָמִים, מוֹנֵעַ אֶת הָאֲחֵרִים, כּוֹפֵר בַּמִּצְוֹת, כּוֹפֵר בָּעִיקָּר: (טז) והפקדתי עליכם. וְצִוֵּיתִי עֲלֵיכֶם: השחפת. חוֹלִי שֶׁמְּשַׁחֵף אֶת הַבָּשָׂר, אנפו״ליש בלעז, דּוֹמֶה לְנָפוּחַ שֶׁהוּקְלָה נְפִיחָתוֹ וּמַרְאִית פָּנָיו

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to study the Torah laboriously *in order* to fathom the textual interpretation of the Sages . . ., *I also will do this unto you, etc.* One might *think* that this refers to the fulfilment of the commandments! When, however, Scripture states *immediately afterwards:* "and ye will not do [all my commandments]", it is evident that the fulfilment of the commandments is mentioned *there!* How, *then,* must I explain לא תשמעו לי? *Obviously as meaning: "But if you will not hearken unto Me* to study the Torah industriously" *as I bid you do when I said* אם בחקתי תלכו *(cf. Rashi* on v. 3). And what is the force of *the word* לי? (To express this idea would it not have sufficed to state: ואם לא תשמעו?) *It implies that your disobedience is directed* לי *against Me. The word* לי is *used* only *in the case of such a* one who knows his Master and *yet* of set purpose rebels against Him (i. e. the entire chapter containing these threats of punishment is addressed only to such a person, not to one who sins against God unwittingly). Similarly in reference to Nimrod: (Gen. X. 9) "a mighty hunter before (לפני) the Lord" *which means that* he knew Him and *yet* of set purpose rebelled against him. Similarly in reference to the men of Sodom: (ib. XIII. 13) "[But the men of Sodom were] evil and sinful against the Lord (לה') exceedingly" — they knew their Master and *yet* of set purpose rebelled against him (Siphra; cf. Rashi on those two verses)[1]. ולא תעשו AND YE WILL NOT DO — Because ye will not learn ye will not practise *the commandments:* thus you have two separate sins *mentioned here* (Siphra)[2]. **(15)** ואם בחקתי תמאסו AND IF YE WILL SCORN MY ORDINANCES — scorn those who practise *them.* משפטי תגעל נפשכם [IF] YOUR SOUL LOTH MY JUDGMENTS — *This implies* hating the Sages. לבלתי עשות (lit., that my commandments should not be done) — *this therefore implies that* one prevents others from practising *them.* (That they themselves do not do them has already been stated in v. 14). את כל מצותי ALL MY COMMANDMENTS — *This refers to him* who denies *the Divine origin of the commandments, asserting* that I have not commanded them. It is for this reason that Scripture states, "all My commands" and does not state, *as in v. 14,* "all these commands". להפרכם את בריתי TO MAKE VOID MY COVENANT — denying the great principle *of the existence of God.* — Thus you have here seven sins the first of which brings the second in its train and so on to the seventh. And these are: he has not studied and *therefore* has not practised *the commandments; consequently* he scorns others who do practise *them,* hates the Sages, prevents others from practising, denies *the Divine origin of* the commandments, and *finally* denies the existence of God[3]. **(16)** והפקדתי עליכם *means,* I will give charge concerning you *to the following calamities*[4]. שחפת

NOTES

[1]) The verb שמע followed by ל, occurs very seldom outside this chapter, and still less frequently preceded by a negative — ... לא תשמעו ל. The phrase implies the sin of disobedience, and to sin against a person may be expressed by ... חטא ל. Hence the Siphra's explanation, adopted by Rashi.

[2]) Rashi means that לא תעשו is a consequence of לא תשמעו (cf. his comment on XXVI. 1), and how one sin leads to another.

[3]) For these seven sins seven different punishments will come upon them. Cf. v. 18, שבע על חטאתיכם, and Rashi thereon.

[4]) All the meanings that the Hiphil of פקד followed by על may bear involve the idea of giving a person some command regarding another or regarding a thing; from this arises the meaning, to appoint one in charge of another. It is also used metaphorically, as here: I will give these calamities the mastery over you.

רש״י

וישן מפני חדש תוציאו AND YE SHALL CLEAR OUT THAT OF THE FORMER YEARS BECAUSE OF THE NEW — because the threshing floors *in the fields* will be full of new grain whilst the granaries are *still* full of the old, so that you will have to clear the granaries out into another place in order to place the new fruit in them (for this requires a d r y place to preserve them, whilst the old fruit has already become dry and may therefore be removed from the granaries) (ib.)[1]. **(11)** ונתתי משכני AND I WILL SET MY DWELLING [AMONGST YOU] — This means the Temple at Jerusalem (Siphra; Erub. 2a)[2]. ולא תגעל נפשי אתכם *This means* AND MY SPIRIT SHALL NOT LOATHE YOU. The root געל wherever it occurs denotes the casting out (as though spewing) of something that has been absorbed in another substance. *In a* similar *sense the verb is used in* (2 Sam. I. 21) "For there the shield of the mighty was נגעל, [the shield of Saul, as though it had never been anointed with oil]", *i. e.* it did not show itself receptive to being anointed, *but ejected, as it were, the oily substance with which it had been smeared;* for they used to smear leather shields with boiled fat in order to make the blow of the arrow or the spear glide off, so that it should not penetrate the leather. (Thus, when two things have been in the closest association, the term געל may be used of that which finally discards the other. It spews it out, as it were, it is sick of it, loathes it.) **(12)** והתהלכתי בתוככם AND I WILL WALK AMONG YOU — I will, *as it were*, walk with you in the Garden of Eden as though I were one of yourselves and you will not be frightened of Me. One might think *that this implies:* you, will not fear (reverence) Me! Scripture however states, "but I will be your God" (Siphra)[3]. **(13)** אני ה׳ אלהיכם I AM THE LORD YOUR GOD [WHO BROUGHT YOU FORTH FROM THE LAND OF EGYPT] — I deserve that you should put your trust in Me that I am able to do all these things, for, behold, I brought you forth from the land of Egypt and have wrought great miracles for you. מטות are a kind of peg inserted in both ends of the yoke which hold back the strap from slipping off the head of the ox whereby the knot might become undone. Similar is (Jer. XXVII. 2) "Make thee strips and poles (מטות)"; cheville, in O. F., *Engl. pins.* קוממיות *means* erect in stature (in contrast to the bent attitude of a person who is under a yoke). **(14)** ואם לא תשמעו לי BUT IF YE WILL NOT HEARKEN UNTO ME

NOTES

1) There is apparently a contradiction in this verse: Either new grain is better than old, — then ואכלתם ישן נושן is no blessing; or o l d grain is better, — then וישן מפני חדש תוציאו is none! Rashi therefore explains that the first portion of the verse refers to the extraordinary good q u a l i t y of the grain: even your very old grain will prove better than a new crop usually is, (שיהא ישן . . . יפה לאכול משל אשתקד); the second portion refers to the excessive quantity of produce which the soil will yield, so that they will have to clear out the granaries etc (cf. Yalkut to בחקותי 672).

2) Since when these words were spoken the אהל מועד, frequently termed the משכן, was already in existence, it is impossible to say of it "And I w i l l place My משכן in your midst". It is referred therefore to a place where the שכינה will show itself in the future. Rashi has, more or less, anticipated this in his comment on Ex. XXV. 9, where he states that וכן תעשו has an allusion to any Sanctuary they will build in the future.

3) This is referred by the Siphra to the time to come (לעתיד לבא) and is of course to be understood metaphorically. In the Siphra the passage is therefore introduced by the words: משלו משל למה״ד.

the eyes, and cause sorrow of soul: and ye shall sow your seed in vain,
for your enemies shall eat it. 17And I will set my face against you,
and ye shall be beaten by your enemies: they that hate you shall rule
over yau; and ye shall run away when none pursueth you. 18And if
ye will not yet for all this hearken unto me, then will I continue
to chastise you seven times more for your sins. 19And I will break
the pride of your power; I will make your heaven as iron, and
your earth as copper. 20And your strength shall be spent in vain:

רש"י

CONSUMPTION — A disease which swells the flesh, ampoules in O. F.; it resembles a thing that has been distended, the distension of which has become reduced — and the appearance of his (the sick man's) face is thin and woebegone[1]). קדחת is a disease which inflames the body, makes it hot and burning (feverish). *It is* similar *in meaning to the verb in*, (Deut. XXXII. 22) "For a fire burns (קדחה) in My nostril". מכלות עינים ומדיבת נפש THAT THE EYES PINE AND CAUSE SORROW TO THE SOUL — The eyes look expectantly and pine to see that he (the sick) should be relieved and healed, and in the end *it turns out* that he is not healed, and the souls of his family grieve when he dies. Any desire that does not come to fulfilment and any hope deferred is termed כליון עינים, "pining of the eyes". וזרעתם לריק AND YE SHALL SOW [YOUR SEED] IN VAIN — ye shall sow *your seed* but it shall not grow — and if it does grow, ואכלוהו איביכם YOUR ENEMIES SHALL EAT IT[2]). **(17)** ונתתי פני AND I WILL SET פני [AGAINST YOU] — *i. e.* פנאי שלי, My leisure, — I will turn away from all My other affairs in order to do you evil (cf. Rashi on XVII. 20). ורדו בכם שנאיכם — *These words mean exactly* what they imply: THEY THAT HATE YOU SHALL RULE OVER YOU. — The Agadic explanation of the Torath Cohanim (Siphra) on this section *is as follows*. אף אני אעשה זאת — I speak *to you* only with the expression אף. Similarly *it states*, (v. 41) "So, too, (אף) I will walk contrary unto them"[3]). והפקדתי עליכם (more lit., I will let these calamities visit you) *denotes* that the calamities will visit you from one to another — whilst the first will still be on visit to you (will afflict you) I will bring another and add it to that[4]). בהלה is a plague that causes terror upon people. And what is that? It is an epidemic plague of pestilence. את השחפת THE CONSUMPTION — You may have a person that is sick and *even* confined to his bed, but his flesh is in a well-preserved state; therefore Scripture states, "*I will visit you* with שחפת" — that he will waste away. Or there are times that he may be wasting away but is calm and without fever, Scripture therefore states, "*I will visit you with* . . . קדחת" — that he will be in a fever. Or there are times that he may be in a fever but still cherishes the belief that he will recover (and therefore is easy in mind), Scripture therefore states, "*I will visit you . . . with fever* that shall make the eyes pine". Or there may be *the last stage when* he cherishes no belief that he will recover, but others (his relatives) cherish the belief that he will recover, Scripture therefore states, "*I will visit you with . . . fever . . . that shall cause* sorrow of soul (utter despair). וזרעתם לריק זרעכם — One shall sow it (the soil) but it shall not grow grain. Well, then, what *does it mean when it states that* your enemies will come and eat?[5]). How is this possible? But *the explanation is:* One shall sow it (the soil) the first year and it will not yield; the next year, however, it will yield, and then the enemies will come and will find grain for the time of siege, whilst those within *the beleaguered city* will die of famine because they will have gathered no grain the year before. Another explanation of וזרעתם לריק זרעכם is: Scripture is speaking in reference to your sons and daughters — you will rear them only after much toil but sin, *the enemy*, will come and destroy them, as it is said, (i. e. a similar thought is expressed in the text) (Lam. II. 22) "those that I have swaddled and brought up mine enemy hath consumed". ונתתי פני בכם —

NOTES

For Notes 1—5 see Appendix.

עֵינַיִם וּמְדִיבֹת נָפֶשׁ וּזְרַעְתֶּם לָרִיק זַרְעֲכֶם וַאֲכָלֻהוּ
אֹיְבֵיכֶם: יז וְנָתַתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם לִפְנֵי אֹיְבֵיכֶם וְרָדוּ
בָכֶם שֹׂנְאֵיכֶם וְנַסְתֶּם וְאֵין־רֹדֵף אֶתְכֶם: יח וְאִם־עַד־
אֵלֶּה לֹא תִשְׁמְעוּ לִי וְיָסַפְתִּי לְיַסְּרָה אֶתְכֶם שֶׁבַע
עַל־חַטֹּאתֵיכֶם: יט וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם וְנָתַתִּי אֶת־
שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְּחֻשָׁה: כ וְתַם לָרִיק

אונקלוס

עֲלֵיכוֹן בֶּהֳלְתָא יָת שַׁחַפְתָּא וְיָת קַדַּחְתָּא מְחַשְׁכָן עַיְנִין וּמַפְּחָן נְפָשׁ וְתִזְרְעוּן לְרֵיקָנוּ
זַרְעֲכוֹן וְיֵיכְלֻנֵּהּ בַּעֲלֵי דְבָבֵיכוֹן: יז וְאֶתֵּן רוּגְזִי בְּכוֹן וְתִתַּבְרוּן קֳדָם בַּעֲלֵי דְבָבֵיכוֹן
וְיִרְדּוּן בְּכוֹן סַנְאֵיכוֹן וְתֶעְרְקוּן וְלֵית דְּרָדִיף יָתְכוֹן: יח וְאִם עַד אִלֵּין לָא תְקַבְּלוּן לְמֵימְרִי
וְאוֹסֵף לְמִרְדֵּי יָתְכוֹן שְׁבַע עַל חוֹבֵיכוֹן: יט וְאֶתְבַּר יָת יְקַר תָּקְפְּכוֹן וְאֶתֵּן יָת שְׁמַיָּא
דִּי עֲלָוֵיכוֹן תַּקִּיפִין כְּפַרְזְלָא מִלַּאֲחָתָא מִטְרָא וְאַרְעָא דִּתְחוֹתֵיכוֹן חֲסִינָא כִּנְחָשָׁא

רש"י

וְעוּפָה: הקדחת. חוֹלִי שֶׁמַּקְדִּיחַ אֶת הַגּוּף וּמְחַמְּמוֹ וּמַבְעִירוֹ, כְּמוֹ כִּי אֵשׁ קָדְחָה בְאַפִּי (דב' ל"ב): מכלות עינים ומדיבת נפש. הָעֵינַיִם צוֹפוֹת וְכָלוֹת לִרְאוֹת שֶׁיָּקֵל וְיֵרָפֵא, וְסוֹף שֶׁלֹּא יֵרָפֵא, וְיִדְאֲבוּ הַנְּפָשׁוֹת שֶׁל מִשְׁפַּחְתּוֹ בְּמוֹתוֹ; כָּל תַּאֲוָה שֶׁאֵינָהּ בָּאָה וְתוֹחֶלֶת מְמֻשָּׁכָה קְרוּיָה כִּלְיוֹן עֵינַיִם: וזרעתם לריק. תִּזְרְעוּ וְלֹא תִצְמַח, וְאִם תִּצְמַח ואכלהו איביכם: (יז) ונתתי פני. פְּנַאי שֶׁלִּי — פּוֹנֶה אֲנִי מִכָּל עֲסָקַי לְהָרַע לָכֶם: ורדו בכם שנאיכם. כְּמַשְׁמָעוֹ, יִשְׁלְטוּ בָּכֶם: אַגָּדַת ת"כ מְפָרְשָׁה זוֹ: אף אני אעשה זאת. אֵינִי מְדַבֵּר אֶלָּא בְּאַף, וְכֵן אַף אֲנִי אֵלֵךְ עִמָּכֶם בְּקֶרִי (פסוק מ"א): והפקדתי עליכם. שֶׁיִּהְיוּ הַמַּכּוֹת פּוֹקְדוֹת אֶתְכֶם מִזּוֹ לְזוֹ, עַד שֶׁהָרִאשׁוֹנָה פְּקוּדָה אֶצְלְכֶם, אָבִיא אַחֶרֶת וְאַסְמְכֶנָּה לָהּ: בהלה. מַכָּה הַמְבַהֶלֶת אֶת הַבְּרִיּוֹת, וְאֵי זוֹ? זוֹ מַכַּת מוֹתָן: את השחפת. יֵשׁ לְךָ אָדָם שֶׁהוּא חוֹלֶה וּמוּטָל בְּמִטָּה אֲבָל בְּשָׂרוֹ שָׁמוּר עָלָיו, תַּ"ל שַׁחֶפֶת, שֶׁהוּא נִשְׁחָף, אוֹ עִתִּים שֶׁהוּא נִשְׁחָף אֲבָל נוֹחַ וְאֵינוֹ מַקְדִּיחַ, תַּ"ל וְאֶת הַקַּדַּחַת, מְלַמֵּד שֶׁהוּא מַקְדִּיחַ, אוֹ עִתִּים שֶׁהוּא מַקְדִּיחַ אֲבָל סָבוּר הוּא בְעַצְמוֹ שֶׁיִּחְיֶה, תַּ"ל מְכַלּוֹת עֵינַיִם, אוֹ הוּא אֵינוֹ סָבוּר בְּעַצְמוֹ שֶׁיִּחְיֶה, אֲבָל אֲחֵרִים סְבוּרִים שֶׁיִּחְיֶה, תַּ"ל וּמְדִיבֹת נָפֶשׁ: וזרעתם לריק זרעכם. זוֹרְעָהּ וְאֵינָהּ מַצְמַחַת, וּמֵעַתָּה מָה אוֹיְבֵיכֶם בָּאִים וְאוֹכְלִים?! תַּ"ל וַאֲכָלֻהוּ אֹיְבֵיכֶם, הָא כֵּיצַד? זוֹרְעָהּ שָׁנָה רִאשׁוֹנָה וְאֵינָהּ מַצְמַחַת, שָׁנָה שְׁנִיָּה מַצְמַחַת, וְאוֹיְבִים בָּאִים וּמוֹצְאִים תְּבוּאָה לִימֵי הַמָּצוֹר, וְשֶׁבִּפְנִים מֵתִים בָּרָעָב, שֶׁלֹּא לָקְטוּ תְּבוּאָה אֶשְׁתַּקַד: דָּ"א וּזְרַעְתֶּם לָרִיק זַרְעֲכֶם, כְּנֶגֶד הַבָּנִים וְהַבָּנוֹת הַכָּתוּב מְדַבֵּר, שֶׁאַתָּה עָמֵל בָּהֶם וּמְגַדְּלָן, וְהַחֵטְא בָּא וּמְכַלֶּה אוֹתָם, שֶׁנֶּאֱמַר אֲשֶׁר טִפַּחְתִּי וְרִבִּיתִי אֹיְבִי כִלָּם (איכה ב'): ונתתי פני בכם. כְּמוֹ שֶׁנֶּאֱמַר בַּטּוֹבָה וּפָנִיתִי אֲלֵיכֶם, כָּךְ נֶאֱמַר בָּרָעָה וְנָתַתִּי פָנַי; מָשְׁלוּ מָשָׁל, לְמֶלֶךְ שֶׁאָמַר לַעֲבָדָיו, פּוֹנֶה אֲנִי מִכָּל עֲסָקַי וְעוֹסֵק אֲנִי עִמָּכֶם לְרָעָה: ונגפתם לפני איביכם. שֶׁיְּהֵא הַמָּוֶת הוֹרֵג אֶתְכֶם מִבִּפְנִים, וּבַעֲלֵי דְבָבֵיכוֹן מַקִּיפִין אֶתְכֶם מִבַּחוּץ: ורדו בכם שנאיכם. שֶׁאֵינִי מַעֲמִיד שׂוֹנְאִים אֶלָּא מִכֶּם וּבָכֶם, שֶׁבְּשָׁעָה שֶׁאֻמּוֹת הָעוֹלָם עוֹמְדִים עַל יִשְׂרָאֵל, אֵינָם מְבַקְּשִׁים אֶלָּא מַה שֶּׁבַּגָּלוּי, שֶׁנֶּאֱמַר וְהָיָה אִם זָרַע יִשְׂרָאֵל וְעָלָה מִדְיָן וַעֲמָלֵק וּבְנֵי קֶדֶם וְגוֹ' וַיַּחֲנוּ עֲלֵיהֶם וַיַּשְׁחִיתוּ אֶת יְבוּל הָאָרֶץ (שופ' ו'), אֲבָל בְּשָׁעָה שֶׁאַעֲמִיד עֲלֵיכֶם מִכֶּם וּבָכֶם, הֵם מְחַפְּשִׂים אַחַר הַמַּטְמוֹנִיּוֹת שֶׁלָּכֶם, וְכֵן הוּא אוֹמֵר וַאֲשֶׁר אָכְלוּ שְׁאֵר עַמִּי וְעוֹרָם מֵעֲלֵיהֶם הִפְשִׁיטוּ וְגוֹ' (מיכה ג'): ונסתם. מִפְּנֵי אֵימָה: ואין רדף אתכם. מִבְּלִי כֹחַ (ספרא): (יח) ואם עד אלה. וְאִם בְּעוֹד אֵלֶּה לֹא תשמעו: ויספתי. עוֹד יִסּוּרִין אֲחֵרִים: שבע על חטאתיכם. שֶׁבַע פּוּרְעָנִיּוֹת עַל שֶׁבַע עֲבֵירוֹת הָאֲמוּרוֹת לְמַעְלָה: (יט) ושברתי את גאון עוזכם. זֶה בֵּית הַמִּקְדָּשׁ, וְכֵן הוּא אוֹמֵר הִנְנִי מְחַלֵּל אֶת מִקְדָּשִׁי גְּאוֹן עֻזְּכֶם (יחז' כ"ד): ונתתי את שמיכם כברזל ואת ארצכם כנחשה. זוֹ קָשָׁה מִשֶּׁל מֹשֶׁה, שֶׁשָּׁם הוּא אוֹמֵר וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל רֹאשְׁךָ נְחֹשֶׁת

for your land shall not yield its produce, neither shall the trees of
the land yield their fruits. 21 And if ye walk contrary unto me, and
will not hearken unto me; I will bring seven times more plagues upon
you, according to your sins. 22 I will also let loose the *wild* animals of
the field among you, which shall rob you of your children, and destroy
your beasts, and make you few *in number*; and your *high*-ways shall
be desolate. 23 And if ye will not be reformed by me, by these things, but
will walk contrary unto me; 24 Then will I also walk contrary unto you,
and I, even I, will smite you yet seven times for your sins. 25 And I will bring
upon you a sword avenging the vengeance of *my* covenant: and ye shall be ga-
thered together within your cities, and I will send forth the pestilence among

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Even as it is stated in the case of the *promise of* good (v. 9), "I will turn (ופניתי) unto you" so is it stated also with regard to the *threat of* evil "I will set My face (פני) against you". They (the Sages) illustrated this by a parable: *it may be compared* to *the case of* a king who said to his subjects, "I will turn away from all My other affairs and will devote myself to you alone — for evil". ונגפתם לפני איביכם — (This may signify: and ye shall be plagued in the presence of your enemies) — *it means* that death (pestilence — נגף) will kill you within *the city* whilst your enemies are besieging you outside (cf. the first Agadic comment on ורעתם לריק). ורדו בכם שנאיכם — (בכם is taken to signify: those who are amongst you) — *this means* that I will raise up haters of you only out of your own people and in your own midst. *Internal enemies* (שונאים) *are a greater curse than external enemies* (אויבים) for when the nations of the world rise against Israel they seek only what lies in the open, as it is said, (Judg. VI. 3, 4) "And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, . . . and they encamped against them, and destroyed the increase of the land"; but when I raise up against you *those* of your own *people* and in your *own* midst they search also after *your* hidden treasures. And thus it states, (Micah III. 1—3) "[Hear, O heads of Jacob, and ye princes of the house of Israel . . .] who also eat the flesh of my people and flay their skin from off them etc.". ונסתם AND YE SHALL RUN AWAY — from *sheer* panic, ואין רדף אתכם WHEN NONE PURSUETH YOU, since there is no strength *in them to do so*[1]). **(18)** ואם עד אלה *means* AND IF, WHILST THESE ARE YET[2]) *with you*, לא תשמעו YE WILL NOT HEARKEN. ויספתי — *This together with* ליסרה *means*, THEN I WILL ADD still other afflictions, שבע על חטאתיכם. SEVEN punishments FOR THE seven SINS which were mentioned above[3]). **(19)** ושברתי את גאון עזכם AND I WILL BREAK THE EXCELLENCY OF YOUR STRENGTH — This is a reference to the Temple; for thus does it state, (Ez. XXIV. 21) "Behold I will profane my sanctuary, the excellency of your strength". ונתתי את שמיכם כברזל ואת ארצכם כנחשה AND I WILL MAKE YOUR HEAVEN AS IRON AND YOUR EARTH AS COPPER — This *threat* is even severer than that of Moses[4]), because there it says, (Deut. XXVIII. 23) "And thy heaven that is over thy head shall be copper, [and the earth that is under thee shall be iron]" *which implies* that the heaven will *at least* exude *moisture* (will give some humidity) just as the copper exudes *moisture*, whilst the earth will not exude just as iron does not exude, and so it will keep its fruit in good condition, *since it will not be too humid*. Here, however, *Scripture threatens that* the heaven will not exude *moisture*, just as iron does not exude, and there will therefore be draught in the world, whilst the earth will exude (be too humid) just as copper

NOTES

For Notes 1—4 see Appendix.

כֹּחֲכֶם וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא
יִתֵּן פִּרְיוֹ׃ כא וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ
לִי וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם׃ כב וְהִשְׁלַחְתִּי
בָכֶם אֶת־חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה אֶת־
בְּהֶמְתְּכֶם וְהִמְעִיטָה אֶתְכֶם וְנָשַׁמּוּ דַּרְכֵיכֶם׃ כג וְאִם־
בְּאֵלֶּה לֹא תִוָּסְרוּ לִי וַהֲלַכְתֶּם עִמִּי קֶרִי׃ כד וְהָלַכְתִּי
אַף־אֲנִי עִמָּכֶם בְּקֶרִי וְהִכֵּיתִי אֶתְכֶם גַּם־אָנִי שֶׁבַע
עַל־חַטֹּאתֵיכֶם׃ כה וְהֵבֵאתִי עֲלֵיכֶם חֶרֶב נֹקֶמֶת נְקַם־
בְּרִית וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם וְשִׁלַּחְתִּי דֶבֶר בְּתוֹכְכֶם

אונקלוס

מִלְּמֶעְבַּד פֵּירִין: כ וִיסוּפוּן לְרֵיקָנוּ חֵילֵיכוֹן וְלָא תִתֵּן אַרְעֲכוֹן יָת עֲלַלְתַּהּ וְאִילָן אַרְעָא
לָא יִתֵּן אִבֵּהּ: כא וְאִם תְּהָכוּן קֳדָמַי בְּקַשְׁיוּ וְלָא תֹאבוּן לְקַבָּלָא בְּמֵימְרִי וְאוֹסֵף לְאֵתָאָה
עֲלֵיכוֹן מָחָא שְׁבַע כְּחוֹבֵיכוֹן: כב וַאֲגָרֵי בְכוֹן יָת חֵיוַת בָּרָא וּתְתַכֵּל יָתְכוֹן וּתְשֵׁיצֵי יָת
בְּעִירְכוֹן וְתַזְעַר יָתְכוֹן וְיִצְדְּיָן אוֹרְחָתְכוֹן: כג וְאִם בְּאִלֵּין לָא תִתְרְדוּן קֳדָמַי וּתְהָכוּן קֳדָמַי
בְּקַשְׁיוּ: כד וְאֵהַךְ אַף אֲנָא עִמְּכוֹן בְּקַשְׁיוּ וְאַלְקֵי יָתְכוֹן אַף אֲנָא שְׁבַע עַל חוֹבֵיכוֹן:
כה וְאַיְתֵי עֲלֵיכוֹן דְּקָטְלִין בְּחַרְבָּא וְיִתְפְּרַע מִנְּכוֹן פֻּרְעֲנוּתָא עַל דַּעֲבַרְתּוּן עַל פִּתְגָּמֵי

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וְגוֹ׳ (דב׳ כ״ח), שֶׁיִּהְיוּ הַשָּׁמַיִם מְזִיעִין כְּדֶרֶךְ שֶׁהַנְּחֹשֶׁת מְזִיעָה, וְהָאָרֶץ אֵינָהּ מְזִיעָה כְּדֶרֶךְ שֶׁאֵין הַבַּרְזֶל מַזִּיעַ, וְהִיא מְשַׁמֶּרֶת פֵּירוֹתֶיהָ, אֲבָל כַּאן הַשָּׁמַיִם לֹא יִהְיוּ מְזִיעִין כְּדֶרֶךְ שֶׁאֵין הַבַּרְזֶל מַזִּיעַ, וִיהֵא חוֹרֶב בָּעוֹלָם, וְהָאָרֶץ תְּהֵא מְזִיעָה כְּדֶרֶךְ שֶׁהַנְּחֹשֶׁת מְזִיעָה, וְהִיא מְאַבֶּדֶת פֵּירוֹתֶיהָ (ספרא): (כ) ותם לריק כחכם. הֲרֵי אָדָם שֶׁלֹּא עָמַל, שֶׁלֹּא חָרַשׁ, שֶׁלֹּא זָרַע, שֶׁלֹּא נִכֵּשׁ, שֶׁלֹּא כִסַּח, שֶׁלֹּא עִדֵּר, וּבִשְׁעַת הַקָּצִיר בָּא שִׁדָּפוֹן וּמַלְקֶה אוֹתוֹ, אֵין בְּכָךְ כְּלוּם, אֲבָל אָדָם שֶׁעָמַל וְחָרַשׁ וְזָרַע וְנִכֵּשׁ וְכִסַּח וְעִדֵּר וּבָא שִׁדָּפוֹן וּמַלְקֶה אוֹתוֹ, הֲרֵי שִׁנָּיו שֶׁל זֶה קֵהוֹת: ולא תתן ארצכם את יבולה. אַף מַה שֶּׁאַתָּה מוֹבִיל לָהּ בִּשְׁעַת הַזֶּרַע (ספרא): ועץ הארץ. אֲפִילוּ מִן הָאָרֶץ יְהֵא לָקוּי, שֶׁלֹּא יַחֲנִיט פֵּירוֹתָיו בִּשְׁעַת הַחֲנָטָה (שם): לא יתן. מְשַׁמֵּשׁ לְמַעְלָה וּלְמַטָּה, אַעֵץ וְאַפְּרִי: לא יתן פריו. כְּשֶׁהוּא מַפְרֶה מַשִּׁיר פֵּירוֹתָיו, הֲרֵי שְׁתֵּי קְלָלוֹת, וְיֵשׁ כַּאן שֶׁבַע פּוּרְעָנִיּוֹת (ספרא): (כא) ואם תלכו עמי קרי. רַבּוֹתֵינוּ אָמְרוּ עֲרַאי, בְּמִקְרֶה, שֶׁאֵינוֹ אֶלָּא לִפְרָקִים, כֵּן תֵּלְכוּ עֲרַאי בְּמִצְוֹת; וּמְנַחֵם פֵּרֵשׁ לְשׁוֹן מְנִיעָה, וְכֵן הֹקַר רַגְלְךָ (מש׳ כ״ה), וְכֵן יְקַר רוּחַ (שם י״ז), וְקָרוֹב לָשׁוֹן זֶה לְתַרְגּוּמוֹ שֶׁל אוּנְקְלוֹס, לְשׁוֹן קוֹשִׁי, שֶׁמַּקְשִׁין לִבָּם לִמָּנַע מֵהִתְקָרֵב אֵלָי: שבע כחטאתיכם. שֶׁבַע פּוּרְעָנִיּוֹת אֲחֵרִים, בְּמִסְפַּר שֶׁבַע, כְּחַטֹּאתֵיכֶם (ספרא): (כב) והשלחתי. לְשׁוֹן גֵּירוּי: ושכלה אתכם. אֵין לִי אֶלָּא חַיָּה מְשַׁכֶּלֶת שֶׁדַּרְכָּהּ בְּכָךְ, בְּהֵמָה שֶׁאֵין דַּרְכָּהּ בְּכָךְ מִנַּיִן? תַּ״ל וְשֶׁן בְּהֵמֹת אֲשַׁלַּח בָּם (דב׳ ל״ב), הֲרֵי שְׁתַּיִם, וּמִנַּיִן שֶׁתְּהֵא מְמִיתָה בִנְשִׁיכָתָהּ? תַּ״ל עִם חֲמַת זֹחֲלֵי עָפָר (שם), מָה אֵלּוּ נוֹשְׁכִין וּמְמִיתִין אַף אֵלּוּ נוֹשְׁכִין וּמְמִיתִין, כְּבָר הָיוּ שָׁנִים בְּאֶרֶץ יִשְׂרָאֵל חֲמוֹר נוֹשֵׁךְ וּמֵמִית, עָרוֹד נוֹשֵׁךְ וּמֵמִית: ושכלה אתכם. אֵלּוּ הַקְּטַנִּים: והכריתה את בהמתכם. מִבַּחוּץ: והמעיטה אתכם. מִבִּפְנִים: ונשמו דרכיכם. שְׁבִילִים גְּדוֹלִים וּשְׁבִילִים קְטַנִּים; הֲרֵי שֶׁבַע פּוּרְעָנִיּוֹת: שֶׁן בְּהֵמָה, וְשֶׁן חַיָּה, חֲמַת זוֹחֲלֵי עָפָר, וְשִׁכְּלָה, וְהִכְרִיתָה, וְהִמְעִיטָה, וְנָשַׁמּוּ: (כג) לא תוסרו לי. לָשׁוּב אֵלָי: (כה) נקם ברית. יֵשׁ נָקָם שֶׁאֵינוֹ בִּבְרִית, כְּדֶרֶךְ שְׁאָר נְקָמוֹת, וְזֶהוּ סִמּוּי עֵינָיו שֶׁל צִדְקִיָּהוּ (ספרא); ד״א נקם ברית נִקְמַת בְּרִיתִי אֲשֶׁר עֲבַרְתֶּם. כָּל הֲבָאַת חֶרֶב שֶׁבַּמִּקְרָא הִיא מִלְחֶמֶת חֲיָלוֹת

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(2) שן חיה, (3) חמת זוחלי עפר, (4) ושכלה, (5) והכריתה, (6) והמעיטה, (7) תשמו.
(23) לא תוסרו לי AND IF YOU WILL NOT BE CHASTISED — so that you should return unto Me[1]). (25) נקם ברית [AND I WILL BRING UPON YOU A SWORD AVENGING] THE VENGEANCE OF THE COVENANT — *Scripture speaks of "the vengeance of the covenant" because* there in vengeance which is not mentioned in "The Covenant" (i. e. in this chapter of Scripture) being in the manner of other acts of vengeance (i. e. like the barbarous acts of revenge that are customary among other peoples, but which are not threatened in the Torah), and such a one was the blinding of the eyes of king Zedekiah (cf. 2 Kings XXV. 7)[2]). Another explanation of נקם ברית is *that it means* vengeance for My covenant which you have transgressed[3]). Wherever "bringing of the sword" is mentioned in Scripture it signifies a war waged by the enemies'

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[1]) See Appendix.

[2]) Rashi's comment is based an the Siphra. The expression שאינו בברית cannot mean, as has been suggested, "a revenge which is not a consequence of the violation of a covenant" because in 2 Kings XXIV. 20 it is distinctly stated that "Zedekiah rebelled against the king of Babylon", thus breaking his covenant with his overlord who had placed him upon the throne. Malbim therefore would read in the Siphra ואיזו נקם שהוא בברית? זהו סמוי וכו׳, an emendation already proposed by the Wilna Gaon. He states, however, that since the Midrash Rabbah has the same reading as the Siphra he prefers to explain the phrase in the following sense: which vengeance was it that was executed because someone did not remain in the covenant which he had made? Such a forced interpretation must be unhesitatingly rejected. — The author of the ס׳ הזכרון suggests that the word בברית should be taken in the sense of כנוהג שבעולם, i. e. there will fall upon you a form of vengeance that is inhuman, not customary among civilised peoples. He states that in one edition of Rashi he found the reading נקם ברית כדרך שאר נקמות; ויש נקם שאינו בברית, וזהו כמוי וכו׳ [נוקמת]. The meaning would then be, according to him, that God would bring against them the sword that will execute such vengeance as is permitted by the covenant regulating war amongst civilised peoples (כדרך שאר נקמות), but they would also deal out vengeance not so permitted (שאינו בברית), such as is exemplified in the savage treatment accorded to Zedekiah by the king of Babylon. (The Siphra indeed has: כגון סימוי עיניו וכו׳ — "for example, the blinding etc."). — As a matter of fact what Rashi understands by בברית is evident from his comment on Ezek. XXIII. 24, which is taken as predicting the evil fate of Zedekiah. The misapprehension that it refers to the covenant of fealty sworn by that monarch as vassal to the king of Babylon may be due to the fact that the second explanation of נקם ברית takes the covenant as that made between God and Israel, — the Torah, and it was thought that the two explanations of that word must be contrasted. That comment not only shows what Rashi understood by בברית but shows also what he intended by his comment here. It runs as follows: AND I WILL COMMIT THE JUDGMENT UNTO THEM — I will make them My agents for executing the judgment which I ought to execute; BUT THEY SHALL JUDGE THEE ACCORDING TO THEIR JUDGMENTS — a judgment which is not written in My Torah, but which is one of their judgments, viz., the blinding of Zedekiah. — We have translated the Rashi in our text in accordance with this. The ברית is the Torah, or rather, the תוכחה, the chapters containing threats of punishment, one of which, Deut. XXVIII. concludes with the words אלה דברי הברית, "These are the words of the covenant", the threats being again referred to (ib. XXIX. 20) as אלות הברית וגו׳ — "the execrations of the covenant that is written in this book of the Law". Indeed, Rashi distinctly states on Deut. XXVIII. 69 that the words there: מלבד הברית וגו׳, "in addition to the covenant etc.", allude to קללות שבתורת כהנים, the curses mentioned in Leviticus, *i. e.* in this chapter. Thus he was of opinion that this chapter, too, is a "Covenant".

[3]) See Appendix.

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sweats, and it will consequently make its fruits perish[1]). **(20)** ותם לריק כחכם AND YOUR STRENGTH SHALL BE SPENT IN VAIN — Behold, if a man does not toil in his field — neither tills, nor sows, nor weeds *it*, nor clears away the thorns, nor hoes *it*, and then at harvest time blight comes and strikes it (the field, i. e. destroys that which sprung up of itself), *surely* it does not matter much (he does not take it to heart). But if a man has toiled — he has ploughed, sown, weeded, cleared away the thorns and hoed *it*, and then blight comes and strikes it, surely then the teeth of that man become blunt! (a figurative expression for becoming speechless, terror-stricken). ולא תתן ארצכם את יבולה — *This means, the earth shall not yield* even as much as you brought to it at sowing-time (יבולה as passive participle with suffix of יבל "to bring", may denote: that which is brought to it). ועץ הארץ AND THE TREE OF THE GROUND [SHALL NOT YIELD — *This implies that* even from the very earth a curse will rest upon it — that it will not bring its fruits to development at the time when they should develop. [לא יתן serves as the verb with what precedes and with what follows — with "tree" and with "fruit"]. *Thus we obtain a second sense:* לא יתן פריו IT WILL NOT GIVE ITS FRUIT — when it does produce fruit, it will cast its fruits. This gives two curses, and so you have here seven punishments in all[2]). **(21)** ואם תלכו עמי קרי — Our Rabbis said: *this word signifies* "irregularly", "by chance" (מקרה), which is a thing that happens only occasionally; thus *this means: if* you will follow the commandments irregularly. Menachem explains it as an expression for "refraining". Similar is. (Prov. XXV. 17) "Refrain (הוקר) thy foot [from thy neighbour's house]"; (ib. XVII. 27) "of a refraining (יקר) spirit". This meaning approximates to the translation given by Onkelos *which is* a term denoting "stubbornness" (קושי) — that they harden their hearts[3]) so as to refrain from coming near unto Me. שבע כחטאתיכם SEVEN ACCORDING TO YOUR SINS — *i. e.* seven other punishments. *These words mean: I will bring upon you more plagues* (ויספתי עליכם מכה) in number, seven, corresponding to your sins (Siphra). **(22)** והשלחתי is an expression for "inciting". ושכלה אתכם [I WILL INCITE THE WILD ANIMALS AGAINST YOU] WHICH WILL ROB YOU OF YOUR CHILDREN — I find *here mention* only *of* wild animals robbing them of their children, *i. e. of animals* whose nature consists in this (to attack human beings); whence *do we know* that cattle whose nature is not thus *will also rob them of their children?* Because it states *in a similar series of threats* (Deut. XXXII. 24) "I will also incite (אשלח) the teeth of cattle (בהמות) against them". — Thus you have two *of the seven calamities mentioned above* (the attacks of wild beasts and of cattle). And whence *do we know* that it (the cattle) will kill by its bite? Because Scripture states *immediately afterwards*, "with the poison of serpents of the dust". How is it in the case of these (the serpents)? They bite and kill by their bite! So, too, will those (the cattle) bite and *thus* kill. There were indeed such years in the Land of Israel *when both* a tame ass bit *someone* and caused *his* death and the wild ass bit and caused death[4]). ושכלה אתכם AND THEY WILL ROB YOU OF YOUR CHILDREN — This means *your* little children[5]). והכריתה את בהמתכם AND THEY WILL DESTROY YOUR CATTLE — *destroy, these being* outside *in the fields (and so unable to escape the attacks of wild beasts)*, והמעיטה אתכם AND REDUCE YOUR NUMBERS — *you being* inside *in the houses (reduce your numbers and not destroy entirely, for some of you will be able to escape).* ונשמו דרכיכם AND YOUR ROADS SHALL BE DESOLATE — both the highways and the by-paths (דרכיכם plural!). — Here *again* you have seven punishments: (1) שן בהמה,

NOTES

1) This is not a reference to the soil in which the fruits grow. Fruits were stored in a pit dug in a rocky ground. If this ground exuded moisture the fruits rotted.

For Notes 2—5 see Appendix.

you; and ye shall be given into the hand of the enemy. [26]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver your own bread again by weight: and ye shall eat, and not be satisfied. [27]And if ye will not for all this hearken unto me, but walk contrary unto me; [28]Then I will walk contrary unto you also in wrath; and I, even I, will chastise you seven times for your sins. [29]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30]And I will exterminate your high places, and destroy your sun-images, and cast your carcases upon the carcases of your idols, and my soul shall loathe you. [31]And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell your pleasing odours. [32]And I will bring the land into desolation; and your enemies who abide therein shall be amazed at it.

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armies[1]). תאספתם AND YE SHALL GATHER YOURSELVES from outside (from the open country) WITHIN YOUR CITIES on account of the state of siege (Siphra). ושלחתי דבר בתוככם AND I WILL SEND THE PESTILENCE AMONG YOU, *and* through the pestilence *it will happen,* ונתתם ביד THAT YOU WILL BE GIVEN INTO THE HAND of the enemies who besiege you[2]). *This is* because no corpse was permitted to remain in Jerusalem over night, and therefore when they would carry the corpse out of the city to bury it they would be given (they would fall) into the hands of their enemies (Siphra). **(26)** בשברי לכם מטה לחם WHEN I BREAK THE STAFF OF YOUR BREAD — *This implies:* "I will break for you every support of food". These are the "arrows of famine" *alluded to by Ezekiel* (V. 16), *for he continues with exactly the same words:* "*and I will break your staff of bread*" (cf. Siphra)[3]). בתנור אחד [TEN WOMEN SHALL BREAK YOUR BREAD] IN ONE OVEN — on account of scarcity of wood (fuel)[4]) (Siphra). והשיבו לחמכם במשקל AND THEY SHALL DELIVER YOUR OWN BREAD AGAIN BY WEIGHT, because the grain will rot and the bread will become פת נפולת (crumbly bread) and break into pieces in the oven, so that they (the women) will deliberately weigh the pieces in order to divide them between themselves (ib.). ואכלתם ולא תשבעו AND YE SHALL EAT AND NOT BE SATISFIED — This is a *special* curse *that will take effect on the bread already* in their stomach (cf. Rashi on v. 5). Thus you have seven punishments (alluded to in v. 24): (1) Sword, (2) siege, (3) pestilence, (4) breaking the staff of bread, (5) scarcity of fuel, (6) crumbling bread, (7) a curse in the stomach. *The statement* "ye shall be given [into the hands of the enemies]" does not come into account (is not enumerated as one of the seven) because it is identical with "the sword" (it is a result of that). **(30)** במתיכם YOUR HIGH PLACES — towers and castles. חמניכם SUN IMAGES — a kind of idols which they used to set on their roofs; and because they were placed in the sun (חמה) they are called "sun images" (חמנים) (Siphra on Lev. XIX. 4). ונתתי את פגריכם AND I WILL CAST YOUR CARCASSES [UPON THE CARCASSES OF YOUR IDOLS] — *This actually happened, for it is related (Siphra; Sanh. 63b) that* people were once swollen from starvation *during a siege,* and *yet* they took their idols from their bosom and kissed them, and *whilst they were so doing* each person's belly burst open and he fell to the ground upon it (the idol). וגעלה נפשי אתכם AND MY SOUL SHALL LOATHE YOU — This refers to the departure of the Shechinah *from their midst* (ib.). **(31)** ונתתי את עריכם חרבה AND I WILL MAKE YOUR CITIES WASTE — I might *think that this means that they will be so waste that there will be no* human being *there* (no inhabitants)! But when Scripture states (v. 32) "I will bring the land into desolation" *its becoming desolate of* human beings is expressed there. How, then, must I explain *the words:* "[and I will make your cities]

NOTES

For Notes 1—4 see Appendix.

וְנִתַּתֶּם בְּיַד־אוֹיֵב׃ כו בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ
עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם
בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃ ס כז וְאִם־בְּזֹאת
לֹא תִשְׁמְעוּ לִי וַהֲלַכְתֶּם עִמִּי בְּקֶרִי׃ כח וְהָלַכְתִּי עִמָּכֶם
בַּחֲמַת־קֶרִי וְיִסַּרְתִּי אֶתְכֶם אַף־אָנִי שֶׁבַע עַל־
חַטֹּאתֵיכֶם׃ כט וַאֲכַלְתֶּם בְּשַׂר בְּנֵיכֶם וּבְשַׂר בְּנֹתֵיכֶם
תֹּאכֵלוּ׃ ל וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם וְהִכְרַתִּי אֶת־
חַמָּנֵיכֶם וְנָתַתִּי אֶת־פִּגְרֵיכֶם עַל־פִּגְרֵי גִּלּוּלֵיכֶם וְגָעֲלָה
נַפְשִׁי אֶתְכֶם׃ לא וְנָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה וַהֲשִׁמּוֹתִי
אֶת־מִקְדְּשֵׁיכֶם וְלֹא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם׃ לב וַהֲשִׁמֹּתִי
אֲנִי אֶת־הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ׃

אונקלוס

אוֹרַיְתָא וְתִתְכַּנְשׁוּן לְקִרְוֵיכוֹן וַאֲגַרֵי מוֹתָנָא בְּכוֹן וְתִתְמַסְרוּן בִּידָא דְסָנְאָה׃ כו בְּדְאֶתְבַּר
לְכוֹן סְעִיד מֵיכְלָא וְיֵפְיָן עֲסַר נְשִׁין לַחְמְכוֹן בְּתַנּוּרָא חַד וִיתִיבוּן לַחְמְכוֹן בְּמַתְקְלָא
וְתֵיכְלוּן וְלָא תִשְׂבְּעוּן׃ כז וְאִם בְּדָא לָא תְקַבְּלוּן בְּמֵימְרִי וּתְהָכוּן קֳדָמַי בְּקַשְׁיוּ׃
כח וְאֵהַךְ עִמְּכוֹן בִּתְקוֹף רְגַז וְאַלְקֵי יָתְכוֹן אַף אֲנָא שְׁבַע עַל חוֹבֵיכוֹן׃ כט וְתֵיכְלוּן בְּשַׂר
בְּנֵיכוֹן וּבְשַׂר בְּנָתֵיכוֹן תֵּיכְלוּן׃ ל וַאֲשֵׁיצֵי יָת בָּמָתֵיכוֹן וַאֲקַצֵּץ יָת חֲנִיסְנִסֵיכוֹן וְאֶתֵּן יָת
פִּגְרֵיכוֹן עַל פִּגּוּר טַעֲוָתְכוֹן וְרָחִיק מֵימְרִי יָתְכוֹן׃ לא וְאֶתֵּן יָת קִרְוֵיכוֹן צָדְיָא וְאֶצְדֵּי יָת
מַקְדְּשֵׁיכוֹן וְלָא אֲקַבֵּל בְּרַעֲוָא קֻרְבַּן כְּנִשְׁתְּכוֹן׃ לב וְאֶצְדֵּי אֲנָא יָת אַרְעָא וְיִצְדְּוּן עֲלַהּ

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אוֹיְבִים: ונאספתם. מִן הַחוּץ אֶל תּוֹךְ הֶעָרִים מִפְּנֵי הַמָּצוֹר (שם): ושלחתי דבר בתוככם. ע״יְ הַדֶּבֶר ונתתם ביד הָאֹיְבִים הַצָּרִים עֲלֵיכֶם, לְפִי שֶׁאֵין מְלִינִים אֶת הַמֵּת בִּירוּשָׁלַיִם, וּכְשֶׁהֵם מוֹצִיאִים אֶת הַמֵּת לְקָבְרוֹ נִתָּנִין בְּיַד אוֹיֵב (שם): (כו) מטה לחם. לְשׁוֹן מִשְׁעָן, כְּמוֹ מַטֵּה עֹז (יר׳ מ״ח): בשברי לכם מטה לחם. אֶשְׁבּוֹר לָכֶם כָּל מִסְעַד אֹכֶל, וְהֵם חִצֵּי רָעָב (יח׳ ה׳): ואפו עשר נשים לחמכם בתנור אחד. מֵחוֹסֶר עֵצִים (ספרא): והשיבו לחמכם במשקל. שֶׁתְּהֵא הַתְּבוּאָה נִרְקֶבֶת וְנַעֲשֵׂית פַּת נְפוֹלֶת, וּמִשְׁתַּבֶּרֶת בַּתַּנּוּר, וְהֵן יוֹשְׁבוֹת וְשׁוֹקְלוֹת אֶת הַשְּׁבָרִים לְחַלְּקָם בֵּינֵיהֶם (שם): ואכלתם ולא תשבעו. זֶהוּ מְאֵרָה בְּתוֹךְ הַמֵּעַיִם בַּלֶּחֶם, הֲרֵי שֶׁבַע פּוּרְעָנִיּוֹת: חֶרֶב, מָצוֹר, דֶּבֶר, שֶׁבֶר מַטֵּה לֶחֶם, חוֹסֶר עֵצִים, פַּת נְפוֹלֶת, מְאֵרָה בַּמֵּעַיִם; וְנִתַּתֶּם אֵינָהּ מִן הַמִּנְיָן, הִיא הַחֶרֶב: (ל) במתיכם. מִגְדָּלִים וּבִירָנִיּוֹת: חמניכם. מִין עֲ״זָ שֶׁמַּעֲמִידִין עַל הַגַּגּוֹת, וְעַל שֵׁם שֶׁמַּעֲמִידִין בַּחַמָּה, קְרוּיִין חַמָּנִים (ספרא ויק׳ י״ט): ונתתי את פגריכם. תְּפוּחֵי רָעָב הָיוּ, וּמוֹצִיאִים יִרְאָתָם מֵחֵיקָם וּמְנַשְּׁקִים אוֹתָם, וּכְרֵיסָן נִבְקַעַת וְנוֹפֵל עָלֶיהָ (ספרא; סנה׳ ס״ג): וגעלה נפשי אתכם. זֶה סִלּוּק שְׁכִינָה (ספרא): (לא) ונתתי את עריכם חרבה. יָכוֹל מֵאָדָם, כְּשֶׁהוּא אוֹמֵר וַהֲשִׁמֹּתִי אֲנִי אֶת הָאָרֶץ הֲרֵי אָדָם אָמוּר, הָא מָה אֲנִי מְקַיֵּם חָרְבָּה? מֵעוֹבֵר וָשָׁב: והשמותי את מקדשיכם. יָכוֹל מִן הַקָּרְבָּנוֹת, כְּשֶׁהוּא אוֹמֵר וְלֹא אָרִיחַ הֲרֵי קָרְבָּנוֹת אֲמוּרִים, הָא מָה אֲנִי מְקַיֵּם וַהֲשִׁמּוֹתִי אֶת מִקְדְּשֵׁיכֶם? מִן

33And I will disperse you among the nations, and will draw out a sword
after you; and your land shall be desolate, and your cities waste. 34Then
shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be*
in your enemies' land; even then shall the land rest, and enjoy her
sabbaths. 35As long as it lieth desolate it shall rest; because it did
not rest in your sabbaths, when ye abode upon it. 36And upon them
that remain of you I will send a faintness into their hearts
in the lands of their enemies; and the sound of a rustling leaf
shall chase them, and they shall run away, as running away from

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waste"? That there will not even be *occasional* passers to and fro (no occasional visitors (cf. Siphra, beginning of this Sedrah)[1]). והשמותי את מקדשיכם AND I WILL BRING YOUR SANCTUARIES UNTO DESOLATION -- I might *think that this means they will be desolate* of sacrifices! But when Scripture states, "and i will not smell [your pleasing odours]", *their being desolate of* sacrifices is expressed t h e r e! How them must I explain והשמותי את מקדשיכם? *As referring to their being abandoned* by the bands of pilgrims — *by* the caravans of Israelites which used to prepare and to band together in order to pilgrim there (ib.)[2]). Thus *again* you have seven punishments: the eating of the flesh of their sons and daughters, the destruction of the high places, these make two. — The cutting off of the sun-images, however, is not *reckoned as a separate* punishment, but *that statement means that* through the destruction of the high places the sun-images *which were placed* on the top of the roofs would fall and so be destroyed. — "I will cast your carcasses etc.", three; the departure of the Shechinah, four; the laying waste of the cities, the desertion of the Sanctuary by the pilgrim bands and "I shall not smell *the pleasing odour of* the sacrifices" — make altogether seven. **(32)** והשמתי אני את הארץ AND I WILL BRING THE LAND INTO DESOLATION [AND YOUR ENEMIES WHO ABIDE IN IT SHALL BE DESOLATE UPON IT] — This was a kindly measure for Israel that the enemies would find no satisfaction in their (the Israelites') land and so it would become desolate of its inhabitants (of the enemies also, and Israel might again easily take possession of it) (Siphra)[3]). **(33)** ואתכם אזרה בגוים AND I WILL SCATTER YOU AMONG THE NATIONS — This *again* was a harsh measure; because when the inhabitants of a country go into exile in one and the same place they *have the opportunity to* see each other and so find consolation *for their bad lot*. Israel, however, was scattered as though by a winnowing fan — as when a man winnows barley with a fan — when not even one *grain* of them adheres to the other (not even two grains remain in the same place; cf. Jer. XXV. 7) (Siphra). והריקתי — (lit., I shall empty out) — *This term may be used for d r a w i n g the sword because* when one draws the sword the scabbard becomes empty (cf. Rashi on Ex. XV. 9). A Midrashic explanation (referring the word והריקתי to the sword itself not to the scabbard) is: the sword once drawn to pursue you will not soon return unto the scabbard — as a man pours out water and it can never return *to the vessel that once contained it* (i. e. I will, as it were, empty out the scabbard — pour forth the sword from it, and it shall never return, but always follow you) (Siphra). והיתה ארצכם שממה AND YOUR LAND WILL BE (REMAIN) DESOLATE — *This implies* that you will not soon return unto it, and on that account עריכם יהיו חרבה YOUR CITIES WILL BE WASTE, *i. e.* they will seem to you waste; for when a man is exiled from his house, or from his vineyard, or from his city, *knowing that* he is ultimately to return *to it, it appears to him* as though his vineyard or his house were not waste. Thus is it explained in Torath Cohanim. **(34)** אז תרצה *means:* then *the land* shall appease the wrath of the Omnipresent who was angry because of *the neglect of* the Sabbatical years[4]). והרצת — *means,*

NOTES

For Notes 1—4 see Appendix.

לג וְאֶתְכֶם אֱזָרֶה בַגּוֹיִם וַהֲרִיקֹתִי אַחֲרֵיכֶם חָרֶב וְהָיְתָה
אַרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יִהְיוּ חָרְבָּה׃ לד אָז תִּרְצֶה הָאָרֶץ
אֶת־שַׁבְּתֹתֶיהָ כֹּל יְמֵי הָשַּׁמָּה וְאַתֶּם בְּאֶרֶץ אֹיְבֵיכֶם אָז
תִּשְׁבַּת הָאָרֶץ וְהִרְצָת אֶת־שַׁבְּתֹתֶיהָ׃ לה כָּל־יְמֵי הָשַּׁמָּה
תִּשְׁבֹּת אֵת אֲשֶׁר לֹא־שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם
עָלֶיהָ׃ לו וְהַנִּשְׁאָרִים בָּכֶם וְהֵבֵאתִי מֹרֶךְ בִּלְבָבָם
בְּאַרְצֹת אֹיְבֵיהֶם וְרָדַף אֹתָם קוֹל עָלֶה נִדָּף וְנָסוּ מְנֻסַת־

אונקלוס

בַּעֲלֵי דְבָבֵיכוֹן דְּיָתְבִין בַּהּ׃ לג וְיָתְכוֹן אֲבַדַּר בֵּינֵי עַמְמַיָּא וְאֶגְרֵי בָתְרֵיכוֹן דְּקָטְלִין
בְּחַרְבָּא וּתְהֵי אַרְעֲכוֹן צָדְיָא וְקִרְוֵיכוֹן יְהוֹן חָרְבָּא׃ לד בְּכֵן תַּרְעֵי אַרְעָא יָת שְׁמִטָּהָא
כָּל יוֹמִין דִּי צְדִיאַת וְאַתּוּן בַּאֲרַע בַּעֲלֵי דְבָבֵיכוֹן בְּכֵן תַּשְׁמֵט אַרְעָא וְתַרְעֵי יָת שְׁמִטָּהָא׃
לה כָּל יוֹמִין דִּי צְדִיאַת תַּשְׁמֵט יָת דִּי לָא שְׁמַטַת בִּשְׁמִטֵּיכוֹן כַּד הֲוֵיתוּן יָתְבִין עֲלַהּ׃
לו וּדְיִשְׁתַּאֲרוּן בְּכוֹן וְאָעֵל תַּבְרָא בְּלִבְּהוֹן בְּאַרְעָתָא דְּסַנְאֵיהוֹן וְיִרְדּוֹף יָתְהוֹן קָל טַרְפָּא

רש"י

הַגְּדוּדִיּוֹת – שַׁיָּרוֹת שֶׁל יִשְׂרָאֵל שֶׁהָיוּ מִתְקַדְּשׁוֹת וְנוֹעָדוֹת לָבֹא שָׁם; הֲרֵי שֶׁבַע פּוּרְעָנִיּוֹת: אֲכִילַת בְּשַׂר בָּנִים וּבָנוֹת וְהַשְׁמָדַת בָּמוֹת הֲרֵי שְׁתַּיִם – כְּרִיתוּת חַמָּנִים אֵין כָּאן פּוּרְעָנוּת, אֶלָּא עַ"י הַשְׁמָדַת הַבִּירָנִיּוֹת יִפְּלוּ הַחַמָּנִים שֶׁבְּרָאשֵׁי הַגַּגּוֹת וְיִכָּרְתוּ – וְנָתַתִּי אֶת פִּגְרֵיכֶם וְגוֹ' הֲרֵי שָׁלֹשׁ, סִלּוּק שְׁכִינָה אַרְבַּע, חָרְבַּן עָרִים, שִׁמָּמוֹן מִקְדָּשׁ מִן הַגְּדוּדִיּוֹת, וְלֹא אָרִיחַ קָרְבָּנוֹת, הֲרֵי שֶׁבַע: (לב) והשמתי אני את הארץ. זוֹ מִדָּה טוֹבָה לְיִשְׂרָאֵל, שֶׁלֹּא יִמְצְאוּ הָאוֹיְבִים נַחַת רוּחַ בְּאַרְצָם, שֶׁתְּהֵא שׁוֹמֵמָה מִיּוֹשְׁבֶיהָ (ספרא): (לג) ואתכם אזרה בגוים. זוֹ מִדָּה קָשָׁה, שֶׁבְּשָׁעָה שֶׁבְּנֵי הַמְּדִינָה גּוֹלִים לְמָקוֹם אֶחָד, רוֹאִים זֶה אֶת זֶה וּמִתְנַחֲמִין, וְיִשְׂרָאֵל נִזְרוּ כְבַמִּזְרֶה – כְּאָדָם הַזּוֹרֶה שְׂעוֹרִים בְּנָפָה וְאֵין אַחַת מֵהֶן דְּבוּקָה בַּחֲבֶרְתָּהּ (שם): והריקתי. כְּשֶׁשּׁוֹלֵף הַחֶרֶב מִתְרוֹקֵן הַנָּדָן; וּמִדְרָשׁוֹ חֶרֶב הַנִּשְׁמֶטֶת אַחֲרֵיכֶם אֵינָהּ חוֹזֶרֶת מַהֵר, כְּאָדָם שֶׁמֵּרִיק אֶת הַמַּיִם וְאֵין סוֹפָן לַחֲזוֹר (ספרא): והיתה ארצם שממה. שֶׁלֹּא תְּמַהֲרוּ לָשׁוּב לְתוֹכָהּ, וּמִתּוֹךְ כָּךְ עָרֵיכֶם יִהְיוּ חָרְבָּה – נִרְאוֹת לָכֶם חֲרֵבוֹת, שֶׁבְּשָׁעָה שֶׁאָדָם גּוֹלֶה מִבֵּיתוֹ וּמִכַּרְמוֹ וּמֵעִירוֹ וְסוֹפוֹ לַחְזוֹר, כְּאִלּוּ אֵין כַּרְמוֹ וּבֵיתוֹ חֲרֵבִים, כָּךְ שְׁנוּיָה בְּתוֹ"כ: (לד) אז תרצה. תְּפַיֵּס אֶת כַּעַס הַמָּקוֹם שֶׁכָּעַס עַל שְׁמִטּוֹתֶיהָ: והרצת לַמֶּלֶךְ את שבתתיה: (לה) (כל ימי השמה. לְשׁוֹן הֵעָשׂוֹת, וּמֵ"ם דָּגֵשׁ בִּמְקוֹם כֵּפֶל שְׁמָמָה): את אשר לא שבתה. שִׁבְעִים שָׁנָה שֶׁל גָּלוּת בָּבֶל הֵן הָיוּ כְּנֶגֶד שִׁבְעִים שְׁנוֹת הַשְּׁמִטָּה וְיוֹבֵל שֶׁהָיוּ בְּשָׁנִים שֶׁהִכְעִיסוּ יִשְׂרָאֵל בְּאַרְצָם לִפְנֵי הַמָּקוֹם – אַרְבַּע מֵאוֹת וּשְׁלֹשִׁים שָׁנָה; שְׁלֹשׁ מֵאוֹת וְתִשְׁעִים הָיוּ שְׁנֵי עֲוֹנָם מִשֶּׁנִּכְנְסוּ לָאָרֶץ עַד שֶׁגָּלוּ עֲשֶׂרֶת הַשְּׁבָטִים, וּבְנֵי יְהוּדָה הִכְעִיסוּ לְפָנָיו אַרְבָּעִים שָׁנָה מִשֶּׁגָּלוּ עֲשֶׂרֶת הַשְּׁבָטִים עַד חָרְבוֹת יְרוּשָׁלַיִם, הוּא שֶׁנֶּאֱמַר בִּיחֶזְקֵאל וְאַתָּה שְׁכַב עַל צִדְּךָ הַשְּׂמָאלִי וְגוֹ', וְכִלִּיתָ אֶת אֵלֶּה וְגוֹ', וְשָׁכַבְתָּ עַל צִדְּךָ הַיְמָנִי אַרְבָּעִים יוֹם וְנָשָׂאתָ אֶת עֲוֹן בֵּית יְהוּדָה, וּנְבוּאָה זוֹ נֶאֶמְרָה לִיחֶזְקֵאל בַּשָּׁנָה הַחֲמִישִׁית לְגָלוּת הַמֶּלֶךְ יְהוֹיָכִין, וְעוֹד עָשׂוּ שֵׁשׁ שָׁנִים עַד גָּלוּת צִדְקִיָּהוּ, הֲרֵי אַרְבָּעִים וָשֵׁשׁ; וְאִ"ת שְׁנוֹת מְנַשֶּׁה חֲמִשִּׁים וְחָמֵשׁ הָיוּ! מְנַשֶּׁה עָשָׂה תְשׁוּבָה שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה, וְכָל שְׁנוֹת רִשְׁעוֹ עֶשְׂרִים וּשְׁתַּיִם, כְּמוֹ שֶׁאָמְרוּ בְּאַגָּדַת חֵלֶק, וְשֶׁל אָמוֹן שְׁתַּיִם, וְאַחַת עֶשְׂרֵה לִיהוֹיָקִים, וּכְנֶגְדָּן לְצִדְקִיָּהוּ; צֵא וַחֲשׁוֹב לְאַרְבַּע מֵאוֹת וּשְׁלֹשִׁים וָשֵׁשׁ שָׁנָה שְׁמִטִּין וְיוֹבְלוֹת שֶׁבָּהֶם, וְהֵם שֵׁשׁ עֶשְׂרֵה לְמֵאָה – אַרְבַּע עֶשְׂרֵה שְׁמִטִּין וּשְׁנַיִם יוֹבְלוֹת, הֲרֵי לְאַרְבַּע מֵאוֹת שָׁנָה שִׁשִּׁים וְאַרְבַּע, לִשְׁלֹשִׁים וָשֵׁשׁ שָׁנָה חָמֵשׁ שְׁמִטּוֹת, הֲרֵי שִׁבְעִים חָסֵר

a sword; and they shall fall when none pursueth.
37 And they shall stumble one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
38 And ye shall perish among the nations, and the land of your enemies shall eat you up.
39 And they that remain of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.
40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept *of the punishment of* their iniquity;
42 Then will I remember my covenant with Jacob, and also covenant with Isaac, and also my covenant with Abraham will I remember;

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it will give satisfaction to the King as regards its Sabbatical years. [כל ימי השמה — The word השמה expresses the idea of something benig done (passive infinitive; here Hophal); and the מ has a Dagesh in place of doubling that letter in the root שמם]. **(35)** את אשר לא שבתה BECAUSE IT DID NOT REST [IN YOUR SABBATHS] — The seventy years of the Babylonian exile *exactly* corresponded to the seventy Sabbatical and Jubilee years that were *due* in those years when Israel was provoking the anger of the Omnipresent *whilst still* in their land, *i. e.* in 430 years[1]). Three hundred and ninety were their years of sin from the time they entered the Land until the Ten Tribes went into exile. The people of the Kingdom of Judah provoked Him *still another* forty years, — from the exile of the Ten Tribes until the destruction of Jerusalem (in the days of king Jehoiachin; cf. 2 Kings XXIV. 10 ff.). It is this that is mentioned in the case of Ezekiel (IV. 4—6): "Moreover lie thou upon thy left, [and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even t h r e e h u n d r e d a n d n i n e t y days . . .]. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah f o r t y days [each day for a year have I appointed it unto thee]". This prophecy was spoken to Ezekiel in the fifth year of king Jeoiachin's captivity (cf. Ez. I. 2). They spent another six years *in the Land* until Zedekiah (the last king, who reigned eleven years) went into exile; thus you have altogether forty-six years. — And if you say *"But this period must have covered more than forty-six years because* the years *of the reign* of Manasseh (the son of Hezekiah during whose reign the Ten Tribes became exiled), were *a l o n e* 55 years, *and there followed other kings also until the destruction of the Temple!" Then I reply that* Manasseh lived in a state of repentence 33 years *of these* and *that* the years of his wickedness *with which alone we are concerned* were only twenty-two, as it is said, (2 Kings XXI. 3) "For he (Manasseh) . . . made an Asherah, as did Ahab king of Israel", and Ahab reigned 22 years, just as they (the Rabbis) stated (i. e. they stated that this comparison of Manasseh with Ahab shows that the latter was wicked for 22 years only) in the chapter Chelek (Sanh. 103a). *Then we have the years of his successor,* Amon, two; eleven of Jehoiakin, and a similar number of Zedekiah, *the last king of Judah* — alto-

NOTES

1) Not all the years they spent in the Land were sin-loaden. They were altogether 850 years in their land, of which 390 and 40 = 430 were passed in sin.

חֶרֶב וְנָפְלוּ וְאֵין רֹדֵף׃ לז וְכָשְׁלוּ אִישׁ־בְּאָחִיו כְּמִפְּנֵי־
חֶרֶב וְרֹדֵף אָיִן וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם׃
לח וַאֲבַדְתֶּם בַּגּוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם׃
לט וְהַנִּשְׁאָרִים בָּכֶם יִמַּקּוּ בַּעֲוֺנָם בְּאַרְצֹת אֹיְבֵיכֶם
וְאַף בַּעֲוֺנֹת אֲבֹתָם אִתָּם יִמָּקּוּ׃ מ וְהִתְוַדּוּ אֶת־עֲוֺנָם
וְאֶת־עֲוֺן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר מָעֲלוּ־בִי וְאַף אֲשֶׁר־
הָלְכוּ עִמִּי בְּקֶרִי׃ מא אַף־אֲנִי אֵלֵךְ עִמָּם בְּקֶרִי וְהֵבֵאתִי
אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אָז יִכָּנַע לְבָבָם הֶעָרֵל וְאָז
יִרְצוּ אֶת־עֲוֺנָם׃ מב וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף
אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר

ס׳ יעקוב מלא ו׳

אונקלוס

דְשָׁקִיף וְיֵעָרְקוּן כַּד מֵעֵירוּק מִן קֳדָם דְקָטְלִין בְּחַרְבָּא וְיִפְּלוּן וְלֵית דְרָדֵיף׃ לז וְיִתַּקְלוּן גְּבַר בְּאָחוּהִי כְּמִקֳּדָם דְקָטְלִין בְּחַרְבָּא וְרָדֵיף לֵית וְלָא תְהֵי לְכוֹן תְּקוּמָא קֳדָם בַּעֲלֵי דְבָבֵיכוֹן׃ לח וְתֵיבְדוּן בֵּינֵי עַמְמַיָא וּתְגַמַּר יָתְכוֹן אֲרַע בַּעֲלֵי דְבָבֵיכוֹן׃ לט וּדְיִשְׁתַּאֲרוּן בְּכוֹן יִתְמְסוּן בְּחוֹבֵיהוֹן בְּאַרְעָתָא דְבַעֲלֵי דְבָבֵיכוֹן וְאַף בְּחוֹבֵי אֲבָהָתְהוֹן בִּישַׁיָא דַאֲחִידִין בִּידֵיהוֹן עִמְּהוֹן יִתְמְסוּן׃ מ וִיוַדּוּן יָת חוֹבֵיהוֹן וְיָת חוֹבֵי אֲבָהָתְהוֹן בְּשִׁקְרוּתְהוֹן דְשַׁקַּרוּ בְמֵימְרִי וְאַף דְהַלִּיכוּ קֳדָמַי בְּקַשְׁיוּ׃ מא אַף אֲנָא אֲהַךְ עִמְּהוֹן בְּקַשְׁיוּ וְאַעֵיל יָתְהוֹן בַּאֲרַע בַּעֲלֵי דְבָבֵיהוֹן אוֹ בְכֵן יִתְּבַר לִבְּהוֹן טַפְשָׁא וּבְכֵן יִרְעוּן יָת חוֹבֵיהוֹן׃ מב וּדְכִירְנָא יָת קְיָמִי דְעִם יַעֲקוֹב וְאַף יָת קְיָמִי דְעִם יִצְחָק וְאַף יָת קְיָמִי דְעִם אַבְרָהָם

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אַחַת, וְעוֹד שָׁנָה יְתֵירָה, שֶׁנִּכְנְסָה בַּשְּׁמִטָּה הַמְשַׁלֶּמֶת לְשִׁבְעִים, וַעֲלֵיהֶם נִגְזַר שִׁבְעִים שָׁנָה שְׁלֵמִים, וְכֵן הוּא אוֹמֵר בְּדִבְרֵי הַיָּמִים (דהי״ב ל״ו), עַד רָצְתָה הָאָרֶץ אֶת שַׁבְּתוֹתֶיהָ... לְמַלֹּאות שִׁבְעִים שָׁנָה (סדר עולם)׃ (לו) והבאתי מרך. פַּחַד וְרֹךְ לֵבָב; מֵ״ם שֶׁל מֹרֶךְ יְסוֹד נוֹפֵל הוּא, כְּמוֹ מֵ״ם שֶׁל מוֹעֵד וְשֶׁל מוֹקֵשׁ׃ ונסו מנסת חרב. כְּאִלּוּ רוֹדְפִים הוֹרְגִים אוֹתָם׃ עלה נדף. שֶׁהָרוּחַ דוֹחֲפוֹ וּמַכֵּהוּ עַל עָלֶה אַחֵר וּמְקַשְׁקֵשׁ וּמוֹצִיא קוֹל, וְכֵן תַּרְגּוּמוֹ קָל טַרְפָּא דְשָׁקִיף, (לְשׁוֹן חֲבָטָה, שְׁדוּפוֹת קָדִים (בר׳ מ״א) — שְׁקִיפָן קִדּוּם, לְשׁוֹן מַשְׁקוֹף, מְקוֹם חֲבָטַת הַדֶּלֶת) וְכֵן תַּרְגּוּמוֹ שֶׁל חַבּוּרָה (שמ׳ כ״א) — מַשְׁקוֹפֵי׃ (לז) וכשלו איש באחיו. כְּשֶׁיָּרוּצוּ לָנוּס יִכָּשְׁלוּ זֶה בָּזֶה, כִּי יִבָּהֲלוּ לָרוּץ׃ כמפני חרב. כְּאִלּוּ בּוֹרְחִים מִלִּפְנֵי הוֹרְגִים, שֶׁיְּהֵא בְלִבָּם פַּחַד, וְכָל שָׁעָה סְבוּרִים שֶׁאָדָם רוֹדְפָם; וּמִדְרָשׁוֹ וְכָשְׁלוּ אִישׁ בְּאָחִיו, זֶה נִכְשָׁל בַּעֲוֹנוֹ שֶׁל זֶה, שֶׁכָּל יִשְׂרָאֵל עֲרֵבִין זֶה לָזֶה (ספרא; סנה׳ כ״ז)׃ (לח) ואבדתם בגוים. כְּשֶׁתִּהְיוּ פְזוּרִים, תִּהְיוּ אֲבוּדִים זֶה מִזֶּה (עי׳ ספרא)׃ ואכלה אתכם. אֵלּוּ הַמֵּתִים בַּגּוֹלָה׃ (לט) בעונת אבתם אתם. כְּשֶׁעֲוֹנוֹת אֲבוֹתָם אִתָּם — כְּשֶׁאוֹחֲזִים מַעֲשֵׂה אֲבוֹתֵיהֶם בִּידֵיהֶם (שם)׃ ימקו. לְשׁוֹן הֲמַסָּה, כְּמוֹ יִמַּסּוּ, וְכָמוֹהוּ תִּמַּקְנָה בְּחֹרֵיהֶן (זכר׳ י״ד), נָמַקּוּ חַבּוּרֹתָי (תה׳ ל״ח)׃ (מא) והבאתי אתם. אֲנִי בְּעַצְמִי אֲבִיאֵם; זוֹ מִדָּה טוֹבָה לְיִשְׂרָאֵל, שֶׁלֹּא יִהְיוּ אוֹמְרִים, הוֹאִיל וְגָלִינוּ בֵּין הָאֻמּוֹת נַעֲשֶׂה כְּמַעֲשֵׂיהֶם, אֲנִי אֵינִי מַנִּיחָם, אֶלָּא מַעֲמִיד אֲנִי אֶת נְבִיאַי וּמַחֲזִירָן לְתַחַת כְּנָפַי, שֶׁנֶּאֱמַר (יחז׳ כ״א), וְהָעֹלָה עַל רוּחֲכֶם הָיוֹ לֹא תִהְיֶה וְגוֹ׳ חַי אָנִי... אִם לֹא בְּיָד

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the same meaning as משקוף, a lintel, that being the place against which the door beats]. Similarly the Targum translation of חבורה, a wound, (Ex. XXI. 25), is משקופי (a spot that has been beaten). **(37)** וכשלו איש באחיו AND THEY SHALL STUMBLE ONE UPON ANOTHER — When they are running in order to escape they will stumble one against the other because they will be in a hurry to run away, כמפני חרב AS IT WERE BEFORE THE SWORD — *i. e.* as though they were fleeing from before murderers. *It means* that in their heart there will be timidity, and at every moment they will think that somebody is pursuing them. A Midrashic explanation of וכשלו איש באחיו is: one will stumble by reason of the sin of the other (באחיו is taken in the sense of: on account of the other), for all Israelites are held responsible for one another (Siphra; Sanh. 27b). **(38)** ואבדתם בגוים AND YE SHALL BE LOST AMONG THE NATIONS — when you are scattered about among the nations you will lose sight of each other (lit., "you will be lost from one another") (cf. Rashi on v. 33; see also Siphra)[1]. ואכלה אתכם [AND THE LAND OF YOUR ENEMIES] SHALL EAT YOU UP — This refers to those who will die in exile (cf. Targ. Jon.). **(39)** בעתת אבתם אתם *means* if the iniquities of their fathers shall be with them, *i. e.* if they hold fast to (imitate) the doings of their fathers (cf. Siphra; Sanh. 27b), ימקו — *This is* an expression denoting "melting away" and *therefore* means the same as ימסו, "they shall melt away". Similar to it are, (Zech. XIV. 12) "[their eyes] shall melt away (תמקנה) in their holes"; (Ps. XXXVIII. 6) "My wounds נמקו, melt" (i. e. run with pus). **(41)** והבאתי אתם AND I SHALL BRING THEM [INTO THE LAND OF THEIR ENEMIES] — I Myself shall bring them[2]); this is a kindly measure for Israel in order that they should not say, "Since we are banished among the nations let us do like their doings". "For", *says God* "I will not suffer them to do this, but I will raise up My prophets and so bring them back under My wings, as it is said, (Ez. XX. 30) "And that which cometh into your mind shall not be at all, — [that ye say, We will be as the heathens, as the families of the countries, to serve wood and stone]. As I live, saith the Lord God, surely with a mighty hand, and with an outstretched arm and with fury poured out,

NOTES

[1]) Rashi rejects the translation: "and ye shall perish amongst the nations", for it is evident from the context that they are not to be annihilated.

[2]) The words: אני בעצמי אביאם are not in the Siphra upon which this comment is based. Rashi appears to combine two explanations of והבאתי אתם. (1) "I Myself will bring them in their enemies' land"; — He would not send them there (cf. Deut. XXVIII. 36), and consequently will be with them and there, by means of His prophets would bring them back to His service; (2) "I will bring them unto Me whilst they are in the land of their enemies", by means of prophets who will bring them again beneath My wings. The phrase is taken as equivalent to והבאתי אותם אלי, as in Ex. XIX. 4, where ואביא אתכם אלי is explained by Rashi as the Targum does: I have brought you near to My service. It is taken in this latter sense because "to come into a land" is usually expressed by בא אל הארץ, not by בא בארץ. The latter appears to signify "to come against a land as an enemy". Consequently the Siphra supplies the word אלי after והבאתי and regards בארץ איביהם as a definition of time, similar to בהיותם בארץ איביהם in v. 44.

gether 46 years[1]). Now, go and calculate for four hundred and thirty-six years the number of Sabbatical and Jubilee periods contained in them and *you will find that* they are sixteen for every hundred years, *viz.*, fourteen Sabbatical periods and two Jubilee-periods; so for four hundred years there are sixty-four. For the *remaining* thirty-six there are five Sabbatical periods, making seventy less one. There is yet one year over (the thirty-sixth, since five Sabbatical periods give only thirty-five years) which entered into (began) the Sabbatical period and which completes seventy *such periods*[2]), *each terminating in a Sabbatical year.* And because of them (i. e. because of the neglect of these seventy years) exactly seventy years *of exile* were decreed *against them.* Thus, too, it is said in Chronicles, (2 Chron. XXXVI. 21) "[and them that had escaped from the sword carried he away to Babylon . . .] until the land had enjoyed her Sabbaths [for as long as she lay desolate she kept Sabbaths] to fulfil three score and ten years" (Seder Olam). **(36)** והבאתי מרך AND I WILL SEND A FAINTNESS [INTO THEIR HEART] — מרך *means* timidity and faint-heartedness. The מ is an essential letter of the noun, which, however, is omitted in the root; as is the case with the מ in *the nouns* מועד and מוקש. ונסו מנוסת חרב AND THEY SHALL RUN AWAY AS RUNNING AWAY FROM THE SWORD — as though pursuers were about to kill them[3]). עלה נדף A RUSTLING LEAF — *i. e. a leaf* which the wind pushes along and beats it against another leaf, so that, in tapping it, it produces a sound. This, too, is its translation in the Targum: the sound of a leaf דשקיף — [a term that signifies beating. *The words* (Gen. XLI. 6): שדופות קדים *are rendered in the Targum by* שקיפן קידום, beaten by the east wind, *the first word* being of

NOTES

1) The length of the reigns of Josiah, Jehoachas and Jehoiachin are not taken into account because the first was a righteous king and the two latter reigned only three months each. Those years of the good king Hezekiah's reign after the Ten Tribes went into exile are not reckoned in.

2) The seventieth Sabbatical year was the 442nd, and since they were then in Babylon and could not observe it they should not have been punished by being in exile for more than 69 years. It has been suggested that Rashi was justified in including it because they would certainly have neglected its observance as they had the previous Sabbatical years, but he should then have included also the Jubilee celebration on the 450th year and there would have been 71 years to make good. Such an assumption, too, is contrary to the Rabbis' belief that whilst one receives credit for good intention even if one is prevented from giving effect to it, one is not punished for evil intention that does not actually materialise (מחשבה רעה אין הקב"ה מצרפה למעשה; cf. Kidd. 39b). — But it is evident where Rashi has erred. In calculating 14 Sabbatical periods to the century he has taken into account only 98 years. In four centuries he has therefore omitted 8 years, and these give one more Sabbatical period. In other words, 436 divided by 7 gives 62, so that there were 62 full Sabbatical periods and 8 full Jubilee periods in the 436 years in question.

3) They shall flee before an imaginary menace, since actually אין רודף "none is pursuing them".

and I will remember the land. [43]The land also shall be left of them,
and shall enjoy her sabbaths, while she lieth desolate without them:
and they shall accept *of the punishment* of their iniquity; because,
even because they despised my judgments, and because their soul loathed
my ordinances. [44]And yet for all that, when they be in the land of
their enemies, I will not cast them away, neither will I loathe them,
to consume them, and to make void my covenant with them: for I *am*
the Eternal their God. [45]But I will for their sakes remember the covenant
of their ancestors, whom I brought forth out of the land of Egypt in
the eyes of the nations, that I might be their God: I *am* the Eternal.
[46]These *are* the statutes and judgments and laws which the Eternal
made between him and the children of Israel in mount Sinai by the hand
of Moses.

27. [1]And the Eternal spake unto Moses, saying, [2]Speak unto the children
of Israel, and say unto them, When a man shall make a singular vow, the
souls *shall be* for the Eternal by thy valuation. [3]And thy valuation shall be,
of the male from twenty years old even unto sixty years old, even thy valu-
ation shall be fifty shekels of silver, after the shekel of the sanctuary. [4]And if

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will "I" be king over you etc." (Siphra). או אז יכנע — *The word* או *here has* the same *meaning* as *in* (Ex. XXI. 36 או נודע כי שור נגח הוא (cf. Rashi on that verse and our Note thereon). *The translation therefore is:* "I f then [their uncircumcised hearts] will be humbled". Another explanation is *that* או *means* perhaps, — "p e r h a p s then their uncircumcised hearts will be humbled"[1]). ואז ירצו את עונם *means,* and they will atone for their iniquities by the punishments *they will have suffered.* **(42)** וזכרתי את בריתי יעקוב THEN I WILL REMEMBER MY COVENANT WITH JACOB — In five places *in Scripture* it (the name יעקב) is written plene (יעקוב) and the name אליהו is written defectively in five places, *to intimate that* Jacob — *as it were* — took one letter of his (Elijah's) name as a pledge that at some future time he should come and proclaim the good tidings of his descendants' redemption (cf. Midrash חסירות ויתירות). וזכרתי את בריתי יעקוב THEN I WILL REMEMBER MY COVENANT WITH JACOB [AND ALSO MY COVENANT WITH ISAAC, AND ALSO MY COVENANT WITH ABRAHAM WILL I REMEMBER] — Why are they (the patriarchs) enumerated *here in a* reverse *order* (in contrast to e. g., Ex. XXXII. 13, where it states: זכור לאברהם ליצחק ולישראל וכו׳)? It is to say: Jacob the youngest *among the patriarchs* is worthy of this *that, through his merits, his children should be redeemed;* if he be not *sufficiently* worthy, behold, *the merit of* Isaac is with him; if that does not suffice, behold, then there is Abraham with him who is *surely* worthy enough! And why does Scripture not use the word "remember" in connection with Isaac's name? Because *this is unnecessary, for — says God, as it were —* the ashes of Isaac (who according to My command to Abraham was to become a burnt offering) are ever visible before Me *as though they were* heaped up lying upon the altar (Siphra). **(43)** יען וביען BECAUSE AND BECAUSE [THEY RE-

NOTES

[1]) If או is taken in the sense of "if", the sentence must be connected with the following verse: If then their uncircumcised hearts will be humbled and if they atone for their sin, I will remember My covenant, etc.

וְהָאָרֶץ אֶזְכֹּר׃ מג וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתִרֶץ אֶת־
שַׁבְּתֹתֶיהָ בָּהְשַׁמָּה מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבְיַעַן
בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי גָּעֲלָה נַפְשָׁם מד וְאַף גַּם־
זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־
גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה
אֱלֹהֵיהֶם׃ מה וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי־
אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים
אֲנִי יְהוָה׃ מו אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר
נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה׃
פ רביעי (ששי כשהן מחוברין) כז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר׃ ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ
כִּי יַפְלִא נֶדֶר בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה׃ ג וְהָיָה עֶרְכְּךָ
הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה וְהָיָה
עֶרְכְּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ׃ ד וְאִם־

אונקלוס

אֲנָא דְכִיר וְאַרְעָא אֲנָא דְכִיר׃ מג וְאַרְעָא תִתְרְטֵשׁ מִנְּהוֹן וְתִרְעֵי יָת שְׁמִטָּהָא בִּדְצַדְיָאַת
מִנְּהוֹן וְאִנּוּן יִרְעוּן יָת חוֹבֵיהוֹן לְוָטִין חֲלַף בִּרְכָן אַיְתִי עֲלֵיהוֹן דִּבְדִינַי קָצוּ וְיָת קְיָמַי
רְחֵקַת נַפְשְׁהוֹן׃ מד וְאַף בְּרַם דָּא בְּמֶהֱוֵיהוֹן בַּאֲרַע בַּעֲלֵי דְבָבֵיהוֹן לָא אַרְטֵשִׁנּוּן וְלָא
אַרְחֵקִנּוּן לְשֵׁיצָיוּתְהוֹן לְאַשְׁנָאָה קְיָמִי עִמְּהוֹן אֲרֵי אֲנָא יְיָ אֱלָהֲהוֹן׃ מה וְדָכִירְנָא לְהוֹן
קְיָם קַדְמָאֵי דִּי אַפֵּקִית יָתְהוֹן מֵאַרְעָא דְמִצְרַיִם לְעֵינֵי עַמְמַיָּא לְמֶהֱוֵי לְהוֹן לֶאֱלָהּ אֲנָא
יְיָ׃ מו אִלֵּין קְיָמַיָּא וְדִינַיָּא וְאוֹרָיָתָא דִּי יְהַב יְיָ בֵּין מֵימְרֵהּ וּבֵין בְּנֵי יִשְׂרָאֵל בְּטוּרָא
דְסִינַי בִּידָא דְמֹשֶׁה׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
גְּבַר אֲרֵי יַפְרֵשׁ נְדַר בְּפֻרְסַן נַפְשָׁתָא קֳדָם יְיָ׃ ג וִיהֵי פֻרְסָנֵהּ דְּכוּרָא מִבַּר עֶסְרִין שְׁנִין
וְעַד בַּר שִׁתִּין שְׁנִין וִיהֵי פֻרְסָנֵהּ חַמְשִׁין סִלְעִין דִּכְסַף בְּסִלְעֵי קוּדְשָׁא׃ ד וְאִם נְקוּבְתָא

רש״י

חֲזָקָה וְגוֹ׳ (ספרא): או אז יכנע. כְּמוֹ או נוֹדַע כִּי שׁוֹר נַגָּח הוּא (שמ׳ כ״א) — אִם אָז יִכָּנַע: לְשׁוֹן
אַחֵר אוּלַי — שֶׁמָּא אָז יִכָּנַע לְבָבָם וְגוֹ׳: ואז ירצו את עונם. יְכַפְּרוּ עַל עֲוֹנָם בְּיִסּוּרֵיהֶם:
(מב) וזכרתי את בריתי יעקוב. בַּחֲמִשָּׁה מְקוֹמוֹת נִכְתַּב מָלֵא, וְאֵלִיָּהוּ חָסֵר בַּחֲמִשָּׁה
מְקוֹמוֹת — יַעֲקֹב נָטַל אוֹת מִשְּׁמוֹ שֶׁל אֵלִיָּהוּ עֵרָבוֹן שֶׁיָּבוֹא וִיבַשֵּׂר גְּאֻלַּת בָּנָיו: וזכרתי את
בריתי יעקוב. לָמָּה נִמְנוּ אֲחוֹרַנִּית? כְּלוֹמַר, כְּדַאי הוּא יַעֲקֹב הַקָּטָן לְכָךְ, וְאִם אֵינוֹ כְּדַאי,
הֲרֵי יִצְחָק עִמּוֹ, וְאִם אֵינוֹ כְּדַאי, הֲרֵי אַבְרָהָם עִמּוֹ שֶׁהוּא כְּדַאי, וְלָמָּה לֹא נֶאֶמְרָה זְכִירָה
בְּיִצְחָק? אֶלָּא אֶפְרוֹ שֶׁל יִצְחָק נִרְאֶה לְפָנַי צָבוּר וּמוּנָּח עַל הַמִּזְבֵּחַ (ספרא): (מג) יען וביען.

it *be* a female, then thy valuation shall be thirty shekels.
5And if *it be* from five years old even unto twenty years old, then thy valuation shall be of the male twenty shekels, and for the female ten shekels.
6And if *it be* from a month old even unto five years old, then thy valuation shall be of the male five shekels of silver, and for the female thy valuation *shall be* three shekels of silver.
7And if *it be* from sixty years old and above; if *it be* a male, then thy valuation shall be fifteen shekels, and for the female ten shekels.
8But if he be poorer than thy valuation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.
9And if *it be* a beast, whereof men offer an offering unto the Eternal, all that *any man* giveth of such unto the Eternal shall be holiness.
10He shall neither change it, nor exchange it, a good for a bad, or a bad for a good: and if he shall at all exchange beast for beast, then it and the exchange thereof shall be

רש"י

JECTED MY ORDINANCES] — *i. e.* it is a retribution — and a retribution, too, that they have rejected My ordinances[1]). **(44)** ואף גם זאת AND YET FOR ALL THIS — *i. e.*, but also (אף) even though (גַם) I shall execute on them this (זאת) punishment which I have mentioned when they shall be in the land of their enemies, I will not reject them to make an end of them and to make void My covenant which has *thus far* been with them (viz., the covenant כי אני ה׳ אלהיהם that I, the Lord, would be their God)[2]). **(45)** ברית ראשנים THE COVENANT OF THE ANCESTORS — *i. e.* of the *twelve* Tribes (cf. Siphra)[3]). והתורת AND THE TORAHS ... [WHICH GOD GAVE ... IN MOUNT SINAI BY THE HAND OF MOSES] — *The plural is used because there are two Torahs:* one in writing and one by word of mouth (the Oral Law). This *verse therefore* tells *us* that all (both) of them were given *by God* to Moses on Sinai (Siphra).

27. (2) כי יפלא *means, if* he expressly states by *an utterance of* his mouth (cf. Rashi on XXII. 21 and our Note thereon). בערכך נפשות — *he expressly states* that he will give *to the Sanctuary* the valuation attached to a life by saying, "the payment of the valuation of such and such a thing — *that, however, being something* upon which its life depends — is *incumbent* upon me" (Siphra; Arach. 4a)[4]). **(3)** והיה ערכך THEN THY ערכך SHALL BE etc. — This word ערך used *throughout this section* has not the meaning of דמים, *market*-value (which varies according to the condition of the market or the condition of the person offered for sale, whilst ערך is a fixed value), but whether he be of high value or of low value, according to his age is the ערך fixed for him in this section. ערכך is the same as ערך (i. e. the second כ״ף is not the suffix of the second person masc. sing.). I do not know what grammatical form the doubling of the כ״ף represents[5]). **(5)** ואם מבן חמש שנים AND IF IT BE FROM FIVE YEARS OLD — Not that the person making the vow is a minor (from five to twenty years old), for there is nought *of validity* in the words of a minor, but *it is speaking of* an adult who said, *"The payment of* the valuation of this child" — who is five years old — "shall be incumbent upon me". **(7)** ואם מבן ששים שנה AND IF IT BE FROM SIXTY YEARS OLD [AND ABOVE; IF IT BE A MALE THEN THE VALUATION SHALL BE FIFTEEN SHEKELS, AND FOR THE FEMALE TEN SHEKELS] — When one approaches old age a woman is more likely to be of the same importance as a man, therefore

NOTES

For Notes 1—4 see Appendix.

5) Rashi does not take the second Kaf as a pronominal suffix because the word ערכך appears also in such a connection where it cannot possibly have this meaning. Cf. v. 23, where ערכך has the definite article, which would be impossible if the second כ״ף were a prominal suffix.

נְקֵבָה הִוא וְהָיָה עֶרְכְּךָ שְׁלֹשִׁים שָׁקֶל׃ ה וְאִם מִבֶּן־
חָמֵשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכְּךָ הַזָּכָר
עֶשְׂרִים שְׁקָלִים וְלַנְּקֵבָה עֲשֶׂרֶת שְׁקָלִים׃ ו וְאִם מִבֶּן־
חֹדֶשׁ וְעַד בֶּן־חָמֵשׁ שָׁנִים וְהָיָה עֶרְכְּךָ הַזָּכָר חֲמִשָּׁה
שְׁקָלִים כָּסֶף וְלַנְּקֵבָה עֶרְכְּךָ שְׁלֹשֶׁת שְׁקָלִים כָּסֶף׃
ז וְאִם מִבֶּן־שִׁשִּׁים שָׁנָה וָמַעְלָה אִם־זָכָר וְהָיָה
עֶרְכְּךָ חֲמִשָּׁה עָשָׂר שָׁקֶל וְלַנְּקֵבָה עֲשָׂרָה שְׁקָלִים׃
ח וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ וְהֶעֱמִידוֹ לִפְנֵי הַכֹּהֵן וְהֶעֱרִיךְ
אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר יַעֲרִיכֶנּוּ
הַכֹּהֵן׃ ס ט וְאִם־בְּהֵמָה אֲשֶׁר יַקְרִיבוּ מִמֶּנָּה קָרְבָּן
לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹּדֶשׁ׃ י לֹא
יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב
וְאִם־הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ

אונקלוס

הִיא וִיהֵי פֻּרְסָנַהּ תְּלָתִין סִלְעִין׃ ה וְאִם מִבַּר חֲמֵשׁ שְׁנִין וְעַד בַּר עַסְרִין שְׁנִין וִיהֵי
פֻּרְסָנֵהּ דְּכוּרָא עַסְרִין סִלְעִין וְלִנְקוּבְתָּא עַשְׂרָא סִלְעִין׃ ו וְאִם מִבַּר יַרְחָא וְעַד בַּר חֲמֵשׁ
שְׁנִין וִיהֵי פֻּרְסָנֵהּ דְּכוּרָא חַמְשָׁא סִלְעִין דִּכְסַף וְלִנְקוּבְתָּא פֻּרְסָנַהּ תְּלָתָא סִלְעִין דִּכְסַף׃
ז וְאִם מִבַּר שִׁתִּין שְׁנִין וּלְעֵלָּא אִם דְּכוּרָא וִיהֵי פֻּרְסָנֵהּ חַמְשָׁא עַשְׂרָא סִלְעִין וְלִנְקוּבְתָּא
עַשְׂרָא סִלְעִין׃ ח וְאִם מִסְכֵּן הוּא מִפֻּרְסָנֵהּ וִיקִימִנֵּהּ קֳדָם כַּהֲנָא וְיִפְרוֹס יָתֵהּ כַּהֲנָא
עַל מֵימַר דִּי תַדְבֵּק יְדָא דְנוֹדְרָא יִפְרְסִנֵּהּ כַּהֲנָא׃ ט וְאִם בְּעִירָא דִּי יְקָרְבוּן מִנַּהּ קֻרְבָּנָא
קֳדָם יְיָ כֹּל דִּי יִתֵּן מִנֵּהּ קֳדָם יְיָ יְהֵי קוּדְשָׁא׃ י לָא יְחַלְּפִנֵּהּ וְלָא יְעַבַּר יָתֵהּ טַב בְּבִישׁ

רש"י

נמול ובנמול אשר במשפטי מאסו (עי' ספרא): (מד) ואף גם זאת. ואף אפילו אני עושה עמהם זאת הפורענות אשר אמרתי בהיותם בארץ איביהם, לא אמאסם לכלתם ולהפר בריתי אשר אתם: (מה) ברית ראשנים. של שבטים (ספרא): (מו) והתורת. אחת בכתב ואחת בעל פה, מגיד שכלם נתנו למשה בסיני (שם):

כז (ב) כי יפלא. יפריש בפיו: בערכך נפשת. לתן ערך נפשות — לומר ערך דבר שנפשו תלויה בו עלי (עי' ספרא; ערכ' ד'): (ג) והיה ערכך וגו'. אין ערך זה לשון דמים, אלא בין שהוא יקר בין שהוא זול, כפי שניו הוא הערך הקצוב עליו בפרשה זו: ערכך. כמו ערך, וכפל הכפי"ן לא ידעתי מאיזה לשון הוא: (ה) ואם מבן חמש שנים. לא שיהא הנודר קטן — שאין בדברי קטן כלום — אלא גדול שאמר ערך קטן זה שהוא בן חמש שנים עלי (עי' ערכ' ב'): (ז) ואם מבן ששים שנה וגו'. כשמגיע לימי הזקנה, האשה קרובה להחשב

holy. 11And if *it be* any unclean beast, of which they do not offer an
offering unto the Eternal, then he shall present the beast before the
priest: 12And the priest shall value it, whether it be good or bad: as thou,
the priest, valuest it, so shall it be. 13But if he will at all redeem it, then
he shall add its fifth unto thy valuation. 14And when a man shall sanctify
his house *to be* holy unto the Eternal, then the priest shall value it,
whether it be good or bad: as the priest shall value it, so shall
it stand. 15And if he that sanctified it will redeem his house,
then he shall add the fifth *part* of the money of thy valuation unto it,
and it shall be his. 16And if a man shall sanctify unto the Eternal *some*
part of a field of his possession, then thy valuation shall be according to
the seed thereof; an omer of barley seed *shall be valued* at fifty shekels
of silver. 17If he sanctify his field from the year of jubilee, according to
thy valuation it shall stand. 18But if he sanctify his field after the jubilee,

רש״י

a man decreases to b e y o n d a third of his valuation when he becomes old (his ערך being fifty shekels and after sixty only fifteen; which is less then 17, the approximate third of 50), whilst a woman decreases only to *e x a c t l y* a third of her valuation (which was previously thirty shekels, and after sixty becomes ten), because people say (i. e. there is a familiar saying): "An old man in the house is a snare (a nuisance) in the house, an old woman in the house is a treasure in the house and a good omen in the house" (Arach 19a)[1]. **(8) ואם מך הוא** BUT IF HE POOR so that his means are not sufficient to pay

NOTES

[1]) We have rendered the passage in the sense it is evidently intended to bear and as given in Arach. 19a. The wording, however, is somewhat vague. In the Venice edition of Mizrachi the passage beginning at לפיכך is given as follows: ש ה ר י האיש פוחת בזקנותו פ ח ו ת משליש בערכו וכו׳ סבא בביתא וכו׳. This is, however, printed not as part of the Rashi, but as Mizrachi's own comment on Rashi's previous statement and as a proof (שה״רי) of the previous statement, the sense being: Rashi states that in old age a woman approximates in value to a man, and (adds Mizrachi) you can see that this is so for according to Scripture a man decreases etc. This observation of Mizrachi has crept into the text of Rashi. Berliner prints from לפיכך to אלא שליש בערכה in brackets. Mizrachi has פחות משליש whilst our Rashi-texts have יותר משליש. There is really no difference between the two. The former means that a man's valuation decreases to a figure l e s s than a third of the former one; the latter, that it decreases by a greater sum than one which will leave a third of the original valuation.

יִֽהְיֶה־קֹּֽדֶשׁ׃ יא וְאִם֙ כָּל־בְּהֵמָ֣ה טְמֵאָ֔ה אֲשֶׁ֛ר לֹא־
יַקְרִ֥יבוּ מִמֶּ֛נָּה קָרְבָּ֖ן לַיהוָ֑ה וְהֶעֱמִ֥יד אֶת־הַבְּהֵמָ֖ה
לִפְנֵ֥י הַכֹּהֵֽן׃ יב וְהֶעֱרִ֤יךְ הַכֹּהֵן֙ אֹתָ֔הּ בֵּ֥ין ט֖וֹב וּבֵ֣ין רָ֑ע
כְּעֶרְכְּךָ֥ הַכֹּהֵ֖ן כֵּ֥ן יִהְיֶֽה׃ יג וְאִם־גָּאֹ֖ל יִגְאָלֶ֑נָּה וְיָסַ֥ף
חֲמִישִׁת֖וֹ עַל־עֶרְכֶּֽךָ׃ יד וְאִ֗ישׁ כִּֽי־יַקְדִּ֨שׁ אֶת־בֵּית֥וֹ
קֹ֨דֶשׁ֙ לַֽיהוָ֔ה וְהֶעֱרִיכוֹ֙ הַכֹּהֵ֔ן בֵּ֥ין ט֖וֹב וּבֵ֣ין רָ֑ע כַּאֲשֶׁ֨ר
יַעֲרִ֥יךְ אֹת֛וֹ הַכֹּהֵ֖ן כֵּ֥ן יָקֽוּם׃ טו וְאִ֨ם־הַמַּקְדִּ֔ישׁ יִגְאַ֖ל
אֶת־בֵּית֑וֹ וְ֠יָסַף חֲמִישִׁ֧ית כֶּֽסֶף־עֶרְכְּךָ֛ עָלָ֖יו וְהָ֥יָה לֽוֹ׃
חמישי (שביעי כשמחוברין) טז וְאִ֣ם ׀ מִשְּׂדֵה֙ אֲחֻזָּת֜וֹ יַקְדִּ֥ישׁ אִישׁ֙
לַֽיהוָ֔ה וְהָיָ֥ה עֶרְכְּךָ֖ לְפִ֣י זַרְע֑וֹ זֶ֚רַע חֹ֣מֶר שְׂעֹרִ֔ים
בַּחֲמִשִּׁ֖ים שֶׁ֥קֶל כָּֽסֶף׃ יז אִם־מִשְּׁנַ֥ת הַיֹּבֵ֖ל יַקְדִּ֣ישׁ
שָׂדֵ֑הוּ כְּעֶרְכְּךָ֖ יָקֽוּם׃ יח וְאִם־אַחַ֤ר הַיֹּבֵל֙ יַקְדִּ֣ישׁ

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או בִישׁ בְּטָב וְאִם חַלָּפָא יְחַלֵּף בְּעִירָא בִּבְעִירָא וִיהֵי הוּא וְחִלּוּפֵהּ יְהֵי קַדִּישׁ: יא וְאִם כָּל בְּעִירָא מְסָאֲבָא דִּי לָא יְקָרְבוּן מִנַּהּ קֻרְבָּנָא קֳדָם יְיָ וִיקִים יָת בְּעִירָא קֳדָם כַּהֲנָא: יב וִיפָרוֹס כַּהֲנָא יָתַהּ בֵּין טָב וּבֵין בִּישׁ כְּפֻרְסָנָא דְכַהֲנָא כֵּן יְהֵי: יג וְאִם מִפְרַק יִפְרְקִנַּהּ וְיוֹסֵף חֻמְשֵׁהּ עַל פֻּרְסָנֵהּ: יד וּגְבַר אֲרֵי יַקְדֵּשׁ יָת בֵּיתֵהּ קוּדְשָׁא קֳדָם יְיָ וִיפָרְסִנֵּהּ כַּהֲנָא בֵּין טָב וּבֵין בִּישׁ כְּמָא דִּי יִפְרוֹס יָתֵהּ כַּהֲנָא כֵּן יְקוּם: טו וְאִם דְּאַקְדֵּשׁ יִפְרוֹק יָת בֵּיתֵהּ וְיוֹסֵף חֹמֶשׁ כְּסַף פֻּרְסָנֵהּ עֲלוֹהִי וִיהֵי לֵהּ: טז וְאִם מֵחֲקַל אַחְסַנְתֵּהּ יַקְדֵּשׁ גְּבַר קֳדָם יְיָ וִיהֵי פֻּרְסָנֵהּ לְפוּם זַרְעֵהּ בַּר זְרַע כּוֹר שְׂעוֹרִין בְּחַמְשִׁין סִלְעִין דִּכְסַף:

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כְּאִישׁ, לְפִיכָךְ הָאִישׁ פּוֹחֵת בְּהִזְדַּקְנוֹ יוֹתֵר מִשְּׁלִישׁ בְּעֶרְכּוֹ, וְהָאִשָּׁה אֵינָהּ פּוֹחֶתֶת אֶלָּא שְׁלִישׁ בְּעֶרְכָּהּ, דְּאָמְרֵי אִינְשֵׁי "סָבָא בְּבֵיתָא, פַּחָא בְּבֵיתָא, סָבְתָא בְּבֵיתָא, סִימָא בְּבֵיתָא וְסִימָנָא טָבָא בְּבֵיתָא" (ערכי׳ י״ט): (ח) ואם מך הוא. שֶׁאֵין יָדוֹ מַשֶּׂגֶת לִתֵּן הָעֵרֶךְ הַזֶּה, והעמידו. לַנֶּעֱרָךְ לִפְנֵי הַכֹּהֵן, וְיַעֲרִיכֶנּוּ לְפִי הַשָּׂגַת יָדוֹ שֶׁל מַעֲרִיךְ: על פי אשר תשיג. לְפִי מַה שֶּׁיֵּשׁ לוֹ יְסַדְּרֶנּוּ, וְיַשְׁאִיר לוֹ כְּדֵי חַיָּיו: מִטָּה, כַּר וְכֶסֶת, וּכְלֵי אֻמָּנוּת; אִם הָיָה חַמָּר, מַשְׁאִיר לוֹ חֲמוֹרוֹ (ב״מ קי״ד; ערכי׳ כ״ג): (ט) כל אשר יתן ממנו. אָמַר רַגְלָהּ שֶׁל זוֹ עוֹלָה, דְּבָרָיו קַיָּמִין, וְתִמָּכֵר לְצָרְכֵי עוֹלָה, וּדְמֶיהָ חֻלִּין חוּץ מִדְּמֵי אוֹתוֹ הָאֵבֶר (ספרא; ערכי׳ ה׳): (י) טוב ברע. תָּם בְּבַעַל מוּם, או רע בטוב; וְכָל שֶׁכֵּן טוֹב בְּטוֹב וְרַע בְּרַע (עי׳ תמורה ט׳): (יא) ואם כל בהמה טמאה. בְּבַעֲלַת מוּם הַכָּתוּב מְדַבֵּר, שֶׁהִיא טְמֵאָה לְהַקְרָבָה, וְלִמֶּדְךָ הַכָּתוּב שֶׁאֵין קָדָשִׁים תְּמִימִים יוֹצְאִין לְחֻלִּין בְּפִדְיוֹן אֶלָּא אִם כֵּן הוּמְמוּ (שם ל״ג): (יב) כערכך הכהן כן יהיה. לִשְׁאָר כָּל אָדָם הַבָּא לִקְנוֹתָהּ מִיַּד הֶקְדֵּשׁ: (יג) ואם גאל יגאלנה. בִּבְעָלִים הֶחֱמִיר הַכָּתוּב לְהוֹסִיף חוֹמֶשׁ, וְכֵן בְּמַקְדִּישׁ בַּיִת, וְכֵן בְּמַקְדִּישׁ אֶת הַשָּׂדֶה, וְכֵן בְּפִדְיוֹן מַעֲשֵׂר שֵׁנִי — הַבְּעָלִים מוֹסִיפִין חוֹמֶשׁ וְלֹא שְׁאָר כָּל אָדָם (שם כ״ה): (טז) והיה ערכך לפי זרעו. לֹא כְּפִי שָׁוְיָהּ, אַחַת שָׂדֶה טוֹבָה וְאַחַת שָׂדֶה רָעָה פִּדְיוֹן הֶקְדֵּשָׁן שָׁוֶה — בֵּית כּוֹר שְׂעוֹרִים בַּחֲמִשִּׁים.

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that sacred animals which have no blemish cannot again become non-holy (more lit., go forth from *the category of holy animals* to *that of* non-holy animals) through redemption except if they become blemished (Siphra; Tem. 32)[1]). **(12)** כערכך הכהן כן יהיה AS THE PRIEST VALUES IT, SO SHALL IT BE for any o t h e r person who comes to buy it from the Temple treasury (in contrast to the owner himself who, if he redeems it, must add a fifth to the valuation, as stated in the next verse). **(13)** ואם גאל יגאלנה BUT IF HE WILL AT ALL REDEEM IT [THEN HE SHALL ADD A FIFTH ...] — In respect to the owner Scripture is more stringent *by requiring him* to pay an additional fifth. And similarly in the case of one who dedicates a house to the Sanctuary (vv. 14, 15) and so, too, in the case of one who dedicates his field (v. 19), and similarly in the case of redeeming מעשר שני, "the Second Tithe", the owner must add a fifth *to their real value when redeeming them;* but no other person *has to do this* (Siphra; Arach. 25a)[2]). **(16)** והיה ערכך לפי זרעו [AND IF A MAN SHALL SANCTIFY SOME OF THE FIELD OF HIS POSSESSION] THEN THE VALUATION SHALL BE ACCORDING TO THE SEED THEREOF (i. e., according to the quantity of seed that can be grown in it) — not according to its value; but whether it is a good field or a bad field the money for redeeming it from its holy state is the same: an area requiring a Khor of barley seed (the equivalent of a חמר שערים mentioned in the text) *is redeemable* by fifty shekels (in the case of other seed the area redeemable by this sum is different) (cf. Arach. 14a). Such is the enactment of Scripture (God). But this is only in the case that he comes to redeem it at the beginning of the Jubilee-period, but if he comes to redeem it in the middle of it he has *only* to pay according to the reckoning of one Selah (shekel) and a pundion (one forty-eighth of a shekel) for each year *remaining in that Jubilee-period* (cf. Rashi on v. 18): because, *after all,* it is the property of the Temple treasury only for the number of years contained in the Jubilee-period *from the time when he sold it,* so that if it was redeemed *by the owner*

NOTES

[1]) It is evident that בהמה טמאה cannot denote here literally an unclean animal (i. e. one of those which are termed unclean in Lev. XI. 4 ff. because they lack the signs of cleanness), for then the words: אשר לא יקריבו would be redundant, since no בהמה טמאה may be sacrificed on the altar. The meaning of the verse therefore is: And if it be an animal unfit for sacrifice of which they can never offer an offering unto the Lord (because it has a permanent blemish), then etc.

[2]) The term יגאל, "to redeem", implies that it is bought back either by the owner who thus redeems the property which has hitherto been alienated from him, or by a relative acting on his behalf. In the case of a stranger who buys it the word קנה would be used.

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this[1]) valuation, והעמידו THEN THEY SHALL PRESENT HIM — the person made the subject of a valuation, לפני הכהן BEFORE THE PRIEST, and the priest shall set a value on him according to the means of him who promised the valuation. על פי אשר תשיג ACCORDING TO HIS ABILITY — *i. e.* according to what he possesses shall he (the priest) assess him (the person who has promised the valuation), leaving him sufficient to live upon: a bed, mattress and cushion and tools necessary for his trade; *thus, in respect to the latter,* if he was an ass-driver (earning a living by carrying loads) he has to leave him his ass[2]) (B. Metz. 114a; cf. Arach. 23b). **(9)** כל אשר יתן ממנו EVERYTHING THAT A MAN GIVETH *implies even the case when* he said, "the foot of this *animal* shall be a burnt offering" his words have binding force[3]). It (the animal) is therefore sold for the purpose of a burnt-offering *to one who has to bring such an offering* and the monies realised by its sale are חולין (non-holy) *and are returned to the owner* with the exception of the value of that limb (Siphra; Arach. 5a; Tem. 11b; Chul. 69b). **(10)** טוב ברע [HE SHALL NEITHER CHANGE IT NOR EXCHANGE IT] A GOOD FOR A BAD — *i. e. he shall not give in exchange* a perfect animal *of a non-sacred character* for one *devoted to the Sanctuary but* having some blemish (cf. Rashi Tem. 9a on מתני׳ טוב ברע), או רע בטוב OR A BAD FOR A GOOD — It follows à fortiori *that he must not give in exchange* a perfect *animal* for another perfect one, or one with a blemish for another with a blemish (Siphra; Tem. 9a). **(11)** ואם כל בהמה טמאה AND IF IT BE ANY בהמה טמאה — Scripture is *really* speaking *here not of an "unclean" but* of a blemished animal which is, *just on this account*, unclean (i. e. unfit) for sacrificing, and Scripture is telling you

NOTES

1) ואם מך הוא מערכך expresses a relative poverty: he is poor מערכך, as regards this ערך; this does not necessarily involve that he is utterly destitute.

2) The word יסדרנו in Rashi is a synonym of יעריכנו in the text, both meaning originally to set in order. Thus the nouns סֵדֶר and עֵרֶךְ (or עֶרְכְּךָ) have the same meaning. As a technical term the latter denotes an assessment placed upon a person dedicated to the Sanctuary, being constant for each sex at some particular age. The former is an assessment placed upon a person dedicated to the Sanctuary not according to age and sex but according to the financial ability of the man who made the vow of dedication but who is unable to pay the full ערך. He must not be assessed to the full extent of his possessions, as is explained by Rashi.

3) Whilst in the case of a human being devoted to the Sanctuary it must be a vow in reference to a limb without which life is impossible (see Rashi on v. 2).

then the priest shall reckon unto him the money according to the years
that are left, even unto the year of the jubilee, and it shall be abated
from thy valuation. 19And if he that sanctified the field will in any wise
redeem it, then he shall add the fifth *part* of the money of thy valuation
unto it, and it shall be assured to him. 20And if he will not redeem the
field, or if one have sold the field to another man, it shall not be
redeemed any more. 21But the field, when it goeth out in the jubilee,
shall be holiness unto the Eternal, as a field devoted; the possession
thereof shall be the priest's. 22And if *a man* sanctify unto the Eternal
a field of his purchase, which *is* not of the fields of his possession;
23Then the priest shall reckon unto him the proportion of thy valuation,
even unto the year of the jubilee: and he shall give thy valuation in that
day, *as* a holy thing unto the Eternal. 24In the year of the jubilee the field
shall return unto him from whom it was obtained, *even* to him to whom the

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at any time during this period, well and good (the Temple treasury suffered no loss), and if not, the treasurer can sell it for the very same price to another person, when it remains in the hands of the purchaser till the Jubilee just like any other field sold *right out* (cf. vv. 20, 21). When it leaves h i s possession *in the Jubilee year, it does not return to the Treasury, but* it passes into the possession of the priests of that "Mishmar" (that rota of priests) during whose turn the Jubilee happens to fall and is divided amongst them. This, *in brief,* is the law concerning one who dedicates a field to the Temple Treasury; and now I shall explain it, following the order of the verses. **(17)** **אם משנת היבל יקדיש** IF HE SANCTIFY [HIS FIELD] FROM THE YEAR OF JUBILEE — *i.e.* if as soon as the Jubilee-period was past[1]) he i m m e d i a t e l y dedicates it to the Temple treasury (so that the field could remain in the possession of the Sanctuary for a complete Jubilee-period), and he comes to redeem it i m m e d i a t e l y (so that the Treasury had no usufruct of the field at all), כערכך יקום ACCORDING TO THE VALUATION IT SHALL STAND — *i.e.* according to that valuation above mentioned shall it be — 50 shekel shall he give *for each area requiring a Khor of barley seed.* **(18)** **ואם אחר היבל יקדיש** BUT IF HE SANCTIFY [HIS FIELD] AFTER (i.e. some years after) THE JUBILEE, — and similarly, *of course,* if he dedicated it from the year of (i.e. immediately after) the Jubilee, — and *in either case* it remained for a time in the possession of the treasurer and then this man comes to redeem it *some years* after the Jubilee, חשב לו הכהן את הכסף על פי השנים הנותרת THEN THE PRIEST SHALL RECKON FOR HIM THE MONEY ACCORDING TO THE YEARS THAT ARE LEFT — *it must be* according to a reckoning. How is it *to be done?* You see, it (Scripture) has fixed the value of forty-nine years at fifty shekels, that is, one shekel for each year and one additional shekel for all of them (for all the years together). Now a shekel is forty-eight pundion; that gives one selah (shekel) and one pundion for each year, except that there is one pundion short for all the years (reckoning the price per year as the Torah prescribes, he pays forty-nine shekels and forty-nine pundion, equal to fifty shekels and one pundion whereas really he should pay fifty shekels, which is one pundion less than the calculation based upon the yearly rate). Our Rabbis said that that pundion is the commission for the money-changing[2]), and therefore if he comes to redeem *the field some years after the Jubilee,* he must give a selah and a pundion for each year of those years that remain until the Jubilee year (Siphra; Arach. 24b). ונגרע מערכך AND THERE SHALL BE ABATED FROM THE VALUATION the number of years *that have elapsed* from the Jubilee year until the year when the redemption takes place[3]). **(19)** **ואם גאל יגאל** AND IF HE WILL IN ANY WISE REDEEM IT

NOTES

For Notes 1—3 see Appendix.

שָׂדֵ֑הוּ וְחִשַּׁב־ל֨וֹ הַכֹּהֵ֜ן אֶת־הַכֶּ֗סֶף עַל־פִּ֤י הַשָּׁנִים֙
הַנּ֣וֹתָרֹ֔ת עַ֖ד שְׁנַ֣ת הַיֹּבֵ֑ל וְנִגְרַ֖ע מֵעֶרְכֶּֽךָ׃ יט וְאִם־
גָּאֹ֤ל יִגְאַל֙ אֶת־הַשָּׂדֶ֔ה הַמַּקְדִּ֖ישׁ אֹת֑וֹ וְ֠יָסַף חֲמִשִׁ֧ית
כֶּֽסֶף־עֶרְכְּךָ֛ עָלָ֖יו וְקָ֥ם לֽוֹ׃ כ וְאִם־לֹ֤א יִגְאַל֙ אֶת־
הַשָּׂדֶ֔ה וְאִם־מָכַ֥ר אֶת־הַשָּׂדֶ֖ה לְאִ֣ישׁ אַחֵ֑ר לֹֽא־יִגָּאֵ֖ל
עֽוֹד׃ כא וְהָיָ֨ה הַשָּׂדֶ֜ה בְּצֵאת֣וֹ בַיֹּבֵ֗ל קֹ֛דֶשׁ לַיהוָ֖ה
כִּשְׂדֵ֣ה הַחֵ֑רֶם לַכֹּהֵ֖ן תִּהְיֶ֥ה אֲחֻזָּתֽוֹ׃ ששי כב וְאִם֙ אֶת־שְׂדֵ֣ה
מִקְנָת֔וֹ אֲשֶׁ֕ר לֹ֖א מִשְּׂדֵ֣ה אֲחֻזָּת֑וֹ יַקְדִּ֖ישׁ לַיהוָֽה׃
כג וְחִשַּׁב־ל֣וֹ הַכֹּהֵ֗ן אֵ֚ת מִכְסַ֣ת הָֽעֶרְכְּךָ֔ עַ֖ד שְׁנַ֣ת הַיֹּבֵ֑ל
וְנָתַ֤ן אֶת־הָעֶרְכְּךָ֙ בַּיּ֣וֹם הַה֔וּא קֹ֖דֶשׁ לַיהוָֽה׃ כד בִּשְׁנַ֤ת
הַיּוֹבֵל֙ יָשׁ֣וּב הַשָּׂדֶ֔ה לַאֲשֶׁ֥ר קָנָ֖הוּ מֵאִתּ֑וֹ לַאֲשֶׁר־ל֖וֹ

אונקלוס

יז אִם מִשַּׁתָּא דְיוֹבֵלָא יַקְדֵּשׁ חַקְלֵהּ כְּפֻרְסָנֵהּ יְקוּם׃ יח וְאִם בָּתַר יוֹבֵלָא יַקְדֵּשׁ חַקְלֵהּ וִיחַשֶּׁב לֵהּ כָּהֲנָא יָת כַּסְפָּא עַל פּוּם שְׁנַיָּא דְּיִשְׁתָּאֲרָן עַד שַׁתָּא דְיוֹבֵלָא וְיִתְמְנַע מִפֻּרְסָנֵהּ׃ יט וְאִם מִפְרַק יִפְרוֹק יָת חַקְלָא דְּאַקְדֵּשׁ יָתֵהּ וְיוֹסֵף חֻמֵּשׁ כְּסַף פֻּרְסָנֵהּ עֲלוֹהִי וִיקוּם לֵהּ׃ כ וְאִם לָא יִפְרוֹק יָת חַקְלָא וְאִם זַבִּין יָת חַקְלָא לִגְבַר אָחֳרָן לָא יִתְפְּרַק עוֹד׃ כא וִיהֵי חַקְלָא בְּמִפְּקֵהּ בְּיוֹבֵלָא קוּדְשָׁא קֳדָם יְיָ כַּחֲקַל חֶרְמָא לְכָהֲנָא תְּהֵי אַחֲסַנְתֵּהּ׃ כב וְאִם יָת חֲקַל זְבִינוֹהִי דִּי לָא מֵחֲקַל אַחֲסַנְתֵּהּ יַקְדֵּשׁ קֳדָם יְיָ׃

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שְׁקָלִים — כַּךְ גְּזֵרַת הַכָּתוּב, וְהוּא שֶׁבָּא לְגָאֳלָהּ בִּתְחִלַּת הַיּוֹבֵל, וְאִם בָּא לְגָאֳלָהּ בְּאֶמְצָעוֹ, נוֹתֵן לְפִי הַחֶשְׁבּוֹן סֶלַע וּפוּנְדְּיוֹן לְשָׁנָה, לְפִי שֶׁאֵינָהּ הֶקְדֵּשׁ אֶלָּא לְמִנְיַן שְׁנוֹת הַיּוֹבֵל, שֶׁאִם נִגְאֲלָה הֲרֵי טוֹב, וְאִם לָאו הַגִּזְבָּר מוֹכְרָהּ בְּדָמִים הַלָּלוּ לְאַחֵר, וְעוֹמֶדֶת בְּיַד הַלּוֹקֵחַ עַד הַיּוֹבֵל כִּשְׁאָר כָּל הַשָּׂדוֹת הַמְּכוּרוֹת, וּכְשֶׁהִיא יוֹצְאָה מִיָּדוֹ חוֹזֶרֶת לַכֹּהֲנִים שֶׁל אוֹתוֹ מִשְׁמָר שֶׁהַיּוֹבֵל פּוֹגֵעַ בּוֹ, וּמִתְחַלֶּקֶת בֵּינֵיהֶם, וְזֶהוּ הַמִּשְׁפָּט הָאָמוּר בְּמַקְדִּישׁ שָׂדֶה, וְעַכְשָׁיו אֲפָרְשֶׁנּוּ עַל סֵדֶר הַמִּקְרָאוֹת: (יז) אם משנת היבל יקדיש וגו׳. אִם מִשֶּׁעָבְרָה שְׁנַת הַיּוֹבֵל מִיָּד הִקְדִּישָׁהּ, וּבָא זֶה לְגָאֳלָהּ מִיָּד, כערכך יקום. כָּעֵרֶךְ הַזֶּה הָאָמוּר יִהְיֶה — חֲמִשִּׁים כֶּסֶף יִתֵּן: (יח) ואם אחר היבל יקדיש, וְכֵן אִם הִקְדִּישָׁהּ מִשְּׁנַת הַיּוֹבֵל וְנִשְׁתַּהֵת בְּיַד גִּזְבָּר, וּבָא זֶה לְגָאֳלָהּ אַחַר הַיּוֹבֵל, וחשב לו הכהן את הכסף על פי השנים הנותרת. כְּפִי חֶשְׁבּוֹן; כֵּיצַד? הֲרֵי קָצַב דָּמֶיהָ שֶׁל אַרְבָּעִים וְתֵשַׁע שָׁנָה חֲמִשִּׁים שֶׁקֶל, הֲרֵי שֶׁקֶל לְכָל שָׁנָה וְשֶׁקֶל יָתֵר עַל כֻּלָּן, וְהַשֶּׁקֶל אַרְבָּעִים וּשְׁמֹנָה פּוּנְדְּיוֹן, הֲרֵי סֶלַע וּפוּנְדְּיוֹן לְשָׁנָה, אֶלָּא שֶׁחָסֵר פּוּנְדְּיוֹן אֶחָד לְכֻלָּן, וְאָמְרוּ רַבּוֹתֵינוּ שֶׁאוֹתוֹ פּוּנְדְּיוֹן קָלְבּוֹן לִפְרוֹטְרוֹט, וְהַבָּא לִגְאוֹל, יִתֵּן סֶלַע וּפוּנְדְּיוֹן לְכָל שָׁנָה לַשָּׁנִים הַנּוֹתָרוֹת עַד שְׁנַת הַיּוֹבֵל (עי׳ ספרא; ערכי׳ כ״ד): ונגרע מערכך. מִנְיַן הַשָּׁנִים שֶׁמִּשְּׁנַת הַיּוֹבֵל עַד שְׁנַת הַפִּדְיוֹן: (יט) ואם גאל יגאל הַמַּקְדִּישׁ אותו, יוֹסִיף חוֹמֶשׁ עַל הַקִּצְבָּה הַזֹּאת: (כ) ואם לא יגאל את השדה — הַמַּקְדִּישׁ, ואם מכר הַגִּזְבָּר את השדה לאיש אחר, לא יגאל עוד לָשׁוּב בְּיַד הַמַּקְדִּישׁ: (כא) והיה השדה בצאתו ביבל מִיַּד הַלּוֹקְחוֹ מִן הַגִּזְבָּר, כְּדֶרֶךְ שְׁאָר שָׂדוֹת הַיּוֹצְאוֹת

possession of the land *did belong.* 25 And all thy valuation shall be according
to the shekel of the sanctuary: twenty gerahs shall be the shekel. 26 Only the
firstborn of the beasts, which is declared the firstling of the Eternal,
no man shall sanctify it; whether *it be of the* herd, or flock: it *belongeth*
to the Eternal. 27 And if *it be* of an unclean beast, then he shall redeem *it*
according to thy valuation, and shall add its fifth thereto: or if it be not
redeemed, then it shall be sold according to thy valuation. 28 Notwith-
standing no doomed thing, that a man shall devote unto the Eternal of
all that he hath, *both* of man and beast, and of the field of his
possession, shall be sold or redeemed: every doomed thing *is* most
holy unto the Eternal. 29 None doomed who shall be doomed of man,
shall be released; *but* shall surely be put to death. 30 And all the
tithe of the land, *whether* of the seed of the land, *or* of the fruit

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"h e" means, the man who dedicated it; then he shall add a fifth part to this fixed price (not a fifth of the fifty shekels, but a fifth of the value determined by this calculation is to be added to that value). **(20)** ואם לא יגאל את השדה AND IF HE WILL NOT REDEEM THE FIELD — *"h e" means.* the man who dedicated it, ואם מכר OR IF HE HATH SOLD — *"h e":* the treasurer *of the Temple property has sold,* את השדה לאיש אחר לא יגאל עוד THE FIELD TO ANOTHER MAN, IT SHALL NOT BE REDEEMED ANY MORE so as to return into the possession of him who dedicated it. **(21)** והיה השדה בצאתו ביבל BUT THE FIELD, WHEN IT GOETH OUT IN THE JUBILEE from the possession of him who purchased it from the treasurer, just as is the way with other fields in the Jubilee which also go out from the possession of those who purchase them, SHALL BE קדש לה׳ HOLY UNTO THE LORD; — not that it shall return to the Temple treasury *that provides* for the Temple repair, into the treasurer's hand, but, כשדה החרם *it shall be* AS A FIELD DOOMED, which has to be given to the priests, as it is said, (Num. XVIII. 14) "Every thing doomed (חרם) in Israel shall be thine" (i. e. Aaron's to whom this was spoken); this field, too, shall be divided amongst the priests of that "Mishmar" during whose turn the Day of Atonement of the Jubilee-year happens to fall (Arach. 28b). **(22)** ואם את שדה מקנתו וגו׳ BUT IF [HE SANCTIFY . . .] A FIELD OF HIS PURCHASE [WHICH IS NOT THE FIELD OF HIS POSSESSION, THEN etc.] — There is a difference between a "field of one's purchase" and "a field of one's possession" inasmuch as a "field of purchase" is not divided amongst the priests in the Jubilee (if it was sold by the treasurer and the purchaser has to return it at the Jubilee), because one has the right to dedicate it only until the Jubilee, for *under any circumstances* it was to go out from his possession and return to the *original* owner in the Jubilee; therefore if he comes to redeem it, he redeems it at the price stipulated for a "field of possession" (cf. משנה למלך on Maimonides הל׳ ערכין פ״ד הלכה כ״ו who explains where Rashi derives it from that he has to pay the price fixed for a שדה אחוזה). And whether he does not redeem it and the treasurer sells it to another person, or whether he does redeem it, (some editions have: ואם לא יגאל; cf. ib.), בשנת היבל ישוב השדה לאשר קנהו מאתו IN THE YEAR OF THE JUBILEE THE FIELD SHALL RETURN UNTO HIM FROM WHOM HE HATH BOUGHT IT — *i. e. unto him from whom* he that has dedicated it *has bought it.* And in order that you should not think *that the words: the field shall return* לאשר קנהו, *mean, it shall return* unto him from whom this last purchaser has bought it, — and that would be the treasurer (since he is the person from whom it was last acquired), Scripture was compelled to state לאשר לו אחזת הארץ EVEN TO HIM TO WHOM THE POSSESSION OF THE FIELD BELONGS from that which his ancestors have bequeathed to him, and this can only be the original owner who had sold it to him who sanctified it (Arach. 26a, b). וכל ערכך יהיה בשקל הקדש AND EVERY VALUATION SHALL BE ACCORDING TO THE

אֲחֻזַּ֥ת הָאָֽרֶץ׃ כה וְכָל־עֶ֨רְכְּךָ֔ יִהְיֶ֖ה בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ
עֶשְׂרִ֥ים גֵּרָ֖ה יִהְיֶ֥ה הַשָּֽׁקֶל׃ כו אַךְ־בְּכ֞וֹר אֲשֶׁ֨ר יְבֻכַּ֤ר
לַֽיהוָה֙ בִּבְהֵמָ֔ה לֹֽא־יַקְדִּ֥ישׁ אִ֖ישׁ אֹת֑וֹ אִם־שׁ֣וֹר אִם־
שֶׂ֔ה לַֽיהוָ֖ה הֽוּא׃ כז וְאִ֨ם בַּבְּהֵמָ֤ה הַטְּמֵאָה֙ וּפָדָ֣ה
בְעֶרְכֶּ֔ךָ וְיָסַ֥ף חֲמִשִׁת֖וֹ עָלָ֑יו וְאִם־לֹ֥א יִגָּאֵ֖ל וְנִמְכַּ֥ר
בְּעֶרְכֶּֽךָ׃ כח אַךְ כָּל־חֵ֡רֶם אֲשֶׁ֣ר יַחֲרִם֩ אִ֨ישׁ לַֽיהוָ֜ה
מִכָּל־אֲשֶׁר־ל֗וֹ מֵאָדָ֤ם וּבְהֵמָה֙ וּמִשְּׂדֵ֣ה אֲחֻזָּת֔וֹ לֹ֥א
יִמָּכֵ֖ר וְלֹ֣א יִגָּאֵ֑ל כָּל־חֵ֕רֶם קֹֽדֶשׁ־קָֽדָשִׁ֥ים ה֖וּא לַֽיהוָֽה׃
שביעי כט כָּל־חֵ֗רֶם אֲשֶׁ֧ר יָחֳרַ֛ם מִן־הָאָדָ֖ם לֹ֣א יִפָּדֶ֑ה
מ֖וֹת יוּמָֽת׃ ל וְכָל־מַעְשַׂ֨ר הָאָ֜רֶץ מִזֶּ֤רַע הָאָ֙רֶץ֙ מִפְּרִ֣י

אונקלוס

כג וִיחַשֵּׁב לֵהּ כַּהֲנָא יָת מִנְיַן פֻּרְסָנֵהּ עַד שַׁתָּא דְיוֹבֵלָא וְיִתֵּן יָת פֻּרְסָנֵהּ בְּיוֹמָא הַהוּא
קוּדְשָׁא קֳדָם יְיָ׃ כד בְּשַׁתָּא דְיוֹבֵלָא יְתוּב חַקְלָא לִדְזַבְנֵהּ מִנֵּהּ לִדְדִילֵהּ אַחֲסָנַת אַרְעָא׃
כה וְכָל פֻּרְסָנֵהּ יְהֵי בְּסִלְעֵי קוּדְשָׁא עֶסְרִין מָעִין יְהֵי סִלְעָא׃ כו בְּרַם בּוּכְרָא דִּי בְכַּר
קֳדָם יְיָ בִּבְעִירָא לָא יַקְדֵּשׁ גְּבַר יָתֵהּ אִם תּוֹר אִם אִמַּר קֳדָם יְיָ הוּא׃ כז וְאִם בִּבְעִירָא
מְסָאֲבָא וְיִפְרוּק בְּפֻרְסָנֵהּ וְיוֹסֵף חֻמְשֵׁהּ עֲלוֹהִי וְאִם לָא יִתְפָּרַק וְיִזְדַּבַּן בְּפֻרְסָנֵהּ׃
כח בְּרַם כָּל חֶרְמָא דִּי יַחֲרֵם גְּבַר קֳדָם יְיָ מִכָּל דִּי לֵהּ מֵאֲנָשָׁא וּבְעִירָא וּמֵחֲקַל

רש"י

מִיַּד לוֹקְחֵיהֶם בַּיּוֹבֵל קדש לה׳. לֹא שֶׁיָּשׁוּב לְהֶקְדֵּשׁ בֶּדֶק הַבַּיִת, לְיַד הַגִּזְבָּר, אֶלָּא כשדה החרם הַנִּתּוֹן לַכֹּהֲנִים — שֶׁנֶּאֱמַר כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה (במ׳ י״ח) — אַף זוֹ תִּתְחַלֵּק לַכֹּהֲנִים שֶׁל אוֹתוֹ מִשְׁמָר שֶׁיּוֹם הַכִּפּוּרִים שֶׁל יוֹבֵל פּוֹגֵעַ בּוֹ (ערכי׳ כ״ח): (כב) ואם את שדה מקנתו וגו׳. חִלּוּק יֵשׁ בֵּין שְׂדֵה מִקְנָה לִשְׂדֵה אֲחֻזָּה, שֶׁשְּׂדֵה מִקְנָה לֹא תִּתְחַלֵּק לַכֹּהֲנִים בַּיּוֹבֵל, לְפִי שֶׁאֵינוֹ יָכוֹל לְהַקְדִּישָׁהּ אֶלָּא עַד הַיּוֹבֵל, שֶׁהֲרֵי בַּיּוֹבֵל הָיְתָה עֲתִידָה לָצֵאת מִיָּדוֹ וְלָשׁוּב לַבְּעָלִים, לְפִיכָךְ אִם בָּא לְגָאֳלָהּ, יִגְאַל בְּדָמִים הַלָּלוּ הַקְּצוּבִים לִשְׂדֵה אֲחֻזָּה; וְאִם לֹא יִגְאַל, וְנִמְכְּרָה גִּזְבָּר לְאַחֵר, אוֹ אִם יִגְאַל הוּא בשנת היובל ישוב השדה לאשר קנהו מאתו אותו שֶׁהִקְדִּישׁ, וּפֶן תֹּאמַר „לַאֲשֶׁר קָנָהוּ" הַלּוֹקֵחַ הַזֶּה הָאַחֲרוֹן מֵאִתּוֹ, וְזֶהוּ הַגִּזְבָּר, לְכָךְ הֻצְרַךְ לוֹמַר לאשר לו אחזת הארץ — מִירֻשַּׁת אָבוֹת; וְזֶהוּ בְּעָלִים הָרִאשׁוֹנִים שֶׁמְּכָרוּהָ לַמַּקְדִּישׁ (ערכי׳ כ״ו): (כה) וכל ערכך יהיה בשקל הקדש. כָּל עֶרְכְּךָ שֶׁכָּתוּב בּוֹ שְׁקָלִים, יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ: עשרים גרה. עֶשְׂרִים מָעוֹת, כָּךְ הָיוּ מִתְּחִלָּה, וּלְאַחַר מִכַּאן הוֹסִיפוּ שְׁתוּת, וְאָמְרוּ רַבּוֹתֵינוּ שֵׁשׁ מָעָה כֶּסֶף דִּינָר, עֶשְׂרִים וְאַרְבַּע מָעוֹת לְסֶלַע (עי׳ בכורי׳ נ׳): (כו) לא יקדיש איש אתו. לְשֵׁם קָרְבָּן אַחֵר, לְפִי שֶׁאֵינוֹ שֶׁלּוֹ (עי׳ ערכי׳ כ״ט): (כז) ואם בבהמה הטמאה וגו׳. אֵין הַמִּקְרָא הַזֶּה מוּסָב עַל הַבְּכוֹר, שֶׁאֵין לוֹמַר בִּבְכוֹר בְּהֵמָה טְמֵאָה וּפָדָה בְעֶרְכֶּךָ, וַחֲמוֹר אֵין זֶה, שֶׁהֲרֵי אֵין פִּדְיוֹן פֶּטֶר חֲמוֹר אֶלָּא טָלֶה, וְהוּא מַתָּנָה לַכֹּהֵן, וְאֵינוֹ לְהֶקְדֵּשׁ, אֶלָּא הַכָּתוּב מוּסָב עַל הַהֶקְדֵּשׁ, שֶׁהַכָּתוּב שֶׁל מַעְלָה דִּבֵּר בְּפִדְיוֹן בְּהֵמָה טְהוֹרָה שֶׁהוּמְמָה, וְכָאן דִּבֵּר בְּמַקְדִּישׁ בְּהֵמָה טְמֵאָה לְבֶדֶק הַבַּיִת: ופדה בערכך. כְּפִי מַה שֶּׁיַּעֲרִיכֶנָּה הַכֹּהֵן: ואם לא יִגָּאֵל עַל יְדֵי בְעָלִים, ונמכר בערכך לַאֲחֵרִים: (כח) אך כל חרם וגו׳. נֶחְלְקוּ רַבּוֹתֵינוּ בַּדָּבָר, יֵ״א סְתָם חֲרָמִים לְהֶקְדֵּשׁ, וּמָה אֲנִי מְקַיֵּם כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה? בְּחֶרְמֵי כֹהֲנִים, שֶׁפֵּרֵשׁ וְאָמַר הֲרֵי זֶה חֵרֶם לַכֹּהֵן; וְיֵשׁ שֶׁאָמְרוּ, סְתָם חֲרָמִים לַכֹּהֵן (עי׳ ספרא; ערכי׳ כ״ח):

of the tree, *belongeth* to the Eternal: *it is* holiness unto the Eternal.
31And if a man will at all redeem *ought* of his tithes, he shall add thereto
its fifth. 32And concerning the tithe of the herd, or of the flock, *even*
of whatsoever passeth under the rod, the tenth shall be holiness unto
the Eternal. 33He shall not seek out whether it be good or bad, neither
shall he exchange it: and if he exchange it at all, then both it and the
change thereof shall be holiness; it shall not be redeemed. 34These *are*
the commandments, which the Eternal commanded Moses for the children of Israel in mount Sinai.

רש״י

SHEKEL OF THE SANCTUARY — *i. e.* every valuation at which the shekel is mentioned shall be according to the shekel of the sanctuary. עשרים גרה TWENTY GERAH — twenty meahs. This was what it was originally, but later on they increased it by one sixth. Our Rabbis stated: six silver meahs make a silver denar; thus twenty-four meahs make a selah (a shekel) (cf. Rashi on Ex. XXX. 13), *a shekel being four denars.* **(26)** לא יקדיש איש אתו [ONLY THE FIRSTBORN OF BEASTS . . .] NO MAN SHALL SANCTIFY IT for the purpose of (to become) a sacrifice of any other description, for it is not his, *being already holy to the Lord from birth* (cf. Arach. 29a). **(27)** ואם בבהמה טמאה AND IF IT BE OF AN UNCLEAN ANIMAL — This verse does not refer to the firstborn *mentioned above* (when the translation would be: and if it — the firstborn just mentioned — be בבהמה טמאה, in the category of unclean animals), because one cannot state about the firstborn of an unclean animal: ופדה בערכך "it shall be redeemed by valuation", *since of all unclean animals it is only the firstborn of the ass that has to be redeemed (see Ex. XIII. 13 and Rashi thereon);* and an a s s this *firstborn spoken of here* cannot be, because, you see, the redemption price of the firstborn of an ass is a lamb only, *whilst here the animal in question has to be redeemed* בערכך, *according to a certain valuation;* and *besides,* it (the lamb) is a gift to the p r i e s t and is not *given* to the S a n c t u a r y. But the verse refers to something dedicated to the Temple treasury, *being a continuation of v. 11,* for that verse above spoke about the redemption of a c l e a n animal which became blemished, and here it speaks about one who dedicates an u n c l e a n animal, *the proceds to be used* for the Temple repair. ופדה בערכך THEN HE SHALL REDEEM IT ACCORDING TO THE VALUATION — *i. e.* according as the priest will estimate its value. ואם לא יגאל OR IF IT BE NOT REDEEMED by the owners, ונמכר בערכך THEN IT SHALL BE SOLD ACCORDING TO THE VALUATION to others. **(28)** אך כל חרם NOTWITHSTANDING NO DOOMED THING . . . [SHALL BE SOLD OR REDEEMED] — Our Rabbis are of different opinions regarding this matter (i. e. regarding the explanation of the word חרם used in this section). Some say: "All things declared doomed without any statement as to their purpose", go to the Temple treasury. And if you ask, "But how then can I explain *the text addressed to Aaron* (Num. XVIII. 14) "every חרם in Israel shall be t h i n e" (i. e. the priest's)? *Then I reply that I explain it to refer* to חרמים *e x p r e s s l y* made for priests, *i. e.* that the donor expressly said, "this shall be a doomed thing for the p r i e s t s" (so that it is not a סתם חרם). Others, however, say, that all things declared doomed without any statement as to their purpose go to the priests (in accordance with Num. XVIII. 14). לא ימכר ולא יגאל IT SHALL NOT BE SOLD NOR REDEEMED but shall be given to the priest. Now, according to him who holds that "doomed things not specially assigned" go to the priests, this verse must be explained as referring to such "unassigned doomed things". He, however, who holds that "unassigned doomed things" go for the Temple repair, explains this verse as referring to such "doomed things" that were *e x p r e s s l y* declared to be for the priests, since all agree that such doomed things intended for the priests cannot be redeemed b e f o r e they came into the possession of the priest (when the priest may do whatever he likes with them, because they are חולין; Scripture

הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה: לא וְאִם־גָּאֹל יִגְאַל
אִישׁ מִמַּעַשְׂרוֹ חֲמִשִׁיתוֹ יֹסֵף עָלָיו: מפטיר לב וְכָל־מַעְשַׂר
בָּקָר וָצֹאן כֹּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשָּׁבֶט הָעֲשִׂירִי
יִהְיֶה־קֹּדֶשׁ לַיהוָה: לג לֹא יְבַקֵּר בֵּין־טוֹב לָרַע וְלֹא
יְמִירֶנּוּ וְאִם־הָמֵר יְמִירֶנּוּ וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־
קֹּדֶשׁ לֹא יִגָּאֵל: לד אֵלֶּה הַמִּצְוֺת אֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינָי:

אונקלוס

אַחְסַנְתֵּהּ לָא יִזְדַּבַּן וְלָא יִתְפָּרֵק כָּל חֶרְמָא קֹדֶשׁ קוּדְשִׁין הוּא קֳדָם יְיָ: כט כָּל חֶרְמָא
דִּי יִתַּחְרַם מִן אֲנָשָׁא לָא יִתְפָּרֵק אִתְקְטָלָא יִתְקְטֵל: ל וְכָל מַעְשְׂרָא דְּאַרְעָא מִזַּרְעָא
דְּאַרְעָא מִפֵּירֵי אִילָנָא דַּיְיָ הוּא קוּדְשָׁא קֳדָם יְיָ: לא וְאִם מִפְרַק יִפְרוֹק גְּבַר מִמַּעַשְׂרֵהּ
חָמְשֵׁהּ יוֹסֵף עֲלוֹהִי: לב וְכָל מַעֲשַׂר תּוֹרִין וְעָן כֹּל דְּיִעְבַּר תְּחוֹת חֻטְרָא עֲשִׂירָאָה יְהֵי
קַדִּישׁ קֳדָם יְיָ: לג לָא יְבַקַּר בֵּין טַב לְבִישׁ וְלָא יְחַלְפִנֵּהּ וְאִם חַלָּפָא יְחַלְפִנֵּהּ וִיהֵי הוּא
וְחִלּוּפֵהּ יְהֵי קוּדְשָׁא לָא יִתְפָּרֵק: לד אִלֵּין תַּפְקִידַיָּא דִּי פַקֵּיד יְיָ יָת מֹשֶׁה לִבְנֵי
יִשְׂרָאֵל בְּטוּרָא דְסִינָי: חזק.

רש״י

לא ימכר ולא יגאל. אֶלָּא יִנָּתֵן לַכֹּהֵן: לְדִבְרֵי הָאוֹמֵר סְתָם חֲרָמִים לַכֹּהֲנִים, מְפָרֵשׁ מִקְרָא זֶה בִּסְתָם חֲרָמִים, וְהָאוֹמֵר סְתָם חֲרָמִים לְבֶדֶק הַבַּיִת, מְפָרֵשׁ מִקְרָא זֶה בְּחֶרְמֵי כֹהֲנִים — שֶׁהַכֹּל מוֹדִים שֶׁחֶרְמֵי כֹהֲנִים אֵין לָהֶם פִּדְיוֹן עַד שֶׁיָּבוֹאוּ לְיַד כֹּהֵן וְחֶרְמֵי גָבוֹהַּ נִפְדִּים: כל חרם קדש קדשים הוא. הָאוֹמֵר סְתָם חֲרָמִים לְבֶדֶק הַבַּיִת, מֵבִיא רְאָיָה מִכָּאן, וְהָאוֹמֵר סְתָם חֲרָמִים לַכֹּהֲנִים, מְפָרֵשׁ כָּל חֵרֶם קֹדֶשׁ קָדָשִׁים הוּא לְלַמֵּד שֶׁחֶרְמֵי כֹהֲנִים חָלִים עַל קָדְשֵׁי קָדָשִׁים וְעַל קָדָשִׁים קַלִּים, וְנוֹתֵן לַכֹּהֵן, כְּמוֹ שֶׁשָּׁנִינוּ בְּמַסֶּכֶת עֲרָכִין (דף כ״ח). אִם נֶדֶר, נוֹתֵן דְּמֵיהֶן, וְאִם נְדָבָה, נוֹתֵן אֶת טוֹבָתָהּ: מאדם. כְּגוֹן שֶׁהֶחֱרִים עֲבָדָיו וְשִׁפְחוֹתָיו הַכְּנַעֲנִים: (כט) כל חרם אשר יחרם וגו׳. הַיּוֹצֵא לֵהָרֵג וְאָמַר אֶחָד עֶרְכּוֹ עָלַי, לֹא אָמַר כְּלוּם (ספרא; ערכ׳ ו׳): מות יומת. הֲרֵי הוֹלֵךְ לָמוּת, לְפִיכָךְ לֹא יִפָּדֶה — אֵין לוֹ לֹא דָמִים וְלֹא עֵרֶךְ: (ל) וכל מעשר הארץ. בְּמַעֲשֵׂר שֵׁנִי הַכָּתוּב מְדַבֵּר: מזרע הארץ. דָּגָן: מפרי העץ. תִּירוֹשׁ וְיִצְהָר: לה׳ הוא. קְנָאוֹ הַשֵּׁם, וּמִשֻּׁלְחָנוֹ צִוָּה לְךָ לַעֲלוֹת וְלֶאֱכוֹל בִּירוּשָׁלַיִם, כְּמוֹ שֶׁנֶּאֱמַר (דב׳ י״ד), וְאָכַלְתָּ לִפְנֵי ה׳ אֱלֹהֶיךָ, מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְגו׳ (עי׳ קידי נ״ד): (לא) ממעשרו. וְלֹא מִמַּעְשַׂר חֲבֵרוֹ — הַפּוֹדֶה מַעֲשֵׂר שֶׁל חֲבֵרוֹ אֵין מוֹסִיף חוֹמֶשׁ, וּמַה הִיא גְאֻלָּתוֹ? יִפְדֶּנּוּ כְּדֵי לְהַתִּירוֹ בַּאֲכִילָה בְּכָל מָקוֹם, וְהַמָּעוֹת יַעֲלֶה וְיֹאכַל בִּירוּשָׁלַיִם, כְּמוֹ שֶׁנֶּאֱמַר (דב׳ י״ד), וְנָתַתָּה בַּכָּסֶף וְגו׳ (עי׳ קידי כ״ד): (לב) תחת השבט. כְּשֶׁבָּא לְעַשְּׂרָן, מוֹצִיאָן בְּפֶתַח זֶה אַחַר זֶה, וְהָעֲשִׂירִי מַכֶּה בְּשֵׁבֶט צְבוּעָה בְּסִקְרָא, לִהְיוֹת נִכָּר שֶׁהוּא מַעֲשֵׂר. כֵּן עוֹשֶׂה לִטְלָאִים וְלָעֲגָלִים שֶׁל כָּל שָׁנָה וְשָׁנָה (בכו׳ נ״ח): יהיה קדש. לִקָּרֵב לַמִּזְבֵּחַ דָּמוֹ וְאֵמוּרָיו, וְהַבָּשָׂר נֶאֱכָל לַבְּעָלִים, שֶׁהֲרֵי לֹא נִמְנָה עִם שְׁאָר מַתְּנוֹת כְּהֻנָּה, וְלֹא מָצִינוּ שֶׁיְּהֵא נָתוּן בְּשָׂרוֹ לַכֹּהֲנִים: (לג) לא יבקר וגו׳. לְפִי שֶׁנֶּאֱמַר וְכֹל מִבְחַר נִדְרֵיכֶם (דב׳ י״ב), יָכוֹל יְהֵא בּוֹרֵר וּמוֹצִיא אֶת הַיָּפֶה, תַּ״ל לֹא יְבַקֵּר בֵּין טוֹב לָרַע — בֵּין תָּם בֵּין בַּעַל מוּם חָלָה עָלָיו קְדֻשָּׁה — וְלֹא שֶׁיִּקָּרֵב בַּעַל מוּם, אֶלָּא יֵאָכֵל בְּתוֹרַת מַעֲשֵׂר וְאָסוּר לְגִזָּה וְלַעֲבֹדָה (עי׳ בכורות י״ד):

חזק

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is thus right in stating לא ימכר וכו'), whilst doomed things intended for the Most High (i. e. for the Sanctuary) are redeemable. כל חרם קדש קדשים הוא EVERY DOOMED THING IS MOST HOLY — He who holds that "unassigned doomed things" go to the Temple repair produces evidence from here *that his assertion is correct*, whilst he who holds that "unassigned doomed things" go to the priests explains *the words:* כל חרם קדש קדשים הוא [לה'] *as meaning: every doomed thing of that which is most holy* (חרם *is construct) shall be the Lord's and as intended* to teach that חרמים made for the priests are applicable to objects holy in the highest degree (e. g. if one says, "This burnt-offering shall be doomed to the priests") and to subjects holy in a minor degree (e. g. a firstborn animal) and he gives *its value* to the priest, as we learn in Treatise Arachin (28b): If it is a נדר (cf. for this term XXII. 18) he pays the *full* value of it, and if it is a נדבה (cf. ib.) he *only* pays *the value of* the gratification he might have of it[1]). מאדם [NO DOOMED THING . . .] OF MAN [. . . SHALL BE SOLD OR REDEEMED] — for instance, in the case that he has declared as חרם his Canaanite man-servants or maid-servants[2]) **(29)** כל חרם אשר יחרם וגו' NONE DOOMED WHO SHALL BE DOOMED OF MAN, [SHALL BE RELEASED] — *This means,* if a person is going to be executed and someone says, "I take upon myself to pay his ערך" he has said nothing (his vow is of none effect), *for* מות יומת, you see, he is going to be put to death, and he therefore cannot be redeemed, — he has neither a market-value (דמים) nor an ערך[3]). **(30)** וכל מעשר הארץ AND ANY TITHE OF THE LAND . . . [BELONGETH TO THE LORD] — Scripture is speaking here of the "second tithe"[4]). מזרע הארץ OF THE SEED OF THE EARTH — *i. e. of* grain, מפרי העץ OF THE FRUIT OF THE TREE — *i. e.* wine and oil[5]), לה' הוא BELONGETH TO THE LORD — the Lord has acquired it (it is His possession) and it is from His table that He bids you to carry up (להעלות = לעלות) and to eat in Jerusalem, as it is said, (Deut. XIV. 23) "And thou shalt eat before the Lord, thy God, . . . the tithe of thy corn, of thy wine, etc.". **(31)** ממעשרו [AND IF A MAN WILL REDEEM] OUGHT OF HIS TITHES [HE SHALL ADD THERETO ITS FIFTH] — *of his tithes*, but not of the tithes of his fellow: if he redeems the tithe of his fellow he need not add its fifth. Wherein consists the redemption of the "second tithe" (since it is permitted as food to the owner)? He redeems it *in so far* as he makes it permissible for food at any place (which is not the case if he does not redeem it) and the *redemption*-money he brings up to Jerusalem, *buys eatables* and eats *them* there as it is said, (Deut. XIV. 25, 26) "Then thou shalt put into money . . . [and thou shalt lay out that money . . . for cattle, for sheep etc.]". **(32)** תחת השבט [WHATEVER PASSES] UNDER THE ROD — When he is about to tithe them (the cattle), he passes them through a door one after the other and the tenth he strikes with a rod smeared with red dye so that it should *afterwards* be recognised as *being one of* the tithe. Thus he does to the young sheep and to the calves of each separate year. יהיה קדש [THE TENTH] SHALL BE HOLY [UNTO THE LORD] — inasmuch as its blood and its fat portions have to be burnt on the altar; the flesh, however, may be eaten by the owner, for we do not find it enumerated among "the gifts of the priests" (Num. ch. XVIII), nor do we find *in the Torah elsewhere* that its flesh should be given to the priests. **(33)** לא יבקר וגו' HE SHALL NOT SEEK OUT, [WHETHER IT BE GOOD OR BAD — Since it is stated, (Deut. XII. 11) "[thither shall ye bring . . .] all your choice vows" I might *think* he shall select and take out the choicest! Scripture therefore states *here*, "he shall not seek out whether it be good or bad" — whether it be perfect in limb or whether it have a blemish the sanctity *attached to the tithe* applies to it; not, however, *in the sense* that being blemished *it* may be offered, but it must be eaten under *the observance of* the regulations relating to the tithe, and must neither be shorn of its wool nor be employed in work (cf. Bech. 14b).

NOTES

For Notes 1—5 see Appendix.

APPENDIX

PAGE 2

1) In this comment Rashi summarises the conclusion arrived at in the Siphra as to the purpose of the "call" addressed to Moses. That conclusion is that not only on this occasion but whenever a divine communication was made to Moses it was preceded by a "call". This consisted in God calling him by name: Moses, Moses! even as he had done at His first revelation to him (Ex. III. 4). This mode of address is evidence of the affection (חבה) felt by the speaker for him to whom he is speaking and of the consideration he shows him in that he does not communicate with him in a casual manner (ארעי) but, through calling him by name, prepares him to receive the message. The angels, too, use such a mode of address invoking each other by name before telling one another that God is holy. (It may be that the Siphra takes the words in the following sense: And one called to another, saying, O holy one, O holy one! — a term used of the angels — Holy is the Lord of Hosts. Thus קרא אל denotes the same as ויקרא אל, calling a person *twice* by his name). That ויקרא אל משה denotes calling him by his name twice is derived by the Siphra from Ex. III. 4, ויקרא אליו אלהים מתוך הסנה ויאמר משה משה, "And the Lord called unto him (ויקרא אליו) from the bush and said to him, Moses, Moses!" It may be that this is the meaning of the term קרא אל, whilst . . . קרא ל denotes to call *for* a person, to summon him to one's presence, but the Siphra is not concerned with this. It observes that the first time God revealed himself to Moses the expression ויקרא אל is amplified by the statement "and He said, Moses, Moses!", and from the fact that here, too, the same expression, ויקרא אל, is used it deduces that it denotes exactly the same as in Exodus.

As regards the conclusion that not only on the occasion with which we are dealing did God call Moses by name, but that he did so whenever he made a communication to him, the Siphra arrives at this in the following manner. The phrase ויקרא אל משה is used on three important occasions, each introducing a new revelation: (1) when God for the first time spoke to Moses, viz., at the thorn-bush (Ex. III. 4); (2) when for the first time He spoke to him at Sinai (ib. XIX. 3); (3) when for the first time He spoke to him from the appointed tent, as stated here. But God may have called him by name at the thorn-bush because this was the first time he spoke with him; at Sinai He may have done so because others were present and it was necessary to single him out as the recipient of the divine communication. In the tent of meeting, however, none else were present, and as this was the first revelation there and all future communications, too, were made there, we have a right to assume that this is a kind of general statement regarding the manner in which all the laws were communicated to Moses.

2) It will be observed that the subject of the sentence is placed towards the end: ויקרא אל משה וידבר ה' אליו וכו'. A more natural way of expressing this would have been: ויקרא ה' אל משה וידבר אליו. It suggests that the subject of ויקרא is not ה'. It is some such word as קול (cf. Isa. XL. 3: קול קורא; ib. VI. 4: וינעו אמות הספים מקול הקורא). The term קול denotes the voice, the sound that travels through space until it reaches one's ears. Hence, the words mean: A sound extended unto (אל) *Moses*, saying "Moses, Moses!" Rashi evidently took this phrase thus, because he explains it by: הקול הולך ומגיע לאזניו, "the voice went on until it reached his ears". That it reached only *his* ears (וכל ישראל לא שומעין) is implicit in the particle אל, since this points out the utmost limits to which anything extends.

in the wilderness of Sinai, באהל מועד in the tent of meeting". — It must be borne in mind that the Siphra, which is Rashi's source for his comment on the whole of this verse, does not assume that Moses stood without the tent and that God "called to him" (ויקרא אל משה) to enter. For it holds that these words signify calling him by name as a mark of affection. It is therefore not a call to enter the tent, but alludes to the invocation, Moses, Moses! addressed to him after he had entered. This is evident from Num. VII. 89: And whenever Moses entered the tent . . . he heard the Voice giving itself utterance to him . . . from between the two Cherubim. The Sifré on that passages concludes: Hence you see that Moses entered the tent and stood within it, and a Voice descended on the two Cherubim and he heard the Voice speaking to him within the Holy of Holies. Consequently the words מאהל מועד cannot mean that God spoke to him from out of the tent, but they describe the larger locality within which the Voice was heard and beyond the confines of which it did not proceed. The words mean, therefore, "from within" the tent, not "from out of" the tent.

3) The Rabbis often explain that וידבר . . . אל משה לאמר means: The Lord spake to Moses to say, i. e. that he should in turn say the words to the Israelites. Here it cannot mean this, since it is followed by: דבר אל בני ישראל. The Siphra therefore takes it to mean: God spake to Moses that he should say words that would put the people in a subdued frame of mind, telling them that God so loved them that He spoke with him only to promote their walfare.

PAGE 2b

1) The word כי may mean "if" or "when", exactly as אם. In both cases this may be paraphrased by the Rabbinical . . . כְּשֶׁ, the equivalent of the Hebrew כאשר, but in neither case can it be implied with certainty from the word itself whether a behest introduced by it signifies: "if (or, when) you do this in obedience to a command already given, you must do it in the following manner", or: "if (or, when) you do this of your own free-will, you must do it in the following manner". All depends upon the context or upon whether a command bearing upon the matter has been previously laid down. In the case of אם Rashi points out when the former is implied (חובה) (as in Ex. XXII. 24), this being dependent upon the certainty of an event occurring, as, e. g., the Jubilee year, or upon a command having been already enjoined, as, e. g., in the case of a loan to a brother-Israelite. Otherwise it is רשות. — Here, when for the first time regulations regarding the sacrifices are given in detail, the chapter is not preceded by any command to offer sacrifices; it begins straight away with the words: אדם כי יקריב. Hence, the Siphra, which Rashi follows, holds that it must be speaking of such offerings as are of a free-will character having not been expressly commanded. — There is another point too. Frequently the particle כי is preceded by the subject of the sentence. Examples are XIII. 2: "A man, if (or, when) there is (כי) a plague in his flesh"; IV. 2: "A soul, if it sins" (Similarly V. 1, IV. 15); XV. 2: "any man, if there be a running from his flesh", and several others in Leviticus. Outside that book we have the following: 1 Kings VIII. 37: "Famine, if it shall be in the land, pestilence, if it shall be"; Isa. XXVIII. 18: "an overflowing scourge, if it passes"; Ezek. III. 19: "and thou, if thou warn the wicked"; ib. XIV. 9: "and the prophet, if he be deceived", and several others. In all these texts, "if" is represented by כי, and in none of these cases need the contingency occur. In our case, too, we have the same syntactical construction: אדם כי יקריב, "a man, if he offer", and for this reason it is not speaking of a contingency that must necessarily occur (חובה), but of one which may or may not materialise, i. e., of a case of free-will offerings the promise of which is at a man's own option (רשות). It should be observed that Rashi, although in his comment he paraphrases only the words כי יקריב, bases his comment on the entire phrase: אדם כי יקריב, "any man of you, if he offer". Probably it was from this syntactical construction that the Siphra deduced that Scripture is here speaking of something that may or may not occur.

In the next words of this Rashi the correct reading seems to be הַפִּסְקוֹת not הַפְּסָקוֹת, for it is unlikely that the word intended should be used without the definite article. A פסקא, is any division of a larger section that begins with ויאמר ה׳ or some equivalent phrase. Such subsections are, e. g., vv. 10 to 13; 14 to the end of this chapter; vv. 1 to 3 of chapter 2, and so throughout to the end of chapter 3. Chapter IV begins again with וידבר ה׳ and so commences a new דבור. The next פסקא commences at v. 13. These subsections are marked off in ordinary editions of the Pentateuch by a פ or ס, for the meaning of which, see Note 2 p. 237 of Genesis in this Edition of the Pentateuch.

3) Unless the word אליו is stressed, the verse might have been written thus: ויקרא אל משה וידבר ה׳ מאהל מועד וכו׳. As the text stands, it means: And the Lord spoke to him only. Since in the Pentateuch there are several sections in which Moses and Aaron are stated to have been associated in receiving divine communications, it is right to assume that if the emphasis is intended to exclude someone from having been spoken to, it is Aaron who must be excluded. As regards the idea that even where it is stated: And the Lord spoke to Moses and Aaron, it means that He spoke to Moses alone with the bidding to tell it to Aaron, we must bear in mind that "to speak to a person" does not necessarily imply that a communication is made to him directly. It may be made through another. This may be seen from the following passages in which it is said that God was the speaker: Isa. VII. 10, where Isaiah carried the message; Judges VI. 16, where it is evident that it is the angel who spoke; 1 Samuel XXIII. 2, where the Urim must have replied to David, since וישאל דוד בה׳ can only mean by the Urim, שאל being the word usually employed in such an enquiry. Rashi himself points out on Gen. XXV. 23 that although it states that God spoke to Rebecca, the communication was first made to Shem who repeated it to her. It is the coincidence that there are thirteen passages where God is said to have spoken to both of them and exactly thirteen where it may be inferred that He spoke to Moses alone, that causes the Siphra to conclude that the first thirteen were communicated to Aaron only through Moses.

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1) It is quite certain that הקריאה must be amended to הדבור. If the question were asked concerning the former, its proper place is before יכול אף להפסקות, as Mizrachi perceived. — The comment is based upon a passage in the Siphra which, as this in Rashi, follows after one on the catchword אליו. The preceding passage in Siphra sets itself out to prove that the utterance was not heard by all the Israelites, and concludes with the words: ת״ל לדבר אליך שם, עמך היה הדבור, ולא היה הדבור עם כלם. And Siphra immediately continues: יכול לא היו שומעים את הדבור אבל היו שומעים את הקול ת״ל קול לו וכו׳. This is to be connected with the preceding passage and means: If then you come to the conclusion that they did not hear the utterance itself, may they not have heard the sound of it? Rashi has really taken only the last portion of the Siphra. It is therefore not necessary to amend ישמעו in our Rashi to ישמע with an allusion to Aaron alone, as Mizrachi suggested.

The text from Numbers cited as proof also shows that הדבור is the correct reading for it is taken in this sense: And he heard the sound מִדַּבֵּר (Hithpael), uttering itself, extending right up to him (אליו) alone (see Note 3, page 2).

The suggestion that all Israel may have heard the sound is made because, as the next Rashi states, it was a thunderous sound and might therefore have reached their ears. This applies not merely to the sound of this first communication but to those made afterwards also, as is evident from the whole of the Rashi on this verse. Consequently the text in Numbers is an appropriate one since it is a general statement of what happened whenever God spake with Moses: And whenever Moses entered the tent that He should speak with him, and he heard the sound giving itself utterance, etc.

2) If it were intended to state where God spoke to Moses it might have been expressed by באהל מועד, as in Num. I. 1: "And the Lord spoke to Moses,

סמיכה is necessary. As this paragraph speaks of an עולת נדבה brought מן הבקר, there are included in this expression also an עולת חובה and an עולת צאן. It will be observed, however, that the definite article prefixed to העולה has not been brought into use in this exegesis. What is required is, that the sacrifice shall be a n עולה. but this is qualified by the statement that he must place his hand on the head of t h e עולה. This is taken to imply: on the head of the kind of עולה here mentioned, viz., an animal עולה, thus excluding עולת העוף. This exegetical method is often employed in Siphra from which Rashi drew so much of his פירוש on Leviticus.

6) Rashi's comment is taken from the Siphra, of which, however, he only quotes the first portion. The Siphra reads as follows: בני אהרן יכול חללים ת"ל הכהנים — יצאו חללים; אוציא חללים ולא אוציא את בעלי מומין, ת"ל בני אהרן, מה אהרן כשר, אף בניו כשרים, י צ א ו חללים ו ב ע ל י מ ו מ י ן. On Lev. XXI. 1, where we have הכהנים בני אהרן, the Siphra makes the following observation: בני אהרן יכול חללים ת"ל הכהנים, ומנין ל ר ב ו ת בעלי מומין ת"ל בני אהרן Rashi takes over the first half in his comment on that passage and gives the second half in a modified form. At first sight it would appear that the Siphra contradicts itself: whilst in the first passage it states that בני אהרן e x c l u d e s בעלי מומין, in the second it holds that the same expression i n c l u d e s them. But as a matter of fact there is no contradiction in these statements. The explanation is as follows: Scripture sometimes uses the term בני אהרן alone, sometimes הכהנים alone, and at other times both in combination, when invariably בני אהרן precedes the word הכהנים, except in Lev. XXI. 1 (and 2 Chron. XXXV. 14 where this is due to the context, forming, as it does, a contrast to the preceding לכל בני העם ... להם). Now בני אהרן when used alone includes a l l the sons of Aaron, הכהנים used alone excludes חללים, since they are in no respect כ ה נ י ם, having lost their priestly status, although they still remain בני אהרן. As to בעלי מומין they m a y but n e e d not be excluded by the term כהנים since, though not being כהנים in the full sense of this word, they are yet regarded in s o m e respect as כהנים, for Scripture permits them to eat of the holy things (XXII. 21), and this is forbidden to non-priests (זרים). The term בני אהרן is, as stated above, more comprehensive than הכהנים. Thus when Scripture uses the expression בני אהרן הכהנים, as here, it obviously intends to n a r r o w the scope of the former word by adding the latter, for you cannot e n l a r g e the scope of an expression that already includes e v e r y t h i n g possible. Consequently the phrase is intended to exclude such of the בני אהרן who are not כהנים. These cannot be חללים, for such would be excluded by the use of כהנים a l o n e. Thus the term בני אהרן הכהנים excludes both חללים a n d בעלי מומין, the latter because, whilst they are בני אהרן, they are not necessarily כהנים. Just the opposite is the case in Lev. XXI. 1. There Scripture uses the m o r e c o m p r e h e n s i v e term בני אהרן a f t e r כהנים, thus qualifying it in some way or other. Certain persons who might be e x c l u d e d by the expression כהנים are i n c l u d e d as being בני אהרן. These cannot be חללים, for such are not comprised at all under כהנים, and בני אהרן a l o n e would include them. Thus it must be בעלי מומין who are to be included. The reason why Rashi here states only that חללים are excluded and does not, as the Siphra, also mention בעלי מומין, is because Scripture e x p r e s s l y excludes them from priestly offices in XXI. 21. It really need not have added: אוציא חללים וגו'; it probably did so only because at this point of the Biblical narrative the בעלי מומין have not yet been forbidden to sacrifice, this being contained in XXI. 21. On the first verse of that chapter, however, it is justified in asking מנין לרבות בעלי מומין, because, since it has deduced from our passage that they are excluded from priestly functions, it might be imagined that they are excluded also from this prohibition addressed to the priests. It will be observed that on XXI. 1, Rashi does not exactly repeat the second portion of the Siphra; he merely states: בני אהרן, אף בעלי מומין במשמע, that the term בני אהרן necessarily implies בעלי מומין. Perhaps he means that there is no need to d e r i v e this from the fact that בני אהרן is used in combination with הכהנים. P e r s e it includes בעלי מומין. This leaves it open to him to d e r i v e an Halacha from these words, which he does by stating that it excludes בנות אהרן.

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[4]) Since it has already been explained that the word יקריב is used in order to include certain cases of נתערבה באחרות, where the animal has become mixed up with others. it is the presence of the word אתו which requires justification, because if it referred to the animal, Rabbinical exegesis regards it as redundant. Mizrachi perceived that Siphra took this pronoun to refer to the man who is bringing the offering and not to the offering itself, but failed to explain why it did so. It has been pointed out (Monatsschrift für Geschichte und Wissenschaft des Judentums, 73. Jahrgang, pp. 47—52) that where the factitive sense of a Hiphil or Piel has become lost so that it has acquired a meaning which ordinarily would be expressed by the Kal, the factitive sense of this Kal meaning is expressed by the ordinary Hiphil or Piel of the verb: in other words these conjugations acquire a double factitive significance. Thus קרב means "to be near"; the Hiphil הקריב, "to bring near", "to present", and so "to offer a sacrifice". In these latter senses the factitive force became lost in course of time, as it was not evident in the meaning of the word any more than it is in English. When, therefore, it was desired to express the idea of making one present or offer, the simple Hiphil was used. Thus, whilst in Biblical Hebrew the Hiphil הקריב when used of sacrifices denotes "to present it" or "to offer it", the Midrash both Halachic and Agadic (for the latter in the case of this verb cf. Sifre, Tanchuma and Rashi on Num. VII. 18) sometimes understands it to mean "to make a person present or offer it". It is in this sense that the Siphra takes it here: one shall make him (אתו) present it at the door of the tent of meeting. For other examples see the above-mentioned article which is most suggestive and worthy of careful study.

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[1]) The meaning of the Siphra is quite evident: if a person refuses to fulfil his promise of bringing an animal as an עולה the Court must take steps to compel him to do so, but that if he still persists in his refusal and will not say רוצה אני, "I wish to do so," the sacrifice cannot be offered. How this latter point is derived from the word לרצונו is not evident at first sight. It would appear that the Siphra and Rashi take יקריב אתו לרצונו in the sense: "one shall make him bring at his own will". But there are cogent reasons against this as Hoffmann ("Leviticus", vol. I. p. 118) shows, for this would require ברצונו or כרצונו, but more particularly because רצון used in connection with sacrifices always refers to God's רצון, not to that of the worshipper, so that the words mean: "one shall make him bring so as to find acceptance for him by God". (Cf. Rashi on לרצונכם, XIX. 5). It is obvious that an offering wrung from a man cannot be favourably accepted by God. If, therefore, he has once refused he must afterwards state רוצה אני, "I wish to bring it," otherwise the sacrifice cannot be לרצונו, "favourably accepted by God". This idea the Siphra expressed by stating that the Court must put pressure on him, but that it cannot compel him to bring the sacrifice against his will for this would be no sacrifice לרצונו, no sacrifice that will be favourably accepted for him by God. — There is no real contradiction involved in the statements that the Beth Din shall put pressure upon him and that he must say, "I wish to do so". It is only a matter of bringing him to a proper state of mind so that he becomes cognisant of his duty and expresses his willingness to fulfil the promise he has made (cf. also Maimonides, הל' גירושין פ"ב הלכה כ'). The Rabbis would be the first to admit that if any such expression were wrung from him under punishment and out of a wish to avoid further punishment the sacrifice could not be offered by the priest.

[3]) It will be seen that Rashi states that from the words על ראש העולה we include certain עולות as being subject to סמיכה, and exclude a certain עולה. The former is derived from the fact that instead of: וסמך ידו על ראשו, it states: על ראש העולה. This suggests that he lays his hand upon the animal because it is an עולה. It is the character of an עולה that determines whether

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1) It is interesting to note that Mizrachi understands the passage in Rashi commencing with לפי שנאמר as follows: Since the words תמים זכר are used in reference to oxen (בבקר) in v. 3 and in reference to lambs and goats in v. 10, etc. This involves him in certain difficulties regarding the force of the prefix ו in the opening words of this section: ואם מן העוף. For according to Rashi on v. 10 this prefix implies that all the regulations laid down in one or the other section apply to both. Consequently, since it states in the earlier section treating of עולת צאן that the Torah requires תמים זכר, we must assume that the same applies to עולת עוף. If this be so, then there is no need to state this of עולת צאן, for we could assume that it applies to that burnt-offering because it is prescribed of עולת בקר to which the paragraph dealing with the עולת צאן itself is supplementary. He replies that only because this is stated also of עולת צאן have we the right to conclude that it does not apply to עולת עוף. For, to say that two sections are supplementary, only means that what is mentioned in one and not in the other applies to both. But the fact that a certain law is given in both implies that it refers only to the two cases mentioned and not to others of a similar character in which that law is not mentioned. This reply involves him in a fresh difficulty for the mention of תמים זכר in the case of עולת צאן as well as of עולת בקר may have been for a reason which will give us the right to assume that תמים זכר do actually apply to עולת עוף. Namely, it is a principle that, so far as sacrifices are concerned, we do not deduce a law from one that has itself only been arrived at by a deduction (אין למדין למד מן הלמד בקדשים) and it is just for this reason that the required qualifications are repeated in the case of עולת צאן. For if they were not repeated, then because the sections are supplementary, we may rightly deduce that they apply there, since they are stated in reference to עולת בקר, but this would not justify us in passing this deduced law on to the next paragraph, that dealing with עולת עוף, because there comes into operation the rule אין למדין וכו׳. Hence, the very fact that the qualifications are expressly repeated about עולת צאן, justifies us in requiring them for עולת עוף, the paragraph dealing with this and that which deals with עולת צאן being supplementary, as is shown by the prefix ו that opens the later of the two. Thus we arrive at the exact opposite conclusion to which the first reasoning has led us and one opposed to Rashi's statement. Mizrachi then points out that the last argument breaks down because part of it is the application of a certain exegetical rule which it was never intended should apply to a case such as this, for the prefix ו really makes the two paragraphs one, and this is no case of transferring a law deduced from one paragraph to another paragraph. — We have given this summary of Mizrachi's super-commentary on Rashi as an example of how he deals with questions that arise out of Rashi's comments. What has happened, however, is this: all difficulties he discovers are due to his assumption that Rashi was referring back to vv. 3 and 10 when he states: לפי שנאמר תמים זכר בבקר בכשבים ובעזים. But these words of the Siphra cited by Rashi are actually a quotation from Lev. XXII. 19 introduced by the word שנאמר which means: "it is stated in the text", and the argument is as follows: The paragraph (ib. vv. 18—19) refers to a עולה of any kind promised voluntarily. It is there stated, ye shall offer it of such a kind as shall effect propitiation for you, viz., תמים זכר בבקר בכשבים ובעזים — it must be without blemish, a male amongst the oxen, sheep or goats. Hence, by requiring these qualifications for animal עולות only Scripture gives us the right to conclude that they are not requisite for an עולת עוף. (See Rashi on that verse). Mizrachi misunderstood Rashi's comment on our verse, not perceiving that a text was being quoted. This is strange because Rashi when commenting on the statement תמות וזכרות בבהמה וכו׳, cited in Kidd. 24b, expressly points out that it is derived from the text Lev. XXII. 19 and puts the argument exactly as we have done. Probably Mizrachi overlooked this comment on the Talmud, or he preferred to base his observations on Rashi's comment on Chul. 23a where it almost appears that Rashi understood that the Siphra was referring back to vv. 3 and 10. Indeed the ב״ח on the Rashi in Chul. calls attention to the

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[3]) Rashi on Ex. XXVIII. 3 states that it is by reason of their investiture with the priestly garments that Aaron and his sons become ministering priests. This, too, is stated in Zeb. 17b: בזמן שבגדיהם עליהם כהונתם עליהם וכו׳, "as long as their garments are upon them their priestly dignity is upon them but if they are not attired in their priestly garments their priestly dignity is not on them". This is derived from Ex. XXIX. 9: וחגרת אתם אבנט אהרן ובניו וחבשת להם מגבעות והיתה להם כהונה which implies: "and thou shalt invest them with their priestly garments and then the priest's office shall be theirs". But since this verse might be referred to such rites as are essential if atonement is to be effected (עבודות שמעכבות כפרה), Scripture states here that even when placing the fire on the altar they must be attired in their priestly garments (cf. Rashi Zeb. 18a on אי מהתם).

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[1]) The pile was placed in the middle of the altar-top. Right round the altar there was a sunken foot-path, one cubit wide, to enable the priests to pass from one part of the altar to another. Had the logs projected over this path they would have formed an impediment to the priests when walking round the altar.

[2]) According to Jewish tradition the two sections dealing respectively with עולת בקר (vv. 3—9) and עולת צאן (vv. 10—11) supplement each other (נלמד עליון מתחתון ותחתון מעליון). The law that the עולת צאן must be slaughtered at the north side of the altar applies also to עולת בקר whilst those of סמיכה and הפשט ונתוח mentioned only in connection with עולת בקר operate also in the case of עולת צאן. Similarly all details which Rabbinical exegesis derives from the wording employed in these two sections apply not alone to that in which it occurs but to the other also. That the two are supplementary is shown by beginning the later section with the copulative prefix ו. Why Scripture mentions some points of law in one case and omits them in the other cannot be ascertained (cf. Biur). A very plausible explanation is given in Hoffmann, *Leviticus*, vol. I. p. 152 ff.

[3]) Mizrachi raises the question why Rashi repeats his statement about the פסקות which he has already made on v. 1. He replies that the question is quite natural here, since Rashi has just stated that the ו of ואם is intended to show that there exists a close connection between this and the previous section. Why then, he asks, should vv. 10—13 form a subsection by itself? — But as a matter of fact Rashi has not repeated himself, for there are two differences in these apparently identical questions. In v. 1 the question is· ?מה היו הפסקות משמשות, here it is: ?ולמה הופסק — The reply there reads: ליתן רוח למשה להתבונן בין פרשה לפרשה ובין ענין לענין; here the last words, ובין ענין לענין, are omitted. The reason is obvious. In v. 1 Rashi speaks about the פסקות in connection with the קריאה, and only incidentally states that the פסקות in general were intended to serve the purpose of giving Moses time for reflection between one paragraph and another and between one subject and the next. Here, on the first occasion when a פסקא begins, the question is raised ולמה הופסק, why is the text interrupted since we just stated that the ו closely connects this with the ענין ראשון, with the very same subject that precedes, namely the תורת העולה. The reply is, ליתן רוח למשה להתבונן בין פרשה לפרשה, i. e., although it is true that both paragraphs refer to the same ענין, the same subject, but since the laws of עולת בקר are now concluded, and those of עולת צאן are about to begin, Moses was given time for reflecting upon the laws which he had just heard. Here, therefore, Rashi intentionally omitted the words בין ענין לענין, because they are out of place here. It is true that here also, as on v. 1, the Siphra has בין פרשה לפרשה ובין ענין לענין and follows this up here by the same question as there, והרי דברים ק״ו וכו׳. But whilst it seems necessary to ask here why a new section commences, there appears to be no reason why Siphra should again draw a general conclusion: והרי דברים וכו׳ from the reply, after having previously done so. If Rashi's Siphra had the same reading as ours, he has exercised his own judgement in selecting from it only that which is applicable to the passage upon which he is commenting.

קרבנך being employed in both verses suggests a ג״ש — that what is prescribed in one case applies also to the other, and thus we obtain the ג׳ מתנות שמן referred to by Rashi.

²) In the Siphra we have, פתות אתה פתים מנחה, לרבות וכו׳. Hence this regulation is derived not merely from the first words of the text as quoted by Rashi, but from these in combination with the last words מנחה היא. The suggestion is that this verse means: thou shalt break it into pieces b e c a u s e it is a מנחה, thus bringing e v e r y מנחה under this regulation. Rashi, in his comment on the next words in this verse, makes this quite clear. Cf. Men. 75a.

³) The words עליה and היא both have a limitative force and must therefore exclude a מנחה of a two-fold character. This can only be the מנחת מאפה תנור since this is the only מנחה to which t w o limitations can be applied, consisting as it may either of cakes or of wafers. Cf. Men. 75a: איזהו דבר שצריך ש נ י מיעוטין? הוי אומר זו מנחת מאפה! Cf. also Tos. Men. 75a s. v. מה להלן. See also Mizrachi and Malbim.

⁴) Rashi on Men. 63a puts it as follows: "when one presses his finger upon a pancake of this description the oil with which it is saturated moves in it". The term רוחשין, he adds, refers to the movement of what he calls a רמש, since the Targum of that Hebrew word is ריחשא. By a רמש he propably refers to a serpent-like creature. — What he means is, that on account of its elasticity, due to the oil it has absorbed, the entire mass vibrates and undulates, the movement thus given to it being something like that of a serpent creeping in an undulating fashion upon the ground.

⁵) Cf. Siphra and Men. 61b where all the meal-offerings mentioned in this section (מאפה תנור, מרחשת, מחבת, מנחת סולת) and those similar to them, e. g. מנחת חוטא, the sinner's meal-offering (V. 11) and מנחת סוטה (Num. V. 15) are stated to require הגשה. Excluded, however, are שתי הלחם and לחם הפנים because of these nothing was offered on the altar (the מ׳ in מאלה is a מיעוט: cf. Rashi Men. 61b ד״ה מאלה). See also Hoffmann, *Leviticus*, p. 150 who refers מאלה only to the b a k e d meal-offerings mentioned in vv. 4—7, but states no reason for this. Targ. Jon. again refers it only to meal-offerings made of sifted fine flour (סמידא), thus excluding the מנחת סוטה which was brought of barley and not of fine flour, for סולת implies only flour of wheat (cf. Rashi on II. 1).

⁶) This is derived from VI. 7 where it states that the meal-offering shall be brought לפני ה׳ אל פני המזבח. The first term, לפני ה׳, denotes the side where the קדש קדשים is, i. e. the west. פני המזבח is the f r o n t of the altar, which stood in the south; the combination of the two terms therefore determines the place as the south-west of the altar. — Mizrachi appears to have had the reading והגישה הכהן אל המזבח, thus pointing out that whilst the subject of והקריבה is the "owner" of the meal-offering, that of והגישה is the priest mentioned immediately before this verb.

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¹) It is evident that not "honey of bees" is intended since Scripture continues, "Ye may offer them (leaven and honey) as an offering of the first fruits (בכורים)", and honey of bees did not form part of the בכורים (cf. משנה למלך on Maimonides הל׳ אסורי המזבח פ״ה ה״א).

²) Berliner in his edition of Rashi (2nd ed. p. 42b) mentions where this statement is made more fully in mediaeval Jewish writings, the original source, as far as our Midrashim are concerned, being unknown. — When God divided the lower from the upper waters, the former were dissatisfied that they had been assigned a place on earth and not in heaven, whereupon God gave them the assurance mentioned by Rashi.

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¹) The text of this Rashi is unsettled in one place: בגובה הכסלים מלמטה. The accepted emendation which we have translated is that which the Biur states he found in a MS. of Rashi: שהחלב . . . הוא בגובה הכסלים והן מלמטה. Malbim suggests that after בגובה הכסלים we should continue with: ולמטה מזה החלב וכו׳. Rashi speaks

comment in Kiddushin. The observations which the לחם משנה makes in Chap. III. 1 of הלכות אסורי המזבח on Mizrachi's explanation are also of interest in this connection.

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[4]) The term כנף need not necessarily denote "a wing". It appears to be from a root signifying "to cover", and the plural may therefore denote not alone the wing or its feathers, but feathers in general. Probably what has made Rashi take it in the latter sense is this: He has, for once in the way in Leviticus. gone to the Midrash Rabbah for his comment, attracted evidently by the idea that this text is intended to spare the poor man's feelings. There the reading is: even a common sort of person is disgusted by the smell of burning כנפים, and yet it says: "The priest shall burn everything on the altar, etc.". From this it would seem that כנפים is taken to denote all the feathers, not the wings alone. But Scripture does not state that the priest shall burn everything. The text is not והקטיר ... הכל, as the Midrash quotes, but והקטיר אתו. But to the Midrash the two are equivalent, since Scripture says: ושסע אתו בכנפיו ... והקטיר אתו. "And he shall rend it בכנפיו and shall burn it". In the phrase ושסע אתו "and he shall rend it", the word "it" describes the bird as it was before it was rent, and it is held that the same word in והקטיר אתו refers back to the previous אתו. Since the feathers were attached to the bird before it was rent, it follows that they must be on the bird whilst it was being burnt.

[5]) What Rashi means is that the phrase סלת יהיה קרבנו is apodosis: "And if a person will offer a מנחה (without stating what kind of מנחה) then his offering shall be the sifted fine flour meal-offering", i. e. that which alone is known as מנחת סלת, being the only one brought as fine flour and in an unbaked condition. It is not an abbreviated form of אם סלת יהיה קרבנו [corresponding to (v. 3): אם עולה קרבנו, (v. 10): ואם מן הצאן קרבנו, (v. 13): ואם מן העוף וכו׳] when the apodosis would begin with ויצק עליה שמן, and the translation would be: "And if a person will offer a meal-offering: if his offering is to be of fine flour, then he shall pour etc.". This cannot be the translation because all free-will meal-offerings were of fine flour. It is true that a meal-offering of a חוטא (V. 11) and the עומר were of barley, but these were not free-will offerings.

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[4]) There is a difference of opinion between the Rabbis whether one who vows to bring a מנחה without more closely defining it (מנחה סתם) may bring either of the five different meal-offerings mentioned in the section, at his choice, or whether he must in such a case bring a מנחת סולת only. Rashi has stated above (v. 2) that the latter is the case. Consequently וכי תקריב מנחה מאפה תנור here cannot mean: "and if — in order to comply with your vow to bring a מנחה — you choose to bring a מנחה מאפה תנור then etc.", but, if you distinctly undertake to bring a מנחה מאפה תנור, then etc.

[6]) After ripe olives had been pounded in a mortar (cf. Rashi on Ex. XXVII. 20) and placed in a basket, that oil which oozed out and which, not having been pressed. contained no lees, was termed "first oil", and only this could be used for the candelabrum. The same olives were then crushed beneath the beam of the oil-press and the oil so obtained bore the name of "the second oil". What remained was then ground in a mill and the mass pressed with the beam thus producing "the third oil".

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[1]) In the case of מנחה על המחבת it is stated סלת בלולה בשמן and פתות אותה פתים ויצקת עליה שמן, and in the case of מנחת מרחשת (v. 7) Scripture states סלת בשמן תעשה, "it shall be made of flour in oil" which implies that the flour should be put into oil previously poured into the vessel. The expression

distance being called בין הבדים, the distance between the staves), it follows that that portion of the Vail in question would be two and a half cubits in its centre. That portion would be exactly opposite the Ark and would be "the Vail of the Holy object" in front of which the sprinkling had to be made.

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1) The repetition of the noun פר intimates that the fat portions shall be burnt as being the fat portions of a פר, thus including another פר which constitutes a חטאת, viz., the פר יום הכפורים where Scripture merely states ואת חלב החטאת יקטיר (XVI. 25). The term חלב, however, implies only such fat as is תותב, קרום וְנִקְלָף, that lies like a cloth (שמלה is rendered by the Targum תותבא) over the flesh, being covered with a thin membrane, the layers of the fat itself being easily separable. Thus we would not know that the יותרת and the כליות which are not חלב are also to be burnt in the case of פר יום הכפורים unless it had been stated here that one must remove and burn these parts of any פר which is brought as חטאת. It is strange that Rashi mentions the חלבים amongst the parts of the פר יום הכפורים that are to be inferred from here, for the חלב is expressly mentioned in that case. Indeed, it is just because it alone is mentioned that some text is needed to show that the kidneys and the lobe have also to be burnt. As a matter of fact the word is missing in the Siphra. There the reading is: ואת כל חלב פר לרבות חלב פר יום הכפורים לשתי כליות וליותרת The word appears to have crept in from Rashi's next comment where he has exactly the same words: לכליות ולהלבים ויותרת, and where indeed it is necessary to mention the three, since in the case of the שעיר לע"ז (Num. XV. 24) there is no express mention of burning any part of the animal. In this case, as in Rashi, the Siphra has לרבות שעירי ע"ז לכל האמור בענין i. e. לכליות ולחלבים וליותרת.

2) That the slaughtering must be done לשם חטאת is derived from v. 33: ושחט אותה לחטאת (cf. Zeb. 3b), but the fact that the burning of the fat must be done לשם חטאת is derived from our verse which puts the חטאת on a level with שלמים where it states: ואם זבח שלמים, which implies that the זבח must entirely be done לשם שלמים. — The חטאת of the כהן המשיח promotes peace and harmony because it removes the barrier raised by the High Priest's wrong-doing between God and Israel (cf. Rashi's explanation on לאשמת העם).

3) In the chapter containing the general laws of the sin-offering (Lev. VI. 18—23) no express statement is made as to which of its portions should be offered at the altar. As regards the three special cases of a sin-offering with which we are concerned here, viz., (a) פר כהן המשיח, (b) פר העלם דבר, (c) שעירי ע"ז we have the following statements in Scripture. In the case of פר כהן המשיח all the portions to be offered, viz., כליות חלבים ויותרת, are expressly mentioned (IV. 8—9). In the case of פר העלם דבר Scripture states (IV. 20): ועשה לפר כאשר עשה לפר החטאת וכו' which implies that the same fat portions are to be offered as of פר העלם דבר (cf. Rashi on v. 19). Of the sin-offerings brought as an atonement for idolatry Scripture states (Num. XV. 25): והם הביאו את קרבנם אשה לה' וחטאתם לפני ה' על שגגתם which is explained in Zeb. 41a to mean that as regards אשי ה', the fire-offerings for the Lord, their sin-offering (חטאתם) shall be treated (כשגגתם), like the sin-offering brought for any other שגגת הוראה, i. e. like the פר העלם דבר. Now the words כאשר יורם משור וכו' in our verse cannot be applied to the פר כהן המשיח, where they stand, since all the fat portions to be offered of this sacrifice are expressly mentioned and no comparison is needed with שור זבח השלמים. Being here redundant they are taken to refer to פר העלם דבר, i. e. they are regarded as though they were written there in order to intensify, so to speak, the force of ועשה לפר כאשר עשה וכו' and to make the case of פר העלם דבר as though its fat portions were expressly mentioned. But why does Scripture use these superfluous words? Would not the passage ועשה לפר וכו' convey the clear meaning that the פר העלם דבר shall be treated exactly like the the פר כהן המשיח, i. e. that of it, too, כליות חלבים ויותרת shall be offered? The reply is, that Scripture intends to intimate the rule: דבר הלמד בהיקש אינו חוזר ומלמד בהיקש בקדשים, i. e. that in the case of sacrifices a law which is itself only derived from a text by way of a היקש (an analogy between two laws which

of the position of the חלב and the kidneys whilst the animal is l i v i n g because whilst the animal is in movement their location is as he describes it. After death, however, when movement ceases the fat on the kidneys, as seen then, is covered. It must be borne in mind, also, that when the animal after death is hung up by its ankels, all the organs are in an inverted position.

[2]) The יותרת according to Rashi is the wall (membrance) of the liver, the so-called midriff which parts the respiratory from the digestive organs. The liver is in one spot attached to it. The expression ואת היותרת על הכבד ... יסירנה is therefore ambiguous. It may mean either: he shall take the liver (this being the c h i e f thing), and with it also the יותרת, or: he shall take the יותרת (t h i s being the chief thing) together with the liver (i. e. with part of the liver, for if the whole liver was intended Scripture would have said ואת היותרת על הכבד יסירהו and not יסירנה which can only refer to the יותרת). That the latter is the meaning is evident from IX. 10 where it states that he burnt the יותרת מ ן הכבד "the יותרת f r o m the liver", i. e. as it is taken from the liver viz., with some part attached to it (or it may be taken in the sense of [עם חלק] מן הכבד, but under no circumstances can it denote the whole liver to which the יותרת is only secondary). (Cf. Hoffmann, *Leviticus*, p. 165 who quotes the different explanations given by the Commentators for the word יותרת).

PAGE 10

[1]) This word cannot mean its fat has to be offered, for all the fat-portions are specified immediately afterwards. Since the word האליה has not a ו prefixed the phrase cannot signify: its fat a n d its tail. Hence האליה must be in apposition to חלבו which is taken in the sense of "its best portion", as in Gen. XLV. 18: ואכלו את חלב הארץ.

PAGE 11

[1]) This is derived from the words אשר לא תעשינה, i. e. such command which should n o t be committed, thus limiting the bringing of a חטאת to the infringement of commands of which it is stated, "Thou shalt not do so-and-so" (לאו). The neglect of the laws of the Passover offering and of circumcision do not require a חטאת although כרת follows upon such neglect, because the commands are not formulated in Scripture as לאוין.

[2]) In Sabb. 103a it is stated that although the prefix in מאחת suggests that one is liable even if he infringes only a part of the negative commands, yet the action itself must be something that is complete in itself. Thus, if for instance, one intended to write the name שמעון on Sabbath and wrote only the first letters שם, he is liable because שם is a full word. Had he, however, intended to write, for instance, ראובן, and wrote only רא, which letters form no word, he would not be liable.

[3]) All editions have לאשמת העם, but there is no other text containing these words. The correct reading is certainly באשמת העם and we have translated accordingly.

[4]) The words לאשמת העם appear redundant; they are taken to suggest that the transgression of the High-Priest must come about under the same circumstances as "the guilt of the whole people", i. e. it must be the consequence of a H a l a c h i c e r r o r; but where there is שגגת מעשה without העלם דבר, i. e. where he k n e w t h e l a w, but only acted inadvertently he is not liable to a sin-offering, in contradistinction to the נשיא (v. 22) or a single person of Israel (v. 27 ff.) who are liable to a חטאת for the mere שגגת מעשה.

[5]) Since there was no פרכת other than that in front of the קדש, the Holy of Holies, there appears to be no reason for terming it the Vail of the S a n c t u a r y, a description that is found nowhere else. The words are therefore taken in the following sense: The sprinkling must be done exactly in front of that part of the Vail which may be described as "the Vail of (i. e. the Vail that screens) the most holv object", viz., the Ark. Since that was placed centrally in the Holy of Holies before which the Vail ran along its entire length, and since that edge of the Ark that was parallel to the Vail was two and a half cubits (that

This repetition shows that the applications of blood in the form prescribed are *essential* to the validity of the service (שנה עליהן הכתוב לעכב). The description of a rite *once* only, might be taken to imply that it ought to be done as enjoined. but if not so done, is not, on that account, invalid. If, however, it is repeated in the form: He shall do it exactly as he did in a previous case, it is evident that it is *essential* to its validity that it should be so done. To state in such a case that he shall do as he did before, is equivalent to stating that he *must* do so.

2) The Rabbis derive this idea from the use of the word אשר in place of אם, as used at the beginning of the paragraphs (vv. 3, 13, 20) describing the specific cases previously mentioned under the general category of נפש כי תחטא in v. 2.

PAGE 16

1) Cf. Targum Jon. והוא מסאב ויקרב בכל קודשא. This must be presupposed, because touching an unclean thing (except a corpse by a priest) is not even במזיד punishable, and cannot therefore require a sin-offering if done inadvertently.

2) The ordinary editions of Rashi have here, instead of the catchwords והוא ידע, the words ולא ידע ששכח וכו' as a *comment* of Rashi to the word ונעלם. It is obvious that this is a misprint. If Rashi intended to explain the word ונעלם, he would merely state ששכח הטומאה (cf. his comment on ונעלם ממנו in the previous verse). What Rashi means is that ונעלם . . . והוא ידע implies that there was a time between, when he was not aware of the טומאה, i. e. that in the case of קרבן ועלה ויורד there are required ידיעה בתחילה וידיעה בסוף.

PAGE 17

1) Rashi explains in Chul. 21a why לא יבדיל is taken in this sense. Since the act of מליקה corresponds to that of שחיטה in the case of an ordinary fowl, where the cutting of one of the two organs (gullet or windpipe) is sufficient (cf. Mishnah Chul. II. 1), in our case where the priest is bidden not to separate the head from the body (ולא יבדיל) he must cut through as little as is compatible with the validity of the rite in order to avoid the possibility of complete separation. It is true that this may be achieved by cutting only the *greater part* of *one* organ (רוב סימן אחד), and the Talmud actually speaks in this case of סימן אחד *or* רוב סימן אחד. Probably Rashi omitted this for brevity's sake.

2) The phrase (Jer. II. 27): כי פנו אלי עורף ולא פנים shows that עורף is not the back of the *throat* but of the *face*; it is thus the back part of the head beginning from the top and sloping towards the neck. Cf. Chul. 19b.

3) It does not state והזה באצבעו, "and he shall sprinkle with his *finger*", as is the rule with the blood of a חטאת, but והזה מדם החטאת, i. e., *directly* from the *sin-offering* itself — from its *body*. This he did by waving it up and down with a firm grasp on the bird's body, so that the blood naturally burst forth in a jet (יִמָּצֵה), impinging on the altar and running down it upon the base. — As Berliner points out the correct reading is not אוחז בעורף but אוחז בגוף as is apparent from Rashi's own comment in Men. 3b, ד"ה הזאה.

PAGE 18a

1) According to the literal sense the words מאחת מאלה obviously refer to the different *offences* mentioned in the section, viz., ביטוי שפתים, שמיעת קול and טומאת מו"ק, and at first sight it can therefore be seen no reason why Rashi, neglects the פשט and gives those words the meaning of: "by one of the three *expiating sacrifices* mentioned in the section". The Siphra need not necessarily have taken it in this sense, for it merely states: וכפר עליו . . . מאחת מאלה מה ת"ל? שיכול החמורים שבהם וכו' which may mean: the apparently redundant words מאחת מאלה are intended to put all the three offences mentioned on the same level as regards sacrifices — that the more heinous sim should be atoned for by the most costly offering etc. — Rashi follows here the Talmud (Hor. 9a), where R. Akiba makes the following statement: משיח פטור מכולן,

rests on a Biblical intimation, or on a principle common to both) cannot serve again as a source from which to derive another law in the same way, i. e. בהיקש. Now, unless Scripture had written the passage כאשר יורם וכו׳, the case of פר העלם דבר would have been a דבר הלמד בהיקש and we could not therefore derive from it the regulations that apply to שעירי ע״ז. But why, one might argue, does not Scripture state כאשר יורם וכו׳ in the paragraph where it is actually needed, viz., in that of פר העלם דבר? The reply is that Scripture intentionally avoided doing so, because if it had been stated there nothing remarkable would have been found in it and the intention of Scripture to suggest the rule of דבר הלמד בהיקש וכו׳ would have been missed. — We have stated above that דבר הלמד בהיקש אינו חוזר ומלמד בהיקש. This is essential because by any other way e. g. by a ק״ו a דבר הלמד is מלמד even in case of קדשים (cf. Zeb. 41a and יד מלאכי, כלל א׳ וגו׳). — It should be noted, however, that the application of כאשר יורם וכו׳ as given above and the derivation of the rule: אין למדין למד וכו׳ is not generally accepted. Rashi himself has stated in the previous verse that שעירי ע״ז are derived from the word החטאת written in the case of פר כהן המשיח, where there is of course no application of למד מן הלמד. There is actually a difference of opinions as regards this rule and according to the תנא who derives שעירי ע״ז from החטאת, the passage כאשר יורם וכו׳ is taken to intimate: מה שלמים שלום לעולם אף וכו׳ as Rashi has pointed out. But — he adds — in Zeb. there is to be found a view according to which this passage serves to intimate the rule: אין למדין למד מן הלמד בקדשים.

PAGE 13

1) Rashi's statement that עדה here means the Synhedrion is taken from the Siphra which derives this by analogy with the word עדה in Num. 24 and 25 where it refers to the judges (the Small Synhedrion). Here Scripture uses the term עדת ישראל, which implies the Synhedrion representing all Israel, i. e. the Great Synhedrion. It is true that עדה is also used of the whole people (cf. e. g., Ex. XXXVIII. 25; Lev. VIII. 3 and Rashi thereon; Lev. X. 17 and frequently), but it cannot have this meaning here, for Scripture speaks of two assemblies here, viz., עדה and קהל, and the קהל can only refer to the whole people. For other proofs see Malbim and Hoffmann p. 183.

2) According to the Talmud (Hor. 8a) the erroneous decision of the Synhedrion must refer: (a) to an act which is not expressly mentioned in Scripture as being subject to the penalty of כרת if done presumptuously, but which ought to have been deduced by the Great Synhedrion as being subject to such a penalty. Such a case is described by the Talmud as דבר שאין הצדוקים מודים בו, as a matter to which the Sadducees, who always followed the literal meaning of the text, would not agree. A thing actually forbidden in the Torah does not come under this law, because it is, as the Talmud puts it, זיל קרי בי רב הוא, something which every child learns in school. (b) The members of the Great Synhedrion must have been unanimous in arriving at an erroneous decision: ואם כל עדת ישראל ישגו. — In connection with this law, Malbim observes that the verb שגג refers to an error in deed and action, שגה to an error in judgment, a false deduction from given data. It is the latter term that is used here.

3) I. e. the Shechinah departs from the Sanctuary and the פרכת is thus no more פרכת הקדש.

PAGE 14

1) From the סמיכה and onwards the rites of the פר העלם דבר are those of the פר כהן המשיח. One would therefore have expected Scripture to state immediately after לפני ה׳ in v. 15: ועשה לפר כאשר עשה וכו׳ or, to repeat all the proceedings that were required. Scripture does neither the one nor the other. Whilst it abridges the description of the rites to be performed with the fat-portions for the reason given by Rashi on v. 19, referring to the details only by the words ועשה לפר כאשר וכו׳, it gives a full description of the rites required with the blood (vv. 16—18), although these would also be implied in ועשה לפר כאשר עשה וכו׳.

has stolen a certain thing from him and the latter denies on oath that he stole it, admitting, however, that it was deposited with him. If he afterwards confesses that he has sworn falsely he is exempted from bringing an אשם גזילות, because the most that he could have achieved by his oath was to rid himself of the odium of being a thief, but he could never hope to be freed from the עיקר, the claim to restore the thing in question. He has therefore not sworn falsely לכפירת ממון, denying the monetary claim made by the other. This may perhaps be the meaning of Rashi's comment, that the denial must be substantiated by an oath the object of which is כפירת ממון. — Berliner gives no reference to any source for Rashi's comment. It is probably the above-mentioned passage in B. Kam. 105b.

²) The law in this passage is similar to that in Num. V. 6—7 and, as Rashi there states, the latter is repeated only because of two new points included in it. One of these is, that only if he confesses his wrong-doing must he bring the guilt-offering and restore the capital sum and an additional fifth. Rashi, however, finds the detail regarding confession in these words והיה כי יחטא ואשם, which he probably understands in the sense: "if he will feel sin and will feel guilt" in retaining the object in question, then he shall restore etc. The words mean literally: And it shall come to pass when (i. e. if) he will sin and incur guilt, then he shall restore etc. Rashi is of opinion that there is no necessity to stress the fact of his sin, since this is mentioned at the very beginning of the passage, נפש כי תחטא. He feels, too, that the future tenses require explanation. For these reasons he takes it in the above sense.

³) He must restore the money to the claimant himself and not to his son or to his agent. There is some possibility of understanding it in that sense because the words may be taken to mean: לאיש אשר הוא (ר״ל האיש) לו (ר״ל לתובע): "to a person who belongs to (is related to) him (the claimant), or, "who is for him (לו i. e. his agent)". They really signify: to the person to whom (אשר לו) it (the money) belongs.

⁴) The monetary loss alluded to by R. Simeon is taken by Nachmanides and Mizrachi to refer to the daily meal-offering prescribed for the High-Priest (v. 13) which involves a monetary sacrifice to him. Others refer it to the עולה with the rites of which the priests were occupied during the whole night, whilst they derived no personal benefit from it except the hide, which, however, is of little value. Sometimes indeed they did not receive even this small reward, for in the case of פסולים, sacrifices that became disqualified before the blood was sprinkled, according to Mishna Zeb. XII. 2 the hide was not given to them.

PAGE 21b

¹) According to R. Jehuda there were two מערכות on the altar: the מערכה גדולה the great wood-pile on which the sacrifices were burnt, and מערכה שניה של קטורת from which the coals for burning the daily frankincense on the golden altar was taken. On Yom-Kippur there was an additional מערכה which supplied the coals for the frankincense peculiar to that day (Lev. XVI. 12; cf. Rashi thereon). R. José holds that there were three on an ordinary day, the two mentioned by R. Jehudah and a third לקיום האש, for keeping the fire burning, i. e. that if the fire of the מערכה גדולה did not burn well, it was fed by logs taken from that pile. On Yom-Kippur there was an additional one as stated above. Rabbi Meir holds that on an ordinary day there were four, one additional to those mentioned by R. José for the pupose of burning those portions of the sacrifices which for some reason or other were not totally consumed by the fire of the מערכה גדולה. (איברים ופדרים שלא נתעכלו מבערב). On Yom-Kippur would therefore be five. The Talmud now shows how each of these Rabbis supports his view by arguments drawn from the repeated mention of words derived from the root יקד.

PAGE 22b

²) The ו prefixed to וכאשם is taken in the sense of "or": so that the שירים of מנחות may come under the law either of the חטאת or the אשם. Of the מנחת

"the anointed priest is free from the sin-offering in all the three cases (טומאת מו״ק, ביטוי שפתים, שמיעת קול), and Raba gives the reason for R. Akiba's view: מ״ט דר״ע? אמר קרא זה קרבן אהרן ובניו זו באה חובה לו ואין אחרת באה חובה לו Since Scripture states (VI. 13) "This is the offering of Aaron and his sons [which they shall offer . . . in the day when he is anointed; the tenth part of an ephah etc.]" — this is obligatory for him but no other sacrifice consisting of עשירית האפה is obligatory upon him. But, asks the Talmud, perhaps Scripture by using the word זה intends only to free him from an עשירית האפה but not also from כשבה and תורים ובני יונה? This cannot be so, replies the Talmud, because it states: וכפר עליו הכהן מאחת מאלה, thus intimating המתכפר באחת מתכפר בכולן ושאין מתכפר באחת אין מתכפר בכולן "only to whim to whom the special one of these three offerings, the עשירית האפה, is applicable are the others also applicable. The High Priest, however, to whom one of these three, the עשירית האיפה, is not applicable, because Scripture has excluded him from bringing an עשירית האפה other than his daily meal-offering, is also excluded from bringing the others. — Thus the Talmud refers מאחת מאלה to the verb וכפר in in the beginning of the verse, and not to אשר חטא, exactly as Rashi does.

[2]) It would appear from this verse that he must pay the principal (but to whom?) and a fifth part to it and give that to the priest. But Scripture distinctly states that the fifth is to be added to it — the principal. Besides, this fifth was a kind of תשלומין and as such could only become the property of God who had been wronged. Rashi therefore tells us that payment had to be made to the Temple treasury of both the principal and the additional fifth. The words ונתן אתו refer to the אשם mentioned in the previous verse, as Rashbam perceived. Therefore the passage in v. 16: ואת אשר . . . יוסף עליו is a parenthesis, and the two verses are to be connected as follows: And he shall bring his trespass offering to the Lord, a ram, etc. But he must still make good that in which he sinned in respect to the holy things, yea, adding a fifth to it, paying both to the Temple treasury. But the trespass offering he gives to the priest who by means of it makes atonement for him. — Possibly Rashi did not understand מן הקדש to allude to the holy things (for these are described earlier as קדשים in the phrase מקדשי ה׳) but to the Sanctuary, taking the passage to mean: and that in which he hath sinned in respect to the קדש, the Sanctuary, he shall pay, and he therefore adds after the word ישלם, "he shall pay", להקדש, "to the Sanctuary", in respect to which he has sinned.

PAGE 18b

[1]) The text is printed in Rashi in an incomplete form as follows: על פי שנים עדים או שלשה וגו׳. Berliner and all editions give Deut. XVII. 6 as a reference, but this is incorrect, for that verse concludes with יומת המת. The citation is really from Deut. XIX. 16: על פי שני עדים או על פי שלשה עדים יקום דבר. That this is so is evident, for Rashi continues: אם מתקיימת העדות בשנים וכו׳, alluding to the conclusion of the text: יקום דבר.

PAGE 19

[1]) This is derived from the statement (Deut. XXI. 4—9) "and they shall break the heifer's neck . . . and the blood shall be pardoned them. But you shall put away the guilt of innocent blood from among you", which implies: נמצא ההורג הרי זה יהרג. The propitiatory rite of the עגלה ערופה is effective only pending the discovery of the murderer. So, too, the אשם is effective only so long as he does not discover that he had actually sinned.

[2]) The word הוא this (the ram mentioned v. 18) is subject to this law, but not אשם נזיר and אשם מצורע, which are not אלים but כבשים!

PAGE 20

[1]) In B. Kam. 105b the following statement is made: וכחש בה, פרט למודה בעיקר, "and he denies it" — thus excluding the case where the defendant admits the main thing, i. e. that he does not hope to free himself by the oath from the monetary claim made against him. For instance: one claims that his neighbour

not be eaten after that hour. Similarly they become subject to all other restrictions applicable to the sin-offering.

[2]) What Rashi does here is to paraphrase this part of the verse in order to bring out the exact meaning of certain expressions. He points out that ואשר is not the relative pronoun "who", but denotes "and if", a meaning it frequently has (cf. IV. 22; Deut. XI. 27); and that the verb יזה (Kal) denotes "it splashes". It is intransitive and becomes transitive only in the Hiphil. Rashi expresses this intransitive sense by ואם הוזה, "and if it be splashed", "and if it spurt". In the next phrase: אשר יזה עליה, the first word is the relative pronoun. The verb, as before, is intransitive. The words therefore signify: "and that upon which (אשר עליה) it spurts (i. e., that spot upon which it spurts) shalt thou wash in a holy place". For this use of the relative pronoun denoting the place where a thing happens, see Gen. XXX. 38; Ex. XXII. 34; Ruth I. 16; Judges V. 27. It is incorrect to assume that Rashi took the verb as Niphal because he paraphrases it by יהא ניזה; it is merely his way of bringing out its intransitive force, and of intimating that the text does not mean that someone intentionally sprinkles the blood on the garment but that it splashes against it accidentally. Ibn Ezra explains the verb as intransitive, stating that it was so taken by ר' משה הכהן. — The blood-stained spot is washed in the forecourt and not outside it because no blood of a sacrifice should be taken forth from the precincts of the Sanctuary (שלא יפסל הדם ביוצא).

[3]) אשר יובא וכו' cannot be translated "and any sin-offering whereof any of the blood has been, according to the rule, brought into the Interior (i. e. a חטאת פנימית), shall be burnt for this is expressly stated in IV. 12. Our text must therefore refer to a חטאת חיצונה which has against the rule been brought into the Interior.

[4]) After having stated the special laws of a certain sacrifice Scripture usually concludes with the words: חטאת הוא, מנחה הוא, עולה הוא etc. In such cases the word הוא is, as a rule, taken as a מיעוט implying: that only an offering sacrificed as prescribed is an עולה or מנחה or חטאת, but not one not so offered (cf. e. g. Rashi on v. 9 and 12). Here Scripture makes the statement קדש קדשים הוא before setting forth any law about the אשם. These words are therefore taken not as emphasizing that certain rites are essential, but as intimating: this is holy in the highest degree as an אשם, and no other animal can become holy as an אשם, i. e., that an animal exchanged for it may not be sacrificed as an אשם.

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[1]) This comment is probably not Rashi's. It is hardly likely that Mizrachi had it in his copy, for he offers no explanation of it, and he would certainly not have omitted to do so had his copy contained these words. It is, as Berliner observes, of a surprising character, for according to Tem. 14a there is no such thing as a communal guilt-offering! Brody, in Berliner's edition p. XXVII, suggests an emendation, but a careful examination of it will prove that it raises as many difficulties as the reading which he amends. It may be that we have a conflate of two comments of the Siphra on the word וישחטו which occurs twice in this verse; but it is difficult to see how they become merged into one Rashi as we have it. We suggest that the original reading was: ישחטו, רבה לנו שוחטים רבים להביא עולת צבור לצפון. Siphra has שוחטים where we have שחיטות. This agrees with one of the Siphra's comments. The other words were probably a gloss, reading as follows: לפי שלא מצינו אשם בצבור נאמר ישחטו רבים לפי (or מפני) שתלאו בעולה, which means: if you say that the plural ישחטו is used of the עולה in order to show that a communal עולה (of which ישחטו can be said) also comes under this law, what explanation have you to offer of the plural, ישחטו, used in connection with the אשם? You cannot say that it is to lay down any law about a communal אשם because an אשם of this description does not exist! The reply is: since ישחטו has been used of the עולה, and the אשם is here associated with it (תלאו בעולה), the same form is used of the אשם for the sake of symmetry in the sentence. The gloss which was propably intended to be read after לצפון got from the margin into the text after הרבה, and in the attempt to give it a sense in its new position underwent

חוטא it is stated in V. 12: חטאת היא, and Rashi there states that it is valid only if the rites of קומץ and הקטרה are performed having in mind that this meal offering is a חטאת. This, then, is a meal offering which, in this respect, is like a חטאת. The Mishna (Men. I. 1) mentions with this מנחה also that which was brought by a סוטה; Rashi evidently omits it here because he is concerned only with those which are mentioned in Leviticus.

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[1]) The word בהם in כל אשר יגע בהם refers to מאשי ה׳, i. e. whatever touches them (the fire-offerings) of the Lord shall be holy. — That נגע followed by the preposition ב does not necessarily mean merely touching but may imply the absorption of part of the holy thing can be proved from the repetition of this law in the case of the חטאת (v. 20), where Scripture makes a difference between earthen and metal vessels in which the חטאת has been cooked (v. 21) (cf. v. 21 and Rashi thereon). This difference in the law can be due only to the fact that the former can be cleansed from the substance they have absorbed by rinsing them with hot water (הגעלה), whilst earthen vessels do not give out what they have absorbed and must therefore be brocken. Cf. Hoffmann, *Leviticus* I. p. 239 ff., where the whole question is treated at length, and Malbim.

[2]) The words ביום המשח אתו mean: b e g i n n i n g on the day when e a c h of them is anointed. This verse is explained as prescribing that both the High Priest and every ordinary priest had to bring this meal-offering on the day of their entrance into their sacred office and that e v e r y d a y it had to be brought by the High Priest. This two-fold command is best got out of the text by taking מנחה תמיד as ומנחה תמיד. Verse 15 then states who it is that has to offer the latter. It is Aaron and his successors — these have to bring that offering which is חק עולם an everlasting and continuous portion (חק) for the altar. In this sense עולם is synonymous with the word תמיד in מנחה תמיד. As for the meaning of ביום המשח, Hoffman (p. 30) cites the following examples: Joshua V. 12; Judges X. 8; 2 Kings XIV. 13; Ezek. XLIII. 18; Lev. XIV. 2 (to be compared with v. 23); Num. VII. 10 and 84, compared with v. 89. The latter, he says, is particularly instructive for our passage, because that period of time which, in vv. 10 and 84, is described as ביום המשח אתו, is in v. 89 alluded to as אחרי המשח אתו.

[4]) Mizrachi states that he does know exactly what Rashi's intention is. Probably he merely intends to point out that although Scripture does not expressly prescribe here פתות אותה פתים, as it does in the case of מנחה על המחבת (II. 5), but only calls the High Priest's מנחה a מנחת פתים, it thereby implicitly teaches that it requires breaking into pieces. Cf. משנה למלך on Maimonides ה׳ מעשה הקרבנות פי״ג ה״ד where the difficulties arising from this Rashi are discussed at length.

[5]) In all probability Rashi feels that there is some danger of translating the text as it stands in the following or some similar sense: And the priest who is anointed in his stead rather than one of his sons shall offer it. To avoid this he re-arranged the words so that they cannot be misunderstood: And the priest who is anointed from amongst his sons to be in his stead. This comment should be compared with that in Ex. XXIX. 30, where, too, Rashi inverts the order of the words. An interesting discussion on this will be found in Solomon Chelmos' שערי נעימה, a treatise on the accents, where he holds that the accentuation favours Rashi's suggestion.

[6]) חִטֵּא is a denominative verb from חטאת: to treat as a sin-offering. Rashi takes it in the same sense in IX. 15.

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[1]) If e. g. שלמים which as such may be eaten during two days (including that of slaughtering) and the intervening night were cooked on the first day together with a sin-offering, the time for eating which terminates at midnight of the very day when it was slaughtered (cf. Rashi on VII. 15), the שלמים, too, must

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[1]) This is derived from the peculiar expression והבשר כל טהור יאכל בשר. If the noun is repeated in a sentence it always appears with the definite article. It thus ought to have stated: והבשר כל טהור יאכל הבשר. But Scripture intends to intimate that under certain circumstances you may eat flesh but not the flesh, — not the whole of it. Such a case would be אבר שיצא מקצתו, in contradistinction to the case of טומאה, where the whole limb becomes unclean if anything unclean touches only part of it.

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[1]) For many reasons this comment appears to be a gloss. It offers an alternative explanation of words already commented upon in v. 19, and is therefore out of place here. The text, too, is unsettled, and the verse cited as referring to חטאת ואשם is really used of the מנחה (Lev. VI. 9). There is a parallel passage alluding to the חטאת (VI. 19), but it reads as follows: תאכל בחצר אהל מועד and not as quoted here: בחצר אהל מועד יאכלוה.

[2]) That any use of carrion except eating it is permitted is expressly stated in the Torah (Deut. XIV. 21). R. Akiba (Pes. 23a) therefore holds that the words יעשה לכל מלאכה cannot intend that חלב is permissible בהנאה, but intimate that although the flesh of a carcass is unclean its fat cannot become so, and may be used, for instance for lubricating hides. The redundant word לכל (for it would have sufficed to state יעשה למלאכה) is taken to imply that חלב is permitted to be used even for lubricating hides of קדשים.

[3]) The term איסור (lit., "binding") implies that an object that was hitherto "free" — i. e. permitted, now becomes forbidden. There is a difference of opinion amongst the Rabbis whether what is already forbidden can become subject to an additional prohibition (איסור חל על איסור), so that a person may become liable for transgressing two commands. Those who hold that this is so prove their contention from here, where the passage ואכל לא תאכלוה would be redundant unless this rule is implied. For there is no reason why the Torah should forbid the eating of the fat of נבלה in particular, since all fat has been forbidden, if it be not to stress the fact that there is a two-fold איסור involved by eating fat of that description. Since the fat was forbidden even before it became that of נבלה, if he is now liable also for the לאו of נבלה, it follows that the Torah has superimposed the איסור of נבלה upon that of חלב already existing. For various applications of the law see, *Jastrow*, Dictionary of the Targumim etc. s. v. איסור II.

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[1]) There are special laws connected with the Palestinian soil, as, e. g., בכורים, חלה etc. which are called חובות קרקע, "duties to be practised only on Palestinian soil" in opposition to חובות הגוף, "duties to be practised by a Jewish person" irrespective of whether he resides in Palestine or not, as, e. g., שבת, תפילין etc. The Talmudical reference is a follows: Since the prohibition to eat blood is a חובת הגוף it naturally applies everywhere; why then is it stated here that it may not be eaten בכל מושבתיכם? Because — replies the Talmud — the fact that the prohibition of eating "blood" and "fat" is mentioned in the section containing the laws of sacrifices (III. 17), might lead one to assume that it is valid only when sacrifices are offered, i. e. when you are living in Palestine. Consequently the Torah expressly states here that it is forbidden בכל מושבתיכם. — Rashi refers us to the first chapter in Kiddushin. This contains a discussion as to the force of the term מושב in various Biblical passages where it occurs. The Talmud there asks מושב דכתב רחמנא גבי חלב ודם למה לי? — evidently referring to a passage where both חלב and דם are mentioned, and Rashi himself in his comment there states that the text in question is Lev. III. 17. It is therefore strange that Rashi here refers the Talmudical statement to our passage.

emendation. It is true that there are difficulties in this suggestion, but we can find none better to offer. In its present form the Rashi is entirely inexplicable.

[2]) By this words Rashi does not mean that if he slaughtered it for the express purpose that it should be an עולה it is valid even before it was ניתק לרעיה, for this is not the fact. What is to be stressed is the word קודם, i. e. before it is ניתק לרעיה it does not become an עולה if he slaughtered it without a special designation, but as soon as it is ניתק לרעיה, then even though he slaughtered it סתם, and the purpose for which it was ניתק לרעיה viz., that it should acquire a blemish, is not yet achieved, it is nevertheless valid as an עולה for the unemployed altar, since the proceeds of its sale were intended for that purpose.

[3]) In the circumstances here described, the animal loses the appelation of אשם and must be put out to pasture until it becomes unfitted to be a sacrifice, i. e., until it acquires some blemish: ירעה עד שיסתאב. It is then sold, and from the proceeds animals are purchased which are burnt on the altar when there are no obligatory sacrifices to be offered. Cf. Additional Note on קיץ המזבח at the end of the Appendix.

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[1]) Rashi does not quote the passage obviously because it is forced and not the פשט. But in order to satisfy the pupil who may be puzzled by this repetition he states: "you may find some explanation in Siphra".

[2]) The priests were divided into 24 "watches" (משמרות) each officiating in the Temple for one week. Each of these was divided into six groups (בתי אבות families), who took turns on the six week days, whilst on Sabbath the rites were carried out by the whole משמר, together with that which was to minister during the coming week. It is evident that Siphra joins v. 9 with v. 10: And every meal-offering that is baked in an oven . . . to the priest that offers it shall it belong, and every meal-offering mingled with oil, or dry: to all the sons of Aaron shall it belong. The words הכהן המקריב אתה are taken to denote that priestly group (the בית אב) who m a y offer it (as in VI. 19). According to this, these two verses state that a l l the meal offerings mentioned shall belong to the בית אב officiating on that day, and that all the priests constituting that group shall share alike in them.

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[1]) Things which are holy only as far as their value is concerned, i. e. that the owner can again reduce them to חולין by paying their equivalent to the Temple property are called קדוש קדושת דמים, whilst things which themselves are holy and cannot be redeemed, as for instance sacrifices destined for the altar in which no blemish shows itself, are termed קדוש קדושת הגוף.

[2]) It should be noted that according to the Mishna Pes. VI. 4 the חגיגה brought on the fourteenth of Nisan may be eaten during two days and the intervening night and so Rashi himself states in his comment on Deut. XVI. 4, whilst he enumerates here the חגיגת י״ד amongst those sacrifices which should be eaten during one day and the following night only. Mizrachi explains that Rashi there follows the opinion of the Sages; here, however, that of Ben Tema (Pes. 70a) who, contrary to the Sages, holds that the חגיגת י״ד, which is brought together with the קרבן פסח, must not be eaten beyond the time that the latter is permitted to be eaten. Cf. also תוס׳ Pes. 71b ד״ה לימד.

[3]) The meaning is: (v. 16) on the day when it is offered it should be eaten, but on the morrow, that which is still left may, however, be eaten; (v. 17) But that which is t h e n left shall be burnt on the third day. The verse cannot signify: on the day when it is offered shall it be eaten and on the morrow; and that which is still left may be eaten — for this would imply that what is left may be eaten on the third day (and afterwards, perhaps), whilst the next verse prescribes that it shall be b u r n t on the third day.

because until then the בכורים offered the sacrifices; (4) ראשון לעבודה, the day on which for the first time communal sacrifices were offered, such as תמידין ומוספין etc.; (5) ראשון לירידת האש, the day on which for the first time the heavenly fire descended to consume the offerings (cf. v. 24); (6) the day on which for the first time the sacrificial meals (קדשים) had to be eaten in their prescribed places, for until then they could be eaten anywhere; (7) ראשון לאיסור במות, the day on which for the first time sacrificing on "Bamoth" (private altars) was interdicted, because the sacrifices could now be brought אל פתח אהל מועד (cf. Lev. XVII. 4); (8) ראשון לראשי חדשים, the first time (after מתן תורה) that ר"ח ניסן became the beginning of the months; (9) ראשון לשכון שכינה בישראל, the day on which for the first time the Shechinah dwelt among the Israelites (cf. Ex. XXV. 8: ועשו לי מקדש ושכנתי בתוכם); (10) ראשון לברך את ישראל, the day on which for the first time the priestly benediction was bestowed upon Israel (cf. v. 22: וישא אהרן את ידיו על העם ויברכם).

3) Seder Olam is the earliest post-exilic chronicle preserved in the Hebrew language. In the Talmud it is several times referred to (cf. Sabb. 88a; Meg. 16b) and is frequently quoted by Rashi. The author of the book endeavours to determine dates of certain events which are not indicated in the Bible but which may be inferred by calculation.

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1) What Rashi means by מכאן אתה למד is that from this passage (v. 3) where Scripture adds the words בני שנה to עגל וכבש, you may derive that whenever Scripture speaks of עגל without further description, it means one in its first year, whilst עגל בן בקר is one in its second year, as is derived by the Siphra from the word תמימים (v. 2), which suggests that the עגל and איל shall be alike in years too, (for otherwise Scripture should have written עגל בן בקר תמים לחטאת ואיל תמים לעולה), and an איל is always one in its second year.

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1) Although this was an obligatory burnt offering (עולת חובה), not an עולת נדבה, a free-will gift, it is evident that the same laws (סמיכה, הפשט ונתוח וכו׳) apply to it, since the laws concerning the עולת חובה are nowhere laid down in Scripture and the text states here ויעשה כמשפט, "according to t h e regulation" — i. e. the regulation already set forth, and the only passage containing regulations regarding an עולה is that at the beginning of ויקרא.

2) The injunction that he shall offer the installation sacrifice b e s i d e s (מלבד) the continual morning sacrifice implies that the former is s e c o n d a r y to the latter, and must therefore be offered a f t e r it. Rashi on VI. 5 (וערך עליה העולה) has pointed out that the morning burnt offering was the first to be sacrificed each day. The general rule is: תדיר ושאינו תדיר תדיר קודם — if two rites have to be performed that which occurs more frequently has the precedence.

3) The command that Aaron should pronounce the Benediction is to be found in the last paragraph of Num. VI. The next chapter begins with the words: "And it came to pass on the day when Moses had finally set up the Tabernacle", and relates what happened after the installation ceremony was ended. It may therefore be inferred that the priestly benediction was pronounced by Aaron at the conclusion of that ceremony.

4) The word שנכנסתי cannot signify: "Because I entered w i t h i n t h e T a b e r n a c l e", for Aaron had not yet done so, as all the rites described so far had been performed in the forecourt. It means: "I entered i n t o this m a t t e r at your bidding for I only did so when you pressed me by saying, "Draw near unto the altar" (see Rashi on v. 7). As a matter of fact the Siphra on that verse uses the phrase נכנסת לדבר זה of a similar case and the word here appears to be but a shortened form of this.

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1) They therefore prayed that the glory of God should appear to the people now that Aaron had performed the rites of the day. This explanation is based

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[1]) The hind-leg of an animal comprises three portions: 1. the lower, from the hoof to the knee is termed ארכובה; 2. from the knee to the thigh is the שוק; 3. from there to the animal's body, the קולית. The פרק של ארכובה is the joint between 1 and 2, the סובך של רגל being that between 2 and 3. Hence, the שוק, as defined by Rashi who here follows the opinion of R. Jehuda, is the middle section. — Rashi (Chul. 134a) states that the סובך is the joint between the קולית and the middle bone. Tosaphot Men. 37a ד"ה קיבורית, holds that it is the joint nearest the foot. It would then be termed the סובך, the "net-work of the foot", because of its proximity to the צומת הגידים, the place where the sinews converge, forming a kind of net-work. A comparison with Rashi, Ab. Zar. 25b, דמסמכא שוק לאליה is of interest.

[2]) What induces Rashi to point out that that the sacrifices here mentioned are those that had already been commanded for the ceremony of installing the priests is this: Moses is told to take t h e bullock for the sin-offering and t h e two rams and t h e basket. He is not bidden to take "a" bullock, two rams and "a" basket. The use of the definite article denotes that these animals had already been spoken of, and as a matter of fact reference to Ex. XXIX. will show that these are the sacrifices enjoined there. As the command had first been given some months previously, Rashi points out that it is here repeated because it is always advisable when the time for action arrives to remind people of what they had been some time earlier bidden to do. A similar observation will be found in Rashi on Ex. XIX. 24.

[3]) In every passage where the words זה הדבר אשר צוה ה׳ occur they are always (with the exception of Lev. IX. 6; see Rashi thereon) followed by a statement of what the command is. Such passages are: Ex. XVI. 16, XVI. 32; Lev. VIII. 5, XVII. 2; Num. XXXII. 2, XXXVI. 6. Such a statement is missing here. It is evident therefore that the words are not intended to inform the people of some command which God had given. They are a declaration to the people that what he was about to do he did at God's bidding, and not on his own initiative.

PAGE 32 Note on איל המלאים VIII. 22.

The wording ויקרב את האיל השני, איל המלאים makes it evident that the term איל המלאים is used to distinguish this from the first ram offered, and Rashi therefore sees no reason to take מלאים in the sense of "installation", since the former ram might also have been described as "an installation ram". As מלאים and שלמים are in a certain sense synonymous, איל המלאים is taken to mean איל השלמים, the ram for peace-offerings (see Rashi on Ex. XXIX. 22). This is in contrast to the first ram which is described (v. 18) as איל העולה. Rashi has previously explained why some sacrifices are termed שלמים: it is because they promote peace, or because they are "perfect, complete sacrifices" see Note 1 on Ex. XXIX. 22). Here, too, Rashi takes שלמים and its synonym מלאים in the sense of complete because, being the last sacrifice in the installation rite, it fully and completely sets the priests in their sacred office. It should be noticed how Rashi avails himself in his final phrase of the t w o roots מלא and שלם to express the idea, which, according to him, the phrase is intended to convey. In his comment on VI. 5, too, he gets a similar sense out of שלמים — that those sacrifices completed all the offerings brought after the morning burnt-offering. — For שלם was a synonym of מלא see Rashi on Gen. L. 3: וימלאו לו השלימו לו ימי חניטתו וכו׳ The Targ. Jon. also translates מלאים by אשלמותא.

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[2]) The ten "crowns" were: (1) ראשון למעשה בראשית, this was the same day as was the first day of Creation i. e. a Sunday (cf. מהרש"א ח"א to Sabb. 87b); (2) ראשון לנשיאים, the first day on which the princes offered their gifts at the consecration of the altar; (3) ראשון לכהונה, the first day of the priestly service,

4) Not that of Nachshon's peace-offerings for this was an ordinary free-will peace-offering (whilst the only communal peace-offerings, the כבשי עצרת, the lambs offered on the Feast of Weeks, are obligatory offerings) and did not form a הוראת שעה, and was therefore not allowed to be eaten in the state of אנינות (cf. Malbim and Mizrachi).

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1) It should be noted that in the Talmud (Zeb. 101b) the repetition of the word דרש is explained as follows: דרש דרש, שתי דרישות למה? אמר להו מפני מה חטאת זו נשרפה ואלו מונחות? i. e., the words imply that Moses made two enquiries: why was this (the goat of the New Moon) burnt, and why were the other two goats left. These latter words, Rashi, in his comment on the Talmudical passage, explains to mean that instead of eating them at once as was to be expected of כהנים זריזין, of priests who are anxious to do the right thing, they left them for the night. — The reason why they left them might have been either because these sacrifices actually may be eaten ליום ולילה אחד, or because they thought that אנינות לילה is less strict than אנינות יום; cf. Rabbi Jehuda Ha-Nasi's view Zeb. 100b: אנינות לילה אינה מדברי תורה אלא מדברי סופרים. — Thus the Talmudical statement appears to contradict that of Siphra according to which Moses found that they had eaten the other two goats. Mizrachi therefore suggests that by a printer's error the word לא was omitted in the Siphra and it should read: ומפני מה לא נאכלו אלו. He contends that this must be so for otherwise there is no force in the Siphra's statement that Moses made two enquiries. For if we take the text as it stands (ומפני מה נאכלו אלו) it actually implies only one question: Why has that been burnt and these been eaten? Whilst if we insert the word לא it contains two דרישות (a) Why have you burnt the goat of the New Moon (since it is not a חטאת פנימית)? (b) Why have you not eaten the other goats, seeing that I have told you to eat the meal-offering in spite of your being אוננים? Rashi's statement, made on the previous passage, that with regard to the other two goats they did Moses' bedding, (אבל בקדשי שעה סמכו על משה וכו׳) is explained by Mizrachi in a somewhat forced way: that they had not eaten them but intended to do so at night. But it appears unnecessary to correct the text of the Siphra and to explain Rashi's previous statement as Mizrachi does. It is preferable to assume that the Talmud is not in accord with the Siphra, and that Rashi follows the latter, for he adds to his comment, כך היא בתורת כהנים, suggesting that there is another explanation in the Talmud. He does so because the Siphra is nearer to the פשט, since according to Scripture he was chiefly concerned with the שעיר החטאת. He asked them concerning the goat to point out the dilemma in which they were placing themselves: either you observe the laws of אנינות, then you ought not to have eaten the others, or if you do not observe them, then why have you burnt the שעיר החטאת? Whereas if we read ואלו לא נאכלו he actually enquired (not merely for argument's sake) about their handling of the other two goats and therefore Scripture ought to have stated: ואת החטאות דרש דרש.

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1) It is rather difficult to understand how a sin-offering can have another purpose than that of effecting atonement. Scripture itself states (v. 7): ועשה את קרבן העם וכפר וכו׳, and the קרבן העם was, as Rashi there points out, the שעיר the עגל and the כבש. With regard to the שעיר נחשון, in his comment on Num. VII. 15 he states that it was intended to make expiation for קבר התהום, a grave in the depths of the earth — one that is not known to exist (it was to be assumed that people passed over such a grave and thereby unwittingly became unclean, and an atonement offering was therefore required). Perhaps Rashi means by his words: לא לכפרה באו, that they were not intended to make atonement for the sin just mentioned, viz., טומאת מקדש וקדשיו, since it says לשאת את עון העדה, an expression used in the sense of expiation only in connection with קדשים (cf. e. g. Ex. XXVIII. 38: ונשא אהרן את עון הקדשים; Num. XVIII. 22: ולא יקרבו לשאת חטא למות, etc.). The translation will therefore be: they are not intended to make atonement of this nature.

upon the sequence of events mentioned in this verse: They blessed the people, and the glory of the Lord appeared. The theophany must have been invoked in the blessing.

²) Rabbi Eliezer wishes to call attention to the fact that the sons of Aaron were punished מדה כנגד מדה. In was in respect of the fire that was to be put on the altar that they gave a decision in the presence of their teacher Moses, "Although fire will descend from heaven, it is nevertheless a duty to place some of profane origin upon the altar". On this account they met their death through fire. They did not decide wrongly, because, as Rashi points out on I. 7, Moses had been commanded that such fire should be placed on the altar, but their sin consisted in rendering a decision in the presence of Moses. According to this explanation, the meaning of אשר לא צוה אתם is: which He (the Lord) had not commanded them, but had commanded Moses.

³) The parable states that the king had this friend executed and none knew the reason of his displeasure. When he took to himself another friend he gave him minute instructions regarding certain matters. From this it became evident why the first had incurred the king's displeasure and been punished by death.

⁴) Cf. Rashi on I. 1 s. v. אליו and our Note thereon.

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¹) The verse must be translated: "Feared art Thou, when Thou art אלהים — (i. e. when Thou showest Thyself as Judge) because of the punishment Thou inflictest upon Thy sanctified ones (the righteous)."

²) For there appears to be no reason why Scripture should state: Carry your brethren out from before the Sanctuary, unless it be to suggest that a corpse, amidst the joy attendant on its consecration, should find no place in the Sanctuary.

³) Scripture states (Ex. XXVIII. 40): ולבני אהרן תעשה כתנות "For the sons of Aaron thou shalt make inner garments", which is explained to mean: כתנות לכהנים ולא כתנות ללוים the priests were to have כתנות but not the Levites. Since Mishael and Elzaphan were Levites they had no כתנות and those mentioned here must be those of the dead, who were priests.

⁴) The phrase is hendiadys, the second word defining the first.

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¹) During the period between death and burial the deceased's nearest relatives are termed אוננים; afterwards they are termed אבלים. Both words signify "mourners", but the regulations regarding them are different. Hence the use of two terms to denote the same persons.

²) On that day three meal-offerings were brought: (1) that which formed an obligatory part of the installation rites (IX. 4); (2) the free-will offering of Nachshon ,prince of Judah (Num. VII. 13), and (3) that which was brought with the burnt offerings that constituted the מוספים of the New Moon (ib. XXVIII. 12). According to Siphra, by the term המנחה הנותרת is intended the first two of these meal-offerings. Scripture when speaking of what is left after the קומץ has been removed from it always uses the term הנותרת מן המנחה (cf. II. 3, 10 and elsewhere), and not מנחה הנותרת. The first of the words מנחה הנותרת is taken by Siphra to refer to Nachshon's meal-offering (which was a מנחת נסכים and consequently had to be burnt entirely but was exceptionally permitted to be eaten on that day), and the word הנותרת is referred to the meal-offering mentioned in IX. 4.

³) It is impossible to refer these words to the order that they were to eat it in a holy place, or to the statement that it was his and his sons' portions, for this had already been commanded them as a general rule applicable to all meal-offerings. It must therefore signify, as Rashi holds, that they were to eat it, in spite of being אוננים, for so had he received command in reference to them as mourners.

regarded as the general, and חיה the specific term, and what can be deduced from it is, that חיה בכלל בהמה and not that בהמה is included in the term חיה! The Talmud, however, regards חיה as the genus comprising all animals (except man), one species of which is בהמה. The translation accordingly is: These are the animals (חיה) (general term) which ye may eat as regards all בהמה that are on the earth (one kind of these animals), whatsoever divideth the hoofs ... ye shall eat. If we adopt the alternative translation given above, the words at the end of v. 3 are redundant. — It is true that the Talmud also holds that חיה בכלל בהמה and rightly so, because in Deut. XIV. 4 Scripture states: זאת הבהמה אשר תאכלו and goes on to enumerate חיות; איל צבי ויחמור etc. Thus all depends on the context. In Gen. IX. 17 for instance: כל החיה אשר אתך בעוף ובבהמה ובכל הרמש the word חיה is the general term, whilst in other instances, e. g., Lev. VII. 26 (cf. Rashi thereon), חיה appears to be included in בהמה as in our verse. Thus חיה sometimes denotes the wild beast in contrast to domestic animals, as in Lev. XXV. 7: ולבהמתך ולחיה, and sometimes animals in general, as in our verse.

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1) It is true that there is a rule: אין מזהירין מן הדין, we do not derive a prohibition by way of a conclusion a fortiori (cf. Macc. 5b and Rashi on XVIII. 10), but it stands to reason that this rule holds good only in a case where the Torah gives no reason for the statement from which the conclusion is drawn. There one may argue: perhaps it is a גזירת הכתוב and Scripture does not wish us to draw conclusions from its statement! When, however, Scripture itself gives the reason for a prohibition (as is the case here, where Scripture forbids e. g., the hare because it divides not the hoof and the swine because it chews not the cud), we may rightly draw the conclusion that cattle which do not possess even one of these signs of cleanness are forbidden (cf. גור אריה).

2) In some editions of Rashi the word קרנים is missing, nor is it found in the Siphra.

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1) It has been argued that since there is no mention of festivals in this chapter, it is impossible that the prohibition not to defile oneself by contact with a carrion can refer only to doing so on the festivals. Nachmanides indeed holds that these words form only an אסמכתא for this law, whilst Rashi (Jeb. 29b ד״ה ולא מיטמא) and Maimonides (ה׳ טומאת אוכלין XVI. 10) hold that they must necessarily allude to the festivals only. Nachmanides reasons as follows: Since Scripture adds the words טמאים הם לכם, it thereby merely suggests that if you touch them you will become unclean, but you are not prohibited from touching them. But as a matter of fact, as Ehrentreu points out in his מנחה חדשה p. 121, the prohibition is found again in the Torah, in Deut. XIV. 8, where the words טמאים הם לכם are omitted. We have therefore two statements dealing with the same law, one limited by these words (in Lev.) and the other absolute (in Deut.), and we are therefore entitled to limit the former to the festivals and to extend the latter to any period of the year.

2) The meaning of the text is: All that have not fins and scales in the seas, and in the brooks, (i. e. in running water; cf. Chul. 67a) ... ye shall not eat of their flesh, but sometimes of their flesh ye may eat, but ye shall have their carrion in abomination. The latter is the case with the small wormlike creatures which appear in stagnant liquids stored in vessels, or in בורות, שיחין ומערות in pits, ditches and cavities (which do not contain running water). So long as these creatures do not leave their element they are permitted to be eaten, i. e. one may drink the liquids without troubling to remove them; if, however, the liquids are filtered and these exist apart from the water they come under the prohibition of ואת נבלתם תשקצו if they are dead, or under שרץ העוף or שרץ השורץ על הארץ whilst they are living. Cf. Maimonides, פ״ב מה״ל מ״א הי״ט and Nachmanides.

PAGE 42a

1) At first sight it appears strange that Rashi quotes an instance when Eleazar spoke in the presence of Moses, as proof that he possessed the ability to give the right reply and might have done so had he not restrained himself out of respect for Moses. Surely one may be able in one case to speak in public and in another case feel bound to keep silent because one has no argument at hand! But the explanation may be the following: the occasion when Eleazar spoke in the presence of Moses was after Israel had returned from the war they waged against Midian, when he directed them to purify the vessels of the gentiles in order to make them fit for use (Num. XXXI. 21 ff.). Now Bachya points out that whilst in the case of Midian the Israelites were bidden not to make use of the gentiles' vessels without first purifying them, they received no such command after the earlier war against Sihon and Og (ib. XXI. 21—35). The reason, he states, is because the possession of the lands of Sihon and Og by the Israelites was to become a permanent one (לדורות), and therefore all the spoil that fell into their hands was permitted to be used by them (cf. Chul. 17a). The war against the Midianites, however, was of a casual character (לשעה) since it was waged not with the view of occupying their land, but only as a punishment for having lured them into sin. Thus, the reason why Eleazar bid them in the latter case to purify the vessels was שאין למדין לשעה מלדורות — occasional events have to be treated differently from those which have a permanent character. What happened here was exactly similar to what happened after the war with Midian. In both cases Moses angrily rebuked Eleazar (Num. XXXI. 14 and v. 16 here) because he thought that what applies to קדשי שעה that is, to the מנחה etc., must also apply to קדשי דורות, the sin-offering of the New Moon. Aaron retorted that he had no right to deduce one from another, שאין למדין קדשי שעה מקדשי דורות. But Eleazar with whom Moses was angry might well have offered this reply to Moses since he was aware of the argument used by Aaron. That he refrained from doing so must have been out of reverence for Moses.

PAGE 42b

1) We have translated this according to the reading in Zeb. 101a: לא בוש משה לומר לא שמעתי אלא שמעתי ושכחתי whereas the Siphra reads as our Rashi, adding, however, the word מיד after הודה. Probably וישמע משה is taken in the sense: Now Moses had indeed heard the Halacha cited by Aaron, and what Aaron had said appeared to him to be correct. — In Lev. Rabbah, ch. 13, 1, it is stated that Moses issued a proclamation throughout the camp: I have erred in an Halacha and my brother Aaron has set me right. It may be, then, that the Siphra and Talmud as well as the Midrash read וישמע as וַיְשַׁמַּע, so that the verse would mean: And Moses made the people hear (issued a proclamation) that it appeared correct in his eyes. For this sense of the Piel of שמע cf. 1 Sam. XV. 4; XXIII. 8.

2) אליהם thus refers back to v. 16 — to those who are mentioned there, viz., Eleazar and Ithamar.

3) This is evidently an exemplification of the statement (Deut. IV. 4): but ye that did cleave unto the Lord your God are alive everyone of you this day. — Since it would have sufficed to state: זאת אשר תאכלו מכל הבהמה וגו' (cf. the words introductory to the other sections in this chapter that treat of fish, birds, etc.), the term החיה was understood in this manner. It is true that from the literal meaning of the text as it stands we may derive that בהמה בכלל חיה, but it cannot be seriously argued that the word החיה is inserted for the purpose of laying down this rule.

4) According to Chul. 42a it was God who showed each of the animals to Moses. This is more in accordance with the usual method of the Talmud and Midrash which state in many cases where זה or זאת occurs, as, for e. g., in the case of the New Moon, the half-shekel, the golden candlestick that God showed them or a representation of them to Moses.

5) It should be noted that the translation is not: These are the animals (חיה) which ye may eat among all the beasts (בהמה), for then בהמה must be

the whole interior is full of a primary source of uncleanness the כלי שטף being in the כלי חרס would, under any circumstances, become unclean מגבן, even if, for instance, they were closed when the טומאה could touch them inside.

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[1]) One might argue that there is no allusion to הכשר טומאה at all in the words וכי יתן מים וכו׳ but what Scripture means is merely that if water becomes unclean by a dead reptile falling into it, it in turn makes unclean any vegetation upon which it comes. Consequently the זרע becomes unclean only if first the water became unclean and then fell upon it, but not vice versa: if water fell upon זרע and a dead reptile then fell upon the latter. But if this were the meaning of the text it would not have written טמא הוא but טמאים הם since primarily it is the water that becomes unclean. The sing. טמא הוא intimates that the water is only the medium which makes the זרע receptive of uncleanness. Consequently there is no difference whether the water falls upon the זרע or vice versa. This is how the Siphra derives these laws from the wording of the text. As to the fact that not only water but any other liquids may cause a הכשר טומאה this is derived by a ג״ש: the term מים is used here and in v. 34 where Scripture adds: וכל משקה אשר ישתה, and every liquid that may be drunk.

PAGE 49a

[1]) If bread of this size is eaten, grace before and after meals must be recited. It is therefore the quantity of bread that is regarded as constituting a meal.

PAGE 49b

[1]) What Rashi means by סימני טריפה are not symptoms of what we call colloquially "טריפה", but those of an organic disease which may or may not have proved fatal if the animal had not been slaughtered. In the first case they are סימני טריפה פסולה (cf. all the organic deseases enumerated in the third chapter of Chul. (p. 42a) beginning with the words: ואלו טריפות בבהמה), in the latter they are called סימני טריפה כשרה (cf. the diseases enumerated ib. p. 54a under the heading ואלו כשרות בבהמה).

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[1]) כימי "as the days" — the comparison is not to the number of days, for this is already stated to be seven as in the case of a נדה; the similarity refers to the nature of her uncleanness and its consequences, these being the same as during the days of the uncleanness of a נדה.

[2]) The purpose of this comment is to point out why the Torah does not permit her to eat of the holy things until the fortyfirst day (עד מלאת ימי טהרה). — Anyone whose uncleanness has ceased by effluxion of the time prescribed for it in the Torah, must take a ritual immersion and is then, in general, regarded as clean; but in respect to holy food he is not yet clean. This takes place, in so far as תרומה is concerned, only after sun-set on the day when he has bathed; in so far as concerns sacrificial food, only on the next day, after he has brought the purification offering, if such be prescribed for the case in question. (The טמא מת, one who has defiled himself by having been in contact with a corpse, requires, in addition to this, הזית שלישי ושביעי, the sprinkling upon his body of the ashes of the Red Heifer mingled with running water; cf. Num. XIX. 17). During the time between bathing and sun-set such a person is termed טבול יום — one who has bathed on that day. The woman in childbirth immerses herself on the seventh day, (this is implied in v. 2: she shall be unclean for seven days), but brings her offering only on the 41st day (v. 6). It is evident, therefore, that her case is similar to that of an ordinary person who is טמא, except that a much longer period elapses between her immersion and her bringing of the offering, — in all, thirty-three days, and her הערב שמש is the sun-set preceding the 41st day instead of that which precedes the eighth day. She must consequently be regarded as a טבולת יום ארוך from the seventh to the

[3]) That is, the words לֹא יֵאָכְלוּ mean: They shall not be used for the purpose of food, implying e. g., that they may not be sold and food purchased with the proceeds. In such a case it is as though they themselves were eaten (cf. Pes. 21b).

[4]) לא תאכלום in v. 42 speaks of the שרץ and seems inapplicable in a passage which deals with fowls. In the Siphra, however, the reading is לא תאכלו from Deut. XIV. 12, where Scripture repeats the prohibition of unclean fowls. The reading in our editions of Rashi should be amended accordingly.

[5]) Cf. Rashi Nidda 23a s. v. לפתות.

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[1]) Cf. its name in the old literature: "avis pia", pious bird.

[2]) It is evident that the words ויש שאין להם זנב in Rashi must be amended into ויש שיש להם זנב as pointed out by מהרש"א on Chul. 66b, since the class of locusts which Scripture terms ארבה and סלעם both have no tail and are yet permissible as food. There can only arise a question whether they are permitted or not if they have a long head and a tail. In this case the decisive factor is whether they bear the name חגב or not. Cf. Maimonides פ"א מה"ל מ"א הכ"ב and מגיד משנה thereon.

[3]) The meaning of the Siphra is obscure. Whether there exist such locusts which have five feet cannot be ascertained. Cf. Biur.

[4]) There are two kinds of טומאות: (a) the so-called טומאת הקדשות, defilement which forms the contrast to holiness (קדושה), whereby so to speak the soul becomes defiled, such as, for instance, a טומאה acquired by eating forbidden food which cannot be removed by immersion; (b) טומאת הגוית bodily (external) defilement in contrast to טהרה, which is acquired by touching unclean things and which can be removed by טבילה. (Cf. Hoffmann, *Leviticus*, p. 303). It is worthy of notice that when speaking of the former Scripture never uses the expression ... הַטַּמֵּא ל which suggests a טומאה with reference to a thing (i. e. an external טומאה) whilst it often uses it of טומאת הגוית (cf. e. g. Lev. XXI. 1, 3, 11; XXII. 5; Num. IX. 3 etc.). Thus here Rashi feels that the words ולאלה תטמאו do not refer back to the animals the eating of which has been forbidden in this chapter, but to טומאות arising from touching unclean things and are thus to be connected with לכל הבהמה v. 26, the second part of v. 24 and v. 25 being a parenthesis. It is for this reason that Rashi stresses: תטמאו, כלומר בנגיעתם יש טומאה. Cf., however, Nachmanides.

PAGE 47 Note on מכל האכל אשר יאכל XI. 34.

The words וכל משקה אשר ישתה are ambiguous: they may either correspond to מכל האכל אשר יאכל, when the translation of the verse would be: "And every earthen vessel ... whatsoever is in it shall be unclean, whether it be of any food which may be eaten (מכל האכל אשר יאכל) ... or of any drink that may be drunk (וכל משקה אשר ישתה) it shall be unclean". Or, וכל משקה אשר ישתה may be connected with the words immediately preceding them: "All the food ... on which water ... or, any drink that may be drunk cometh, etc. There is a difference of opinions in the Talmud (Pes. 16a) whether משקין מקבלין טומאה מן התורה, i. e. whether liquids are at all receptive of uncleanness. Rabbi Eliezer holds that liquids do not acquire uncleanness at all, and they have only the power of making food fitted to become unclean. He thus explains the verse according to the second explanation given above, and Rashi follows his view. Rashi does this because he feels it is the פשט, the other would require ומכל משקה.

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[1]) Cf. beginning of the General Note on טומאות וטהרות.

[2]) Rashi does not stress the word מגבן, for כלי שטף, "vessels that may be rinsed" in order to regain their status of cleanness are receptive of uncleanness whether an unclean object touches them on their inside or on their outside (cf. Chul. 24b, 25a). What Rashi means is that if we assume that

appears to be the meaning of Rashi's statement: ולא יראה עד סוף השבוע ואז יוכיחו הסימנים עליו (such is a reading given in Berliner's Edition) — and then (at the end of a week) the symptoms will decide. This, in all probability, solves the difficulty presented by the phrase כבית אחד. It can hardly mean that the priest shall shut him up in one house only — that during the week he may not shut him up first in one house and then in another, for this is no real הסגר. The correct reading is possibly: בְּבַיִת אַחֵר or בְּבֵית אַחֵר; that is, that the priest shall shut him up in another house, not in his own (the priest's) house to which the man had been brought. This was necessary in order that the priest might not see him daily, for only in such circumstances can it be determined whether the plague has spread.

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[2]) Nachmanides states that Rashi's conclusion הא אם עמד במראיתו או פשה טמא is correct according to the literal sense of the text, but contrary to the Mishna in Negaim I. 3. Mizrachi endeavours to discover some difference between the expressions עומד בעינו and עומד במראיתו, but finally has to admit that by this explanation he is confronted with another difficulty, because the Mishna in Negaim III. 3 only enumerates 3 simptoms of uncleanness of עור בשר whilst according to him there now ought to be four, viz., also עומד במראיתו.

[3]) The suggestion that Rashi's grammatical observation is in anticipation of the next paragraph and means that all the feminine forms therein refer to the word צרעת and the masculine to נגע in the phrase נגע צרעת must be unhesitatingly rejected. Rashi never makes a grammatical remark in the form found here before the words he is explaining but always after them, as in v. 15 of this chapter and in XVII. 14. If we compare this with those mentioned, we shall see what it is that Rashi wishes to explain, viz., to what word the pronoun הוא or a suffix in a noun is to be referred. It would seem therefore that he is explaining that היא is used with צרעת because the noun is feminine, and the masculine suffix ו in וטמאו because it refers to נגע, the meaning being that the priest shall declare it (the נגע) unclean. Here, however, we meet with a difficulty. The word צרעת is not the grammatical subject of the sentence צרעת היא, but, as Rashi himself points out, the word המספחת: the מספחת before mentioned is צרעת. We suggest that the original reading was, מספחת לשון נקבה, and that some copyist altered it into צרעת. The observation will then be of exactly the same character as that in v. 15:

there, צָרַעַת הוא, הבשר ההוא, בשר לשון זכר

here, צָרַעַת הִיא, המספחת הזאת, מספחת לשון נקבה

All attempts to explain the Rashi as contrasting the phrase here with צרעת הוא in v. 3 or as referring to other phrases in the section than that after which it is placed are futile, for it is not Rashi's way to defer a grammatical observation.

[4]) By this observation Rashi intends to point out that the prefix ו in ומחית signifies "or", not "and", — white hair or healthy flesh. He makes this quite clear by the words that follow.

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[1]) The plague-spots following upon a שחין or מכוה (cf. vv. 19 and 24) are not subject to quarantine for a second week. At the end of the first week they are either declared clean or unclean according to the symptoms that then show themselves, whilst שאת and ספחת etc., may become subject to further quarantine. They are declared unclean by reason of two symptoms: the appearance of white hair and by the plague-spot extending beyond its former size, whilst שאת and ספחת etc. are unclean because of white hair, raw flesh and extension of the spot.

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[1]) Rashi intends to suggests the following: This text mentions the case where the priest does not find a black hair in the plague-spot and states that the person must then go into quarantine to await further developments. But what

fortieth day, and as such may not eat of the holy things until the fortyfirst day. The data here given apply to a woman who has given birth to a male child: in the case of a female child the mother is a טבולת יום ארוך until the 81st day.

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1) One who enters the Sanctuary in a state of uncleanness is punished with excision (cf. Num. XIX. 20: ונכרתה ... כי את מקדש ה׳ טמא). The אזהרה referring to it is mentioned here: ואל המקדש לא תבא. But since Scripture puts בכל קדש לא תגע in juxtaposition with ואל המקדש לא תבא, the punishment for both offences must be of similar severity, because the rule applies: דבר למד מענינו: a statement must be explained from its context (cf. Rashi on Ex. XX. 13). Since the eating of holy food is punishable with מיתה בידי שמים (Lev. XXII. 6—9: נפש אשר תגע בו וטמאה עד הערב ולא יאכל ... ומתו בו כי יחללהו; cf. Rashi on those verses), whilst the punishment for touching holy food in such a state is only lashes, the command בכל קדש לא תגע is taken to refer to eating, in order to make it parallel to ואל המקדש לא תבא.

2) Reference to Sanh. 83b and Zeb. 74b shows that until she brought her offerings she could not eat of holy things because she was מחוסרת כפרה, and was therefore to be regarded as unclean. Since it is this verse and not v. 7 which is cited as evidence of this, those editions which print this Rashi as a catchword on וְטָהֲרָה in v. 7 are incorrect.

3) This is Rashi's statement in Zebachim 90a. It has been explained to mean that in reference to designating (קריאת שם) of the birds as חטאת or עולה, this is first done in the case of that intended for an עולה (cf. Tosaph. ib.) But this is against the Halacha which prescribes just the opposite (cf. Mishna Zeb. X. 1). Indeed, Rashi, in his commentary on the Talmud expressly explains the phrase in the Mishna, וכן בהקדשה, as, קורא שם לחטאת תחלה. It is a matter of surprise therefore, that anyone should explain Rashi's note here to refer to קריאת שם. In his commentary on Zebachim he explains the words to mean: שתהא נקראת בענין תחלה, which may signify that the עולה is read or mentioned first in the chapter. This appears indeed to be the meaning. These words of Raba are an answer to a statement that in the case of a יולדת, the עולה is to be offered first, since it is mentioned first in the text. Raba replies that the Torah merely mentions it first but does not intend to lay down the order in which the birds are to be offered. As a matter of fact the same order of עולה and חטאת is given in v. 6. But Rashi does not raise the question there, because the עולה is an animal and the חטאת a bird, and an animal is of more importance (עיקר הוא), and on that account is mentioned first. In v. 8, however, both sacrifices are birds, either תורים or בני יונה, and the question may rightly be raised why there the עולה is mentioned before the חטאת, since the latter is offered first, according to the general rule. He therefore gives the reason already offered by Raba and which the Talmud accepts as final.

4) Cf. beginning of the Note on מראות נגעים.

5) The difference between שֵׂעָר and שַׂעֲרָה is that the latter is the nomen unitatis indicating a single example of the class — a single hair, whilst שער is the collective term. It therefore denotes more than one hair, at least two, as Rashi states. (See Kautzsch-Gesenius, Hebrew Grammar, 2nd Engl. Ed. § 122t.)

6) Rashi has just stated on v. 3 that the white spot is always deeper in appearance than the surrounding skin. He cannot understand why Scripture here speaks of the white spot not being deeper in appearance than the skin.

7) Since this is the first mention of "shutting up the plague", Rashi points ont that this means placing the man in quarantine in a house, for it might be taken in the sense of enclosing the plagûe-spot in a bandage. — The priest is not to see him for seven days because the slight changes that occur from day to day are almost imperceptible and a period of a week must therefore elapse before he can fairly determine whether the spot has increased in size. This

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1) Cf., however, Maimonides פי"ג מהל' טומאת צרעת who holds that skin in its unmanufactured state is not receptive of uncleanness. Cf. also משנה אחרונה on נגעים פי"ג מ"א.

2) By the term הֻעָשׂוֹת, which is a Niphal infinitive, Rashi does not mean that הֻכַּבֵּס is a Niphal. He only means that it is a passive infinitive, and that the meaning is: "after the garment has been washed". The word is usually regarded as a mixed form — Hophal and Hithpael.

3) The verse is: "The priest shall see the plague and he shall shut up the plague for seven days". This is because there is a doubt whether the plague-spot is leprous or not. The fact that the text does not state והסגירו, "and he shall shut it up" (i. e. the נגע just mentioned), but "he shall shut up the plague" shows that the term "the plague" in the second half of the verse does not necessarily refer to that mentioned in the first half, but alludes to any doubtful plague.

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1) This word is the Targum of וְכֻבַּס, "and it shall be washed" in the sense of actual washing and not immersing. But the Hebrew word occurs only here and in XV. 17, and in both instances the Targum renders it by ויצטבע. To amend it into דְיִתְחַוַּר, the contracted form of דִי יִתְחַוַּר (the reading here in some MSS. and printed texts), as the Targum of the phrase in our Hebrew text, אשר תְּכַבֵּס, does not really help, for the word as amended is the Targum of אשר יְכֻבַּס. More likely Rashi had דְתְחַוַּר, "which thou shalt wash" (a literal translation of the word תכבס in this verse) which is the reading here in the Sabionetta edition (See *Levy*, Chaldäisches Handwörterbuch über die Targumim, s. v. חור II).

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1) Rashi means that the term צפרים by itself does not necessarily imply clean birds and that therefore Scripture had to add the word טהרות to exclude unclean birds. Mizrachi states that this assumption is against the Talmud Chul. 139b where it states that עוף implies both clean and unclean birds whilst צפור denotes clean birds. Cf. also ש"ח and Nachmanides.

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1) This was situated between the Outer Court and the עזרת ישראל, which was part of the Inner Court. The sanctity attached to the gate-way was not that of the Inner, but the lesser sanctity of the Outer Court. The leper stood with his face to the west and was thus facing the Temple itself, and is therefore stated to have been placed לפני ה'. — Cf. Joma 38a where a man named Nicanor is mentioned to have imported Corinthian bronze doors for a Temple gate. This Nicanor is supposed to have been an Alexandrian Jew and should not be confused with the general Nicanor under Antiochus Epiphanes who fell in battle against Judas Maccabeus.

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1) This it will be seen is an application of the eleventh of the thirteen exegetical principles by which the Torah is expounded (י"ג מדות): If any thing is included in a general proposition, and is then made the subject of a fresh statement not in harmony with the former, the terms of the general proposition will not apply to it unless Scripture distinctly indicates that they shall apply. Since something that does not apply to all of its class (העמדה) is predicated of this אשם, Scripture must distinctly indicate that it is not an exception in respect to the place of slaughter also. This it does by stating: במקום אשר ישחט וגו', which is the general rule about אשמות. Another application of the same rule is given by Rashi in his comment on the words: כי כחטאת האשם.

is he to do if he does find a black hair? Is he to be declared unclean at once? Rashi answers that on the contrary — he must be released, because v. 37 distinctly states that a black hair is a symptom of cleanness and evidence that the plague is healed. — It follows therefore that v. 37 is not to be connected with v. 36, but with v. 31. The latter verse and vv. 32—36, describe what is to happen if, on a first examination, no black hair shows itself, and when all the eventualities in such a case have been legislated for, it resumes with a statement as to what is to be done if on his first examination the priest finds a black hair: he is to declare him clean without further ado.

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1) The words are explained as follows: but that which is with the scall (ואת הנתק), i. e. the hair nearest it, he shall not cut. The Targum also translates thus.

2) The phraseology here is not at all like Rashi's. Probably the correct reading is: ולמה צהוב דומה? לתבנית הזהב, the word ולשון being a corruption of וְלָמָּה. Rashi would then be quoting the Siphra with the alteration necessary to bring it into his comment: ולמה הוא דומה? לתבנית הזהב.

3) The words בשער לבן must have got into the text by error, because according to Mishna Neg. X. 10 קרחת וגבחת become unclean only by two symptoms, מחיה and פסיון. It is strange that Mizrachi quotes the words בשער לבן from Rashi and makes no observation on them.

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1) We have followed the ordinary editions in placing this Rashi on v. 42 because we do not feel justified in altering its position since there appears to be no MS. evidence for doing so. Some editions conclude with ת״ל נגע, and begin a new Rashi on v. 43 (as we have done), others conclude thus: ת״ל (43) כמראה צרעת עור בשר, making the opening words of v. 43 and the comment on it the reply to the question מנין. Brody (Berliner's Rashi, 2nd ed. p. XXVII.) seems to have been the first to suggest that its correct position is on v. 43, and states that it is thus placed in the Siphra. This is so, but the conclusion there is ת״ל נגע לבן אדמדם (v. 42). We regard that of the Siphra as the original reading and for this reason: The question מנין שאר המראות gives only a sense if it is asked of the other shades of white not mentioned in the text. But no specific shade is implied by the words נגע לבן אדמדם, whilst the phrase שאת הנגע לבנה אדמדמת does imply the shade of the שאת. Indeed the Siphra distinctly states· למדנו לשאת שהוא מטמא בפתוך; ומנין לרבות שאת המראות. Hence the question is justified: Whence do we know that other shades besides that of the שאת make him unclean? The correct reply must be that of the Siphra: because the same hair disease is described in v. 42 as נגע לבן אדמדם, a reddish-white plague, and the Siphra therefore assumes that all shades of white applicable to any of the plagues is intended by the words, שאת לבנה אדמדמת. The meaning of the Siphra is, that what is in v. 43 termed שאת לבנה אדמדמת is in v. 42 termed נגע לבן אדמדם without further specification. The only reason why in v. 43 it describes it as a שאת is that this species of plague is most customary in hair-disease. (See Malbim on Siphra in this passage). From this point of view it is immaterial whether the reply is the entire phrase נגע לבן אדמדם, or only its first word נגע. — The reply to the Siphra's question cannot possibly be ת״ל כמראה צרעת עור בשר as given in most editions: firstly, because the Siphra does not give it as a reply, and secondly, because Rashi would then have stopped at שמטמא בארבע מראות. What follows shows clearly that Rashi in this comment merely sets himself out to give the דינים arising from the statement כמראה צרעת עור בשר.

2) Cf. beginning of the Note on מראות נגעים.

3) The ל merely being used as a circumlocution for the construct; the meaning is: in a שתי or an ערב each being made either of flax or of wool. That ולצמר means "or of wool" is evident from v. 52.

this reading in his Pentateuch. — Heidenheim explains that the change of Kametz to Sheva is בעבור הדבקות. He cannot mean that the infinitive is in the construct case, for it is followed by את הבית. He evidently means that it is in close connection with the words that follow, and that this necessitates a change of vowel similar to that which shows itself in a noun in the construct case. That an infinitive in the construct may undergo the change of Kametz into Sheva is evident from such phrases as לְשבת אברם (Gen. XVI. 3) and לְצאת בני ישראל (Ex. XX. 1), the prefix לָ usual in such form becoming לְ, but these are not analogous to the internal change that occurs in הִקְצוֹת from הִקָּצוֹת. That an infinitive with a verbal force and therefore governing an accusative may be used in the construct is seen from בשנאת ה׳ אתנו (Deut. I. 27). Our case would be similar to this if את הבית is the object of הקצות and not the subject. It is so regarded by many grammarians, for in such a construction the verb is perhaps used impersonally, so that such a sentence as בגורל יֵחָלֵק את הארץ (Num. XXVI. 55) may be translated thus: by lot shall there be a dividing the land, where את הארץ would be the object of the active construction. But granted all this, it still remains true that we do not find a Niphal infinitive undergoing a change when it is used in such a construction. We have ביום הִגָּמֵל את יצחק (Gen. XXI. 9); ביום הִמָּשַׁח אתו (Num. VII. 10); and אחרי הִמָּשַׁח אתו (ib. 89). There can be no closer connection of an infinitive than that with a pronominal suffix, whether the latter be subjective or objective, yet we find no such change in those cases. We have, הִכָּבְדִי (Ex. XIV. 18), הִשָּׁפְטוֹ (Ps. XXVII. 33) and many others, but never do we meet with a form like הִשְׁמְדָם. In the sublime classical style of the שופרות in the New Year liturgy we have בְּהִגָּלוֹתְךָ, and this, too, is the Niphal infinitive of a ל״ה verb. To suggest that as זִכָּרוֹן changes to זִכְרוֹן in construct, therefore הִקָּצוֹת may become הִקְצוֹת, is of course beside the mark, because they are not nouns of the same form. It is better to take הִקְצוֹת as a Hiphil infinitive with the Chiriq of the perfect vocalisation, of which the Grammars mention many cases. It will therefore be of the same conjugation as הקצו in v. 41. — According to Rashi (and Ibn Ezra) חִלֵּץ is perfect Piel, so that we should have to supply אשר after אחרי. We do find a few cases of the perfect after אחר, as in Jer. XLI. 16 and Job XLII. 7, but it may be regarded as infinitive Piel with perfect vocalisation (חִלֵּץ for חַלֵּץ).

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[1]) As Rashi has stated above, the Rabbis, guided by a tradition, hold that חוזר, the recurring plague, is unclean although it has n o t spread. According to them therefore the first part of v. 44 cannot possibly be in its proper place, since if it is read as the continuation of v. 43 it implies that the חוזר (referred to in v. 43 by the words ואם ישוב וכו׳) is unclean only when the plague h a s spread. The Rabbis therefore read the text in the following order: the whole of v. 43, then v. 44 beginning with the words: צרעת ממארת (the first half: ובא הכהן והנה פשה הנגע בבית being omitted), followed by vv. 45, 46 and 47. The first half of v. 44 is now inserted before v. 48, when the text reads as follows: ובא הכהן וראה והנה פשה הנגע בבית, ואם בא יבא הכהן וראה והנה לא פשה הנגע בבית אחרי הטוח את הבית וטהר הכהן את הבית וכו׳, the translation being: "But w h e t h e r the priest cometh (ובא הכהן) (after having shut the house a s e c o n d time because the plague had by the end of the first week not spread — for what shall happen to the house if it has s p r e a d at the end of the first week is already stated in vv. 39 ff.) and examineth and behold, the plague h a s spread (והנה פשה הנגע), or w h e t h e r the priest having come once (ואם בא), comes (יבא) once again and looketh, and behold, the plague has n o t spread either time (והנה לא פשה הנגע) — t h e n , i n b o t h c a s e s , אחרי הטוח את הבית after the house has been re-plastered (which of course presupposes that the stones had been removed etc.) he shall pronounce the house clean (וטהר הכהן את הבית) because the plague is healed (i. e. it has not recurred, for if it recurs it is under any circumstances unclean and has to be pulled down, as stated vv. 43 etc.).

²) Since it is stated here that t h i s אשם is to be treated as a חטאת we might assume that, as in the case of the latter, its blood must be sprinkled above the red line that marked the division between the upper and lower parts of the altar i. e., on its horns (cf. IV. 7). But in the general law of the אשם it states. (VII. 2) that its blood must be dashed a l l r o u n d the altar, i. e., on two of its diagonally opposite corners of the base, so that it may show on all four sides. As that chapter is introduced by the words: וזאת תורת האשם, this is the general law of the guilt-offering, e v e r y אשם comes under this rule (see Rashi on VI. 2, זאת תורת העולה). It is remarkable that the Talmud (Zeb. 10a and 10b) seems to be ignorant of the manner in which Siphra d e r i v e s the law that the blood of אשם מצורע must be dashed on the lower part of the altar. May we conclude from this that Siphra as we have it was unknown to the Amoraim? There is much evidence that points to this.

⁵) This is not a special מנחה of which the קומץ is taken and the remains may be eaten, but it is the מנחה that accompanies every עולה or שלמים and is wholly burnt.

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²) Rashi does not mention that this oil had to be placed upon the head of the leper because this was not מעכב. Cf. Joma 61a: ד"ה מתנות הראש לא מעכבות.

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¹) The rite prescribed here corresponds to that prescribed in v. 17 for the well-to-do leper. There, however, it states that the priest shall put some of the oil על דם האשם, "upon the blood of the guilt-offering" which had been placed on the leper's ear, thumb and toe. Here he is commanded to put it על מקום דם האשם, "on the p l a c e of the guilt-offering's blood". It is so worded in order to supplement the parallel phrase in v. 17. The essential points are that the blood must be put as prescribed and the oil on the place where the blood is. The blood may have been wiped off before the oil was put upon its place but this is immaterial Cf. the phrase in Lev. I. 16: אל מקום הדשן, to the place of the ashes, which does not necessarily imply that there are any ashes there.

³) It is difficult to explain why the Torah had special regard to כלי חרס since they may still be used for חולין. The Siphra which is the source for this Rashi continues with a moral: "Whose house is it that becomes afflicted with leprosy, that of the righteous or that of the sinner? You must admit that is it that of the sinner. If then the Torah has so much regard to the w o r t h l e s s c h a t t e l s (the כלי חרס) of the sinner how much the more has it regard to his real property, etc. ... Perhaps the Siphra makes this statement about the different vessels in order to bring out the moral, and therefore too much stress need not be laid upon the fact that it takes the כלי חרס as being mostly likely to suffer through not being removed from the house. — It may be, however, that the phrase חסה על denotes "p a y s r e g a r d t o t h e h o n o u r o f", and the meaning is this: if the כלי חרס is "clean" it may be used for holy purposes: once it becomes unclean, it is, as it were, degraded, as being fitted only to hold חולין.

⁴) The word שקערורת is defined by ומראיהן שפל וגו', according to Rashi.

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¹) Rashi means that אל מקום טמא does not mean that it must necessarily be unclean, for of course it would not matter if it were a clean place and it became unclean through the plague-stricken stones being deposited there. But the Torah intends to intimate that the place will become unclean and therefore an unclean spot should be chosen for that purpose. It is an enactment of Scripture (גזה"כ) that this place becomes unclean, against the general rule that the soil and all that is attached to it are not receptive of uncleanness. Cf. Rashi on IV. 12.

²) Rashi takes הִקְצוֹת and הַטּוֹחַ as infinitives Niphal. The latter is undoubtedly so, but his ascription of the former to that conjugation is open to criticism. The correct form would be הִקָּצוֹת, and it has been suggested that Rashi had

derived from the wording of the text (v. 7) והנגע בבשר הזב יכבס בגדיו, which is taken to mean: whilst touching he makes unclean, and the same applies not only to בשר הזב but also to משכב.

2) We have translated ונגע בו in Rashi "and he (the clean person) comes in contact with it (the spittle)", since this avoids any change of subject to the verbs and is more in accord with the run of Rashi's wording. It should be noted, however, that in the Talmud (Nidd. 55b) the statement is made: יכול אע"פ שלא נגע ת"ל בטהור עד שיגע בטהור. One might think that he becomes unclean even though the spittle has not touched him, i. e. if the זב only spits before him (in analogy with Deut. XXV. 8, where וירקה בפניו does not mean "she shall spit in his face" but before his face), Scripture, however, states בטהור, etc. Consequently the Rashi may be translated: and it (the spittle) touches him or even if he only bears it.

3) The Hebrew word תחתיו is ambiguous. It may refer to the מרכב just mentioned, when the translation would be: "and whosoever toucheth anything that was under it (the מרכב)", or, to הזב mentioned in the same verse. The latter is the meaning, as Rashi points out, so that vv. 9 and 10 bear the same relation to one another as do the first half of v. 4 to v. 5, and the second half of v. 4 to v. 6 — the first of each pair of verses referring to the object used by the זב, the second to a person who touches that object. The reason why the word תחתיו cannot be referred to מרכב is evident. Since the זב himself communicates uncleanness to vessels only by touching them, how can the מרכב communicate uncleanness to things which happen to be under it, even without touching it! (cf. Siphra). There is another explanation given in Nidda 32b, according to which תחתיו is to be construed with כל, and אשר יהיה has as its subject the זב, i. e. "and everything under which the זב is". This is called עליונו של זב, "something above the זב"; cf. ib.

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1) It is evident that Scripture cannot mean that if he has rinsed his hands he can no longer communicate uncleanness to anyone whom he touches, since it expressly states (v. 13) "and when the זב ceases from his flow (cf. Rashi on that verse) . . . he shall bathe his flesh (i. e. his whole body) . . . and shall be clean". Besides, all things that come in touch with a זב require full immersion (as may be seen from the verses above); how then can Scripture make the cleanness of the זב himself depend on his rinsing his hands only?

2) An earthen vessel does not become unclean except through the medium of its interior (מתוכו i. e. if something unclean is inside it; cf. Rashi on XI. 33). One might, however, think that the זב forms an exception and communicates uncleanness to an earthen vessel even by touching its exterior, because Scripture uses here the expression בו and not בתוכו, which it uses when stating the general law of uncleanness of earthen vessels in chapter XI. 33. But since Scripture uses the word בו in another place with reference to the earthen vessel, viz., in VI. 21: וכלי חרש אשר תבושל בו, where בו of course can only denote "in it", because Scripture there speaks of cooking in the earthen vessel, it is evident that the word בו here is also not intended to be taken as contrasting the word בתוכו used in XI. 33 and that therefore the general rule: כלי חרס אינו מְטַמֵּא אלא מאוירו applies also to the case of the זב. But since this be so — the Siphra continues — why does Scripture use the term בו? To intimate: מגע שהוא בכלו הוי אומר זה הסיטו, that the נגיעה mentioned here means coming in contact with the whole vessel (בו, cf. Malbim on this passage of the Siphra); you must therefore admit that it refers not to mere touching but to moving it (הסיטו). — היסט is a form of uncleanness communicated through moving an object or being moved by it without directly touching it. Whilst in any other case the טומאת היסט comes about by the clean person moving the unclean object (and not vice versa), in the case of the זב (and the similar cases of זבה ,נדה and יולדת) a clean person becomes unclean also if moved by them.

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[1]) The house which has been shut up to await further developments, whether it be for the first or second week, must be regarded as unclean since the plague-spot is still there; consequently whoever enters during that period, himself becomes unclean. But once it has been scraped off, anyone may enter without being so affected. This cannot be so, however, when the plague has recurred and the house has to be demolished (vv. 44—45), for even though the spot may have then been scraped, the house still remains unclean since the priest has so declared it. Anyone who enters it כל ימי הסגיר אתו, at any time during all the days it is closed as unclean himself becomes unclean. This explanation is in accord with our translation of the Rashi. The Biur and Malbim, however, explain the first part to have reference to a person who enters the house after it has been scraped, etc., but before it is closed, because Scripture states that one becomes unclean if he enters during the days it is closed. This makes both parts of the Rashi refer to a similar case, and it brings out the force of ימי הסגיר אתו in the first case, and that of כל ימי הסגיר אתו in the second. But against this is the expression used by Rashi which is that of the Siphra: ולא ימים שקלף את נגעו This appears to signify: and not during the days when the plague-spot is in the condition of having been scraped, i. e., the whole week. It is evident that the house has to be scraped, etc., immediately the priest finds that the doubt about the house's condition still continues and must immediately after scraping be closed, otherwise more than three weeks will elapse from first to last (see Rashi's statement at end of his previous comment). The words "the days that it is scraped" cannot therefore allude to the moment that may intervene between scraping and closing. On the other hand, when the house has once been condemned to demolition there may well be some days intervening between the time when this is commenced and that when it is ended.

[4]) It should be noted that the Siphra (cf. also Mishna Neg. XIII. 9) adds after כדי אכילת פרס the words פת חטין ולא פת שעורין מיסב ואוכלן בלפתן which are taken by Maimonides to imply a חומרא, since the eating of wheaten bread which is more tasteful than barley-bread, requires — especially when it is eaten with some relish — a shorter time than the eating of the latter, which is coarse. This is true, but the expression מיסב "to eat in a leaning position" (as the ancients did), seems to suggest just the opposite, namely that one enjoys wheaten bread more thoroughly and therefore eats it more leisurely, which requires a longer time and would therefore represent a קולא. The comment given by תפארת ישראל on מיסב, that when eating בהסיבה one concentrates upon the meal and therefore needs a shorter time for it, is not plausible.

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[1]) The זבה has to count seven days after the cessation of the flux and then bring an offering (cf. vv. 28—30) whilst this is not prescribed by the Torah in the case of a נדה. Hence the uncleanness of the former is termed "stringent", that of the latter, "lighter".

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[1]) The זב himself is אב הטומאה, a primary source of uncleanness. Anything touched by him is therefore a ולד הטומאה a secondary uncleanness of the first degree (ראשון לטומאה) which cannot communicate the טומאה to "men or vessels" (אדם וכלים) but only to food and drink (אוכלין ומשקין). The משכב הזב, however, has a double חומרא: (1) that it itself becomes אב הטומאה (and consequently communicates טומאה to a person touching it), (2) that the person touching it, though himself being only a ראשון, can still — contrary to the general rule — make his garments and כלי שטף (vessels that become clean through rinsing) unclean. He does so, however, only whilst actually in contact with the משכב (e. g. if he touches with one hand the משכב and with the other a vessel). This is

But if there be a return she is again a זבה קטנה for the remainder of that day and a שומרת יום כנגד יום on the third. If on that day the attacks recur, so that for three days in succession during the period of eleven days she has been subject to them. she is termed a זבה גדולה, and requires שבעה נקיים beginning from the day after their cessation. After sun-rise of the seventh day she immerses herself, and if there is no renewal of the symptom by sun-set she is clean in all respects and brings a קרבן on the eighth day.

It should be observed that Rashi explains בלא עת נדתה as a ראיה following immediately after the termination of the נדה-period, and על נדתה as מופלג מנדתה, as a ראיה when one day at least has elapsed after the end of that period. All the other Commentaries (cf. Siphra and Malbim thereon; Nidda 73a and מהרש"א thereon) give just the opposite explanation.

[4]) The symptoms of the attacks in these two cases are different, but the law to which they are subject is the same.

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[1]) Rashi's comment which is based upon the Siphra differs from its source. In the latter, the parable is given on v. 2 thus: ויאמר ה' אל משה דבר ... ואל יבא בכל עת, ואין אנו יודעים מה נאמר לו בדבור הראשון, היה ראב"ע משלו משל וכו'. The Siphra's question is as follows: This chapter begins with the words: "And the Lord spake unto Moses after the death etc.", and continues: "And the Lord spake to Moses, speak to thy brother Aaron, and let him not come etc.". We are told what God said to him in v. 2, viz., "speak to Aaron thy brother", but what did He say to him the first time of which Scripture states: "And the Lord spake to Moses after the death etc."? The reply must be found in the parable, and it must also be implied in v. 1. That verse is taken as follows: "And the Lord spake unto Moses after the death of Aaron's two sons, that it was because they drew near to the Lord that they died (the ו of וימותו introducing the principal sentence after the subordinate clause בקרבתם לפני ה'). Here we are informed what it was that God spake to Moses: that Aaron's sons died because they had, without being bidden, drawn near to God. The next verse is to be translated thus: "And the Lord said to Moses, Tell this to Aaron thy brother (tell him why his sons died), and let him not enter the Sanctuary at any and every time ... lest he die as his sons died". — The correct position of this chapter is immediately after X. 11 which relates the death of Aaron's sons. Everything between that chapter and this is a series of digressions occasioned, as Rashi points out, by incidental causes. Chap. X. 12—20 is placed immediately after the account of the death of Aaron's sons because he and his sons were אוננים and it was necessary to state the law about the מנחה in its relation to such persons (cf. Rashi on v. 12: ד"ה ואכלהו מצות). Chap. XI. follows because it was to be communicated to Aaron and his sons as a reward for resigning themselves to God's will in the death of their son and brother (Rashi on XI. 2). After this chapter which contains the laws about clean and unclean animals, come chapters XII—XV treating of the physical relations of human beings, and of the plagues to which they are subject on their bodies or in their houses, because, as Rashi states on XII. 2, we find this sequence of animals and human beings in the account of the Creation. The digressions being ended, Scripture resumes X. 11 with Chap. XVI: that God spake to Moses after the death of Aaron's sons. X. 11 is the end of a section in which Aaron and his sons are warned against entering the Sanctuary under certain conditions. This was more or less a general warning (cf. Joma 53a) corresponding to the advice of the first physician. It is here that Chap. XVI. has its place. The Lord then spake to Moses after the death of Aaron's sons that it was because they had drawn near to the Lord that they had died. God further said to him: "tell this to Aaron thy brother and let him not come into the Sanctuary whenever and however he wishes (for this is involved in בכל עת) ... lest he die even as his sons died for doing this". This, then, is the advice of the second physician who not only prescribes but points out also what fatal effects have already resulted from failure to follow his prescription. — In this sense, the ב in בקרבתם is not used

[3]) It cannot mean "when he becomes clean", since Scripture continues: he shall count seven days, wash his garments etc. and then become clean. Cf. Talm. Ber. 2b: טהר יומא, "the day is clean gone".

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[1]) The verse appears to mean, that if one is on the couch or seat of the נדה, he shall be unclean until evening, בנגעו בו, through his touching it. But it is evident that the verse cannot be taken in this sense for two reasons: (1) it has already been stated (vv. 21, 22) that one who touches her משכב or מושב is unclean until the even. Why should this be repeated? (2) It is stated in those verses above that such a person shall wash his garments, whilst this is not mentioned here. The Rabbis therefore take this verse to imply the law of טומאת משכב מרכב ומושב of the נדה, just as this has been set forth in vv. 5, 6 and 10 with reference to the זב. They thus connect the first portion of v. 23 (... ואם עליו) with the two previous verses, translating as follows: (21) And whosoever toucheth her place of repose shall wash his clothes and bathe himself in water and be unclean until the even. (22) And whosoever toucheth anything that she sat upon shall wash his clothes and bathe himself in water and be unclean until the even. (23) ואם — "and also if" (i. e. the same applies also if) he be on her place of repose (על המשכב)". Since משכב and מושב have the same law (cf. also vv. 5 and 6) Scripture mentions only משכב for brevity's sake. The second portion of the verse: או על הכלי אשר הוא יושבת עליו is taken by the Rabbis as a phrase denoting מרכב since it does not state, וכל הנוגע במושבה, and the word בו to refer to הכלי (i. e. to מרכב) which is less stringent than משכב ומושב inasmuch as it requires no כבום בגדים. The Rabbis felt justified in giving this portion of the verse an explanation different from what it apparently implies, because so far as משכב and מושב are concerned they found that the same law (כבום בגדים) was applicable both to the זב and to the נדה, and they therefore assumed that Scripture intended that in the case of מרכב also there was one law for both these persons — that they did not require this washing (cf. Rashi on v. 10). The expression הכלי אשר היא ישבת עליו may well be taken as referring to מרכב, since the saddle, too, is a thing (כלי) upon which the woman sits, just as is any other seat. It is a לשון נקיה; cf. Pesachim 3a and Rashi thereon.

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[1]) It could of course be assumed that רבים implies many days more than two, but — as the Siphra points out — תפשת מרובה לא תפשת, if you grasp the larger thing you will entirely lose the hold of it, i. e. where the interpretation is doubtful assume the smaller number.

[2]) The eleven days are derived from the passage in the following manner: From ימים רבים it is derived that the flux must continue for at least three days; from על נדתה that it may commence on the day after the termination of a נדה-period. Hence the attack may cease on the forth day after the termination of such a period. Verse 28 states that she must then count seven days. Thus we have the י״א יום שבין נדה לנדה.

[3]) When a woman has her normal issue of blood (menstruation) she becomes a נדה for seven days (the first day being included), irrespective as to whether the attacks are repeated or not, as Rashi points out in his comment on v. 19. If the issue ceases on the seventh day before sunset she may immerse herself on the night that follows and becomes clean. These seven days are called ז׳ ימי נדות. The eleven days following them are called ימי זיבה or אחד עשר יום שבין נדה לנדה. If there be no issue in these days she is of course clean, and if, on or after the 12th day, an attack recurs, she becomes again a נדה. If, however, the recurrence was within these eleven days she becomes a זבה and not a נדה, and on the day when this first happens she is termed a זבה קטנה. If by sun-rise next morning the symptom has disappeared she may immerse herself but is not yet regarded as clean, since there is a possibility of its return. During that day she is designated a שומרת יום כנגד יום — one waiting a day (i. e. a clean day) corresponding to the day (i. e. the unclean day) and if there be no return she is clean at even.

was no difference between them and the Israelites, i. e., the שאר עבירות of the priests were also atoned for by the שעיר המשתלח. They differed from the Israelites only as regards the טומאת מו"ק caused by them, for these were expiated by Aaron's bullock (i. e., both by the וידוי and the מתן דמים of the bullock). R. Simeon, however, holds that just as the מתן דמים of the שעיר הנעשה בפנים alone atoned for טומאת מו"ק caused by the Israelites (for there was no וידוי with the שעיר הנעשה בפנים), so did the מתן דמים of Aaron's bullock alone atone for טומאת מו"ק caused by the priests, and their שאר עבירות were atoned for by the וידוי made over the bullock and not by the שעיר המשתלח. Rashi by his comment merely intends to state that the verse is to be explained in accordance with the חכמים (cf. Rashi on v. 15).

7) It is true that this verse speaks of the שעיר הנעשה בפנים and not of the bullock, but the preceding verse states, "he shall do with that blood as he did with the blood of the bullock".

8) If the inner altar were intended it should have stated מעל המזבח אשר לפני ה׳ as in v. 18. The מ of מלפני is therefore explained to mean "from that spot which is before the Lord," i. e. which faces the Temple, viz. the west side (cf. Joma 45b).

9) Cf. Ker. 6a. There were annually prepared 368 manehs of fine incense one of which was burnt on each day of the year. The remaining three manehs were reduced to a finer powder on the Eve of the Day of Atonement.

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1) The words אשר לעם are apparently redundant since there are only two goats mentioned in this chapter (v. 5), both of which were brought on behalf of the people. The words אשר לעם are therefore taken to correspond to the expression אשר לו in v. 6. Just as the bullock אשר לו effects atonement for טומאת מו"ק caused by the priests, so the שעיר אשר לעם effects atonement for טומאת מו"ק caused by the people.

2) Lev. V. 2—3 deals with the sin of causing uncleanness to the Sanctuary or sacred food (טומאת מו"ק). There are four different cases possible: (1) that the offender knew originally that he was unclean (ידיעה בתחלה) but forgot this (העלם בינתים) and entered the Sanctuary or ate the holy things, afterwards remembering the condition in which he was (ידיעה בסוף). In such a case the offender has to bring the so-called קרבן עולה ויורד, a sacrifice of higher or lesser value according to his pecuniary circumstances; (2) where there was ידיעה בסוף but no ידיעה בתחלה. Such a case does not require a personal sacrifice, since Scripture makes such sacrifice dependent upon ונעלם ממנו והוא טמא (cf. Sheb. 4b) "that it became hidden from him that he was unclean", which presupposes that he was previously conscious of this state. For such a case the goat of the additional offerings of יו"כ (the שעיר מוסף של יום) (cf. Num. XXIX. 11) effects atonement (cf. Mishna Sheb. I. 1); (3) where there is neither ידיעה בתחלה nor ידיעה בסוף. Since in such a case a personal offerings is impossible, the goat of the Musaf-offerings of the Festivals (cf. Num. XXVIII. 22, 30; XXIX. 16, 19, 22, 25, 28, 31, 34, 38) effect atonement (cf. Sheb. ib.); (4) where there is ידיעה בתחלה but no ידיעה בסוף. This is the case alluded to by Rashi. For this he must bring a קרבן עולה ויורד when he becomes conscious of his sin, and until this is so, the שעיר הנעשה בפנים serves as a substitute for that offering. That the שעיר הנעשה בפנים expiates only this last mentioned case and not that mentioned under (3) is derived by the Talmud (Sheb. 7b) from the words ומפשעיהם לכל חטאתם, which are taken to imply a transgression which may lead to the bringing of a חטאת, a sin-offering, which can only be the case when the offender finally becomes conscious of the sin, and this never occurs in the case mentioned under (3).

3) I. e., knowing that he was unclean. The word פשע denotes open rebellion.

4) It would seem that it is here stated that the appointed tent dwells amidst the children of Israel — a strange idea. The Siphra, which Rashi is quoting, appears to translate as follows: and thus shall he do for the appointed tent of Him who dwells with them amidst their impurity. The words אהל מועד are

as a temporal conjunction, "w h e n they had drawn nigh", but in a casual sense: "b e c a u s e they had drawn nigh". On this point consult Note 3 to p. 126.

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[2]) The Israelites had sinned through gold when they worshipped the golden calf. Gold was therefore a reminder of their sin and called for punishment on them. The High Priest sought forgiveness for the people's sin and therefore must wear nothing that would recall the memory of their sin.

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[1]) It may appear strange that Rashi states that this verb is the equivalent of יוּעֲמַד, a form that is not found in Biblical Hebrew. In most of the weak verbs the Shurek appears after the preformative of the Hophal, and occasionally in the strong verbs we have Kibbutz, as in Ezek. XXXII. 32 (but cf. ib. 19), II. Sam XX. 21, and elsewhere. In Rabbinical Hebrew, however, the short Kametz gave way to the Shurek, and we almost always find this vowel after the preformative. Consequently, it became, to the ordinary Talmudical student, the characteristic of passive forms, and therefore Rashi, writing for people who were familiar with such forms, states that יָעֳמַד is the equivalent of יוּעֲמַד.

[2]) There is no command in this chapter that the goat was to be cast down from the high rock and so killed. It is derived from these words. It may be, however, that the custom of doing so merely found a s u p p o r t (אסמכתא) in these words.

[3]) The word עליו has not the same meaning as e. g., in Lev. V. 13: וכפר עליו הכהן, but it means literally, he shall confess the sins by laying his hands u p o n its head.

[4]) We have already pointed out in a Note on v. 6 that כפר here has the meaning of making confession (וידוי דברים), as in v. 6, and not of expiation through the s p r i n k l i n g o f b l o o d of the bullock (מתן דמים) as is evident from the fact that the command to k i l l the bullock follows a f t e r the mention of expiation. This second confession was necessary in addition to that mentioned in v. 6, because, as the Talmud (Shebuoth 14a; Joma 43b) puts it: מדת הדין נותנת מוטב יבא זכאי ויכפר על החייב ואל יבא חייב ויכפר על החייב. It stands to reason that it is better that one who has made the confession for himself should expiate those still guilty than that one who is himself unatoned for should make atonement for them. For this reason, ביתו in v. 6 is referred to Aaron's "household", his near family, whilst ביתו here is applied to his family in a wider sense, viz., to all the priests. Cf. the formula of the וידוי in Mishna Joma III. 8 and IV. 2 and in the Musaf Prayer of Yom-Kippur.

[5]) It is evident that בית in this verse compries all the priests and not only Aaron's household, since it is parallel to the expressions בית הלוי and בית ישראל in the same verse, which must necessarily refer to Levites generally and to all Israelites. Unless we compare בית אהרן with the two phrases mentioned later in that verse we shall be unable to prove our point. Hence the וגו׳ in the Rashi-text.

[6]) The atonement ceremonies on Yom-Kippur were intended some for the priests and others for all the Israelites (cf. v. 33: ועל הכהנים ועל כל עם הקהל יכפר), and related to sins committed through טומאת מקדש וקדשיו and for all sins in general (שאר עבירות). Apart from the atoning power of the Day itself, the m e a n s of expiation were the confession of sins (וידוי), and the sprinkling of the blood of the sacrifices (מתן דמים). The former was made over the scape-goat (שעיר המשתלח), where, however, there was no מתן דמים, since it was not slaughtered (cf. v. 21 ff.), and over the bullock (cf. vv. 6 and 11). The מתן דמים was made of the blood of the bullock, and of that of the goat offered in the Interior (the שעיר הנעשה בפנים) where, however, there was no וידוי (cf. vv. 15—16). — According to Mishna Shebuoth I. 6 the שעיר הנעשה בפנים atoned for טומאת מו״ק and the שעיר המשתלח for שאר עבירות as far as the I s r a e l i t e s were concerned. As regards the p r i e s t s, however, there is a difference of opinions between the חכמים and R. Simeon. The former hold that with reference to שאר עבירות there

for this would lead to absurd consequences. It would imply that after the שעיר לעזאזל has been sent away, Aaron shall enter the אהל מועד, take his garments off and leave them there; then he shall bathe (in the Sanctuary!), put on his golden garments and go out! Surely the אהל מועד is neither the place to put by cast-off clothes nor to bathe therein! On the other hand, on the same assumption, if we take במקום קדוש as some place in the forecourt (as is its meaning e. g., VI. 9, VI. 19 etc.) it would imply that the High-Priest should leave the היכל naked in order to immerse himself somewhere in the עזרה! The only possible explanation is therefore that given by our Sages. But why — one might ask —did Scripture use this inverted order? The reason is evidently the following. There were, as we have seen above, rites which had to be performed in the linen garments and others that had to be performed in the golden garments. Now all these rites mentioned in this section from the beginning right through to v. 23 had — without any exception — to be done in the linen garments. Before leaving this group Scripture therefore mentions the last belonging to it, although it was not performed till later on.

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1) The Hiphil-form of נוח can either signify to place a thing somewhere temporarily (cf. e. g., Deut. XXVI. 4: והניחו לפני מזבח ה׳) or to leave a thing somewhere for ever (cf. e. g., 1 Kings VIII. 9: אשר הנח שם משה בחורב). Now the word שם in the text cannot refer to the preceeding words אהל מועד or קֹדֶש (cf. our last Note). Consequently ופשט . . . והניחם שם can only signify: "he shall take the garments off and leave them where they are (שם)" i. e. make no more use of them.

2) Parva was the name of a Persian builder and magician (cf. Joma 35a) after whom a compartment in the Temple forecourt is said to have been named: לשכת בית הפרוה.

3) This was not prescribed for the High-Priest alone nor was it obligatory only on Yom-Kippur, for "no man was allowed to enter the forecourt although he was clean without having first immersed himself" (cf. Mishna Joma II. 1).

4) This comment of Rashi is absolutely unintelligible! He has stated in his comment on the previous verse that the text should be read in the following order: vv. 6—22, 24—25 and only then v. 23! Thus immediately after the scape-goat had been sent away he had to bathe, as Rashi states, in a room above the forecourt. How then can the following word ויצא signify that he leaves the היכל and repairs to the forecourt to offer his burnt offering and that of the people? There has been no occasion to enter the היכל again before sacrificing the burnt offering!

5) In Num. XXIX. 8 there is also mention of burnt offerings that had to be brought as additional offerings. Rashi therefore makes it clear that this verse does not refer to the offerings mentioned in that passage. Cf., however, Ibn-Ezra.

6) Although both the bullock and the goat are intended, Scripture uses the sing., החטאת, because this is a general descriptive term of both these animals.

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1) Rashi supplies these words only because the verb בא requires the mention of a place whereto the blood has been brought. He merely states the fact that it was brought into the היכל and לפני ולפנים, but it would have required "burning outside the camp" even though it had been brought into the היכל only, as is evident from Lev. X. 18 and VI. 23.

2) There existed מרובי בגדים in previous times also. Such was, for instance, always the "substitute" of the High-Priest (cf. Mishna Joma I. 1) who had to minister in case the High-Priest in charge was prevented from officiating. Rashi merely intends to point out that from the time of Josiah henceforth the High-Priests were exclusively מרובי בגדים, the oil of anointing having been concealed.

3) It cannot mean that he did this immediately, because the the entire section was spoken in Nisan אחרי מות שני בני אהרן.

regarded as one term in construct. The statement in this sense implies that God's Shechinah abides with them even when they are unclean. Cf. Rashi on Num. XXXV. 34.

[5]) Cf., however, Ibn-Ezra who refers it to the *outer* altar, but this is against the Halachah.

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[1]) The inference in Siphra is as follows: Since he was in the Sanctuary when he sprinkled the blood on the Vail, and the golden altar was also in the same place, the correct expression here would have been: ובא אל המזבח. But just *because* it states ויצא, he shall go forth to the altar and sprinkle the blood, (which can only mean he shall go *towards the exit*, since it was not necessary to leave the Sanctuary when proceeding from the Vail to the altar). it *intimates* that he has to stand between the altar and the exit when sprinkling the blood, and not between the altar and the Vail, as he had done when sprinkling the blood upon the latter. As Mizrachi points out, the *conclusion* of the Siphra is *taken* for *granted* by Rashi whose only concern is to justify the use of the expression ויצא.

[2]) The fact that the blood of the bullock must be mixed with that of the goat when he is sprinkling is derived by the Siphra from v. 34: לכפר על בני ישראל אחת בשנה *once* a year. If, however, he were to sprinkle each blood separately, it would be *twice*. Cf., however, Targ. Jon. who does not take ולקח to be a further explanation of וכפר (he shall make atonement, *viz.*, he shall take etc.), but translates this to mean וידוי דברים.

[3]) Cf., however, Rashbam (so also Kimchi s. v. עת) who explain איש עתי as a man who is always ready to carry out this rite, being acquainted with the paths through the wilderness. Similiary Ibn-Ezra.

[4]) Why this verse cannot be in its proper place here is proved in the following manner: It is a tradition (הלכה למשה מסיני) that the High-Priest had to immerse himself five times and to wash his hands and feet ten times on Yom-Kippur (cf. Rashi on v. 4). These numbers can, however, only be obtained if we take Aaron's coming into the appointed tent mentioned in v. 23 to have taken place *after* he had sacrificed his own ram and that of the people (v. 24). For then we get the following scheme:

	(1) טבילה	
	קידוש ידים ורגלים	I and II
A. בגדי זהב	תמיד של שחר	
	(2) טבילה	
	קידוש ידים ורגלים	III and IV
B בגדי לבן	עבודות היום (vv. 6—22)	
	(3) טבילה	
	קידוש ידים ורגלים	V and VI
אילו ואיל העם (v. 24), אימורי פר ושעיר		
C. בגדי זהב	מקצת המוספין (v. 25)	
	(4) טבילה	
	קידוש ידים ורגלים	VII and VIII
D. בגדי לבן	הוצאת כף ומחתה (v. 23)	
	(5) טבילה	
	קידוש ידים ורגלים	IX and X
שירי המוספין, תמיד של בין הערבים,		
E. בגדי זהב	קטורת ההיכל וכו'	

If, however, we do not insert אילו ואיל העם *between* עבודת היום and הוצאת כף ומחתה we get only three טבילות with the corresponding six קידושי ידים ורגלים, since the High-Priest would then have changed his garments only three times, as B and D are both performed in the same garments and טבילה and קידוש are therefore unnecessary both after B and before D. C would then follow E. It is indeed *impossible* to maintain that the vv. 23—24 are written in their correct place,

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1) This does not mean that he must never eat meat except after hunting, but, as Rashi explains in Chul. 84a, that one should not accustom himself to eat meat at all meals and it should be a rare luxury which requires special preparation. Otherwise he will reduce himself to poverty.

2) Rashi has translated the words: כי נפש כל בשר דמו הוא by: the life (נפש) is the blood. He justifies this by observing that נפש is feminine, whilst דם and בשר are masculine. Consequently, since the feminine pronoun היא is used, the word נפש must be the subject, and the masculine suffix in דמו must refer to בשר that precedes it. The full translation is: for the life (נפש) of all flesh is its (the flesh's) blood. The translation: for its (the flesh's) blood is the life of all flesh, is ruled out by the fact that the copula is the feminine pronoun היא, and not the masculine הוא. Similarly, since in the opening words of the verse the pronoun is masculine, it refers to דמו and not to נפש, and the translation is: as for the life of all flesh, its (the flesh's) blood represents (הוא) its (the flesh's) life, since life is dependent upon the blood. — It is really a matter as to which, the נפש or the דם, is having something predicated of it. It is enjoined that the blood of the slaughtered animal must be covered over. The reason is given: כי נפש כל בשר וכו׳, because it is a matter of showing regard to the vital element (the נפש) in the animal, and it is its blood, the blood of its בשר, that represents the life; therefore I have commanded the children of Israel: the blood of no animal shall ye eat, because the life of the animal is its blood. The nuance is very fine in each case, but it is there all the same.

3) This verse cannot speak of the carrion of cattle and beasts, for in Lev. XI. 39—40 Scripture has already stated that he who eats of or touches the carrion of these animals, or carries them (though not touching them; e. g., if the carrion has been put upon one's back) becomes unclean, and there is no reason why Scripture should repeat it here. And if it were a mere repetition of that law, why should Scripture limit here the uncleanness to the eating of the carrion only and make no mention of touching and carrying it? The Rabbis therefore refer this verse back to v. 13, where Scripture is speaking of עוף אשר יאכל . . ., "of any fowl that may be eaten" (v. 14 being a parenthesis giving the reason why the blood must be covered). Scripture now lays down the law if one eats of the carrion of such a fowl, he and the clothes he is then wearing become unclean.

4) Whether טרפה ששחטה, an animal that was fatally injured and was slaughtered before it died a natural death falls under this law is a matter of controversy in the Talmud (Zeb. 69b) between R. Judah, R. Meir and R. José.

5) Scripture generally uses the idiom לא זו אף זו, "not only this — but even that", i. e. it mentions the thing that is less expected at the end. Thus here it ought to have written: ואם לא ירחץ את בשרו ובגדיו לא יכבס וכו׳ "But if he lave not his flesh nor wash his clothes etc.". But because it wishes to bring ובשרו לא ירחץ in close connection with ונשא עונו which implies כרת (cf. both expressions in XIX. 8) it mentions it last.

6) The Siphra, upon which Rashi's comment is based, quotes here the verse Malachi II. 13 as evidence that in the days of Ezra they had revolted against the marriage laws, for there is states: "And this have I done again, covering the altar of the Lord with tears, with weeping, and with crying out .... Yet ye say, wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously ....." It quotes this passage from Malachi because he is identified with Ezra (cf. Meg. 15a) since it was he who removed the "strange wives" from the midst of the people (cf. Ezra X. 10 ff.).

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1) הנתק Niphal (from the root נתק "to tear loose") signifies to tear oneself loose, to revolt. It has not the meaning of "being attached" as is suggested by the phrase לאו הנתק לעשה. This is evident from the Siphra where, of the Israelites weeping because these restrictions had been imposed on them, it is

[4]) In Chul. 17a there is a difference of opinion between R. Ishmael and R. Akiba as regards the explanation of Deut. XII. 20—21, where Scripture states "When the Lord thy God shall enlarge thy boundary, and thou sayest, I will eat flesh, because thy soul longeth (כי תאוה נפשך) to eat flesh, thou mayest eat flesh, in every longing of thy soul. If the place which the Lord thy God hath chosen to put his name there be too far from thee, than וזבחת of thy herd and of they flock ... and thou mayest eat in thy gates in every longing of thy soul". R. Ishmael holds that Scripture intended by these verses to allow Israel the eating of "בשר תאוה" (lit., flesh eaten for satisfying the appetite, alluding to תְאַוֶּה נפשך) — i. e. to partake of a secular meal of meat when they shall have entered the Holy Land, for hitherto (in the wilderness) it was forbidden to them, and they could do so only after having first brought the animal as a peace-offering (וזבחת). R. Akiba, however, holds, on the contrary, that Scripture intends to forbid something which was previously permitted. Because hitherto בשר נחירה (flesh of an animal killed by stabbing instead of ritual cutting) was allowed, Scripture now, upon their entering the Land, commands: וזבחת "thou must slaughter ...... and then thou mayest eat". Thus the stress is to be laid on the word וזבחת and the verses contain a prohibition of בשר נחירה. According to R. Ishmael the meaning of our text is quite plain: before they entered Canaan the slaughtering of any animals (even if not consecrated, חולין) was forbidden under the penalty of כרת, except they had been brought to the "Entrance of the Tent" etc. Rabbis Akiba, however, who holds that בשר תאוה was never forbidden in the wilderness must apply our text to מוקדשין. Since, however, his view is accepted as Halacha Rashi states: במוקדשין הכתוב מדבר. Cf., however, Nachmanides.

[5]) The penalty was the same whether he slaughtered the animal within or without the camp: he incurred no guilt only if he brought it for slaughter to the entrance of the tent of meeting. Consequently by the term "camp" is here intended that section of the larger camp in which was the tent of meeting, viz., the עזרה.

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[1]) The meaning cannot be: they shall bring unto the Lord those sacrifices which they have slaughtered in the open field; for Scripture continues "but they shall bring them to the Lord ... and slaughter etc." Therefore Rashi explains that זבחים (pres. participle) means, "which they are now accustomed to sacrifice".

[2]) The Hiphil-form of העלה together with its cognate accusative (עולה) usually denotes to offer a burnt offering (cf. e. g., Ex. XXXII. 6), i. e. to perform all the duties connected with a sacrifice — to slaughter it, to sprinkle its blood, to burn it, etc. Here it cannot have this meaning since the prohibition to slaughter קדשים בחוץ is already expressed in v. 3, as Rashi has there pointed out. Consequently אשר יעלה must have its primary meaning of "bringing up" i. e. bringing it up on the altar, the purpose of this being to burn it (הקטרה). Thus Scripture intends to make the מקטיר liable to כרת just the same as the זובח. It was necessary for Scripture to state this expressly because one might have assumed that burning a sacrifice which has already become invalid (פסול) by the fact that it was slaughtered בחוץ, involves no punishment, since it has lost its sacred character. This indeed is the view of R. José the Galilean in Mishna Zeb. XIII. 1. Since, however, his view is refuted, Rashi gives the opinion of the ת״ק who holds: השוחט והמעלה בחוץ חייב על השחיטה וחייב על העלייה. It is, however, difficult to explain why Rashi illustrates the case by two persons one of whom has slaughtered the animal and the other has burnt it, since the Mishna and all the פוסקים are speaking of זובח ומקטיר, of one person who has committed both offences, discussing whether he thereby makes himself liable to two חטאות!

in a cluster, whilst נטף are the grapes which hang directly from the central stem. If the grapes have neither of these two characteristics they do not belong to the poor. If, however, the grapes grow on very short stalks and so form a small cluster without any central stem, these are עוללות and must be left for the poor. Such usually grow on the top of the vine and are not fully ripened by vintage-time.

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1) Mizrachi points out that the words משלם קרן וחמש in Rashi should be struck out and it should read: וכחש בה, למדנו עונש, אזהרה מנין as is the reading in Siphra and in B. Kam. 105b.

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2) The reason why the Rabbis explained the verse thus may perhaps be the following: Rashi explains that the words ויראת מאלהיך are used in commands which forbid an action the motive of which cannot be known except to him who does it, and who may excuse himself by maintaining that he had a good motive for doing it. But if one takes this command literally — that it forbids, and forbids only, placing a stumbling block before a blind person, these words will have no application, for no one could seriously excuse such an action by saying that he meant it all for the best. Rashi is therefore forced to explain this command in a figurative sense.

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1) Rashi states that the judge who perverts judgement is also called "hateful" but gives no reference for this appelation as he does for the others. But since Scripture states (Deut. XII. 31) "for every abomination to the Lord which He hateth have they done" it is evident that the תועבה is also שנוי.

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1) For information regarding the various explanations of these three terms, see Krauss, Talmudishhe Archäologie I. p. 545.

2) Cf. Ber. 43a תוס' ד"ה משחא where משחא טחינא is mentioned, which shows that dried kernels of the sesame-plant were ground and oil made of them.

3) It should be noted that Rashi in M. Kat. 12b explains the word נואי to mean "kernels of which oil can be made" and that on this account the sesame may be plucked on חול המועד. In the commentary to the Alfasi, which is ascribed to Rashi, it is explained to mean "withering", i. e. on account of the shrivelled kernels which can be used for making oil it is permitted to pluck the plant on those days. Cf. the ר"ן ad loc. who connects the word with מנזיותיה in Sanh. 41b where, according to him, this word denotes rebukes which make the face pale (thus much the same as Rashi's כמוש, for the withered kernels are pale in comparison with fresh ones, which are green). Rashi in his comment on M. Kat. 12b states that נואי has its parallel in B. Kam. 35a, ופתקיה לנזייתא, but this he explains to denote a vat, or the cover of a beer vat. It is somewhat difficult to gather how the word can mean both grain and vats. Perhaps an observation of Krauss, *Archaeologie*, I. 245 will throw some light on this. He states that נוייתא denotes the kernels of barley and dates, and also the vat in which barley and date beer is brewed. It may well be then that נזייתא may in like manner denote both grain and the vat (cf. also Rashi Pes. 20a ד"ה נזייתא). It is not suggested that נזייתא must be amended into נוייתא and that Rashi had this reading, for this is impossible since he associates נזייתא with נוז. It is merely suggested that the transition of meaning from kernels into the vat in which they are brewed is the same in the case of both words. Perhaps נזייתא דשכרא refers according to this to the state of the barley-grain or the dates in the process of fermentation when they grow stringy! If this be correct then at least a slight resemblance could be found between נוז as explained by Rashi here and נואי as referred to by him. Cf. also Berliner's לקוטים on this verse. (His remark, however, that in his comment on מסוכריא דנזייתא (Bech. 25a) Rashi

stated that נתקו בעריות which can only mean that they revolted against these restrictions, not that they were attached to them! The forced explanation of Weiss in מסורת התלמוד on his ed. of the Siphra is therefore quite unnecessary.

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2) The last words in Rashi, כגון ממזרת או נתינה, are taken by Mizrachi not to refer to the m o t h e r but to the d a u g h t e r. He gives the words this forced explanation in order to refute the argument of Nachmanides who states that if Rashi means by these words that the m o t h e r is one of these, his explanation is against the Talmud Zeb. 22b.

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2) The translation should be: e v e n if he marries both at the same time. This law forbids not only marrying two sisters one after the other but also both at the same time. It implies the one as well as the other. This is implicit in the word אל which means "in addition to", as in Jos. XIII. 22, 1 Sam. XIV. 34. 1 Kings X. 7. 2 Sam. III. 41 and elsewhere. It is, in such instances, the equivalent of על.

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1) This is not a mere repetition of v. 26. That contains a warning addressed to i n d i v i d u a l s. Here the a u t h o r i t i e s are warned to take precautions that no such abominations should be committed.

2) According to the Talmud (Erubin 54b; cf. Rashi on Ex. XXXIV. 32) the system of teaching was as follows: Moses first taught Aaron, then he repeated it to Aaron's sons in their father's presence; and he afterwards repeated it to the elders and the people in turn. It appears that this method was not adopted here because almost all the essential laws of the Torah are implicitly contained in this section. Thus, as pointed out by R. Levi (Lev. R. s. 24) the Ten Commandments may be found here: the First Commandment, אנכי, corresponds to v. 2; the Second, לא יהי׳, to v. 4; the Third, לא תשא, is repeated in the form ולא תשבעו (v. 12); כבד את אביך and זכור are repeated in v. 3; לא תרצח is given in the words לא תעמוד וכו׳ (v. 16); לא תנאף in קדשים תהיו (v. 1); לא תגנוב is repeated in v. 11; לא תענה is implied in לא תלך רכיל (v. 16), and לא תחמד is the consequence of transgressing the command ואהבת לרעך כמוך (v. 18).

3) The author of the ס׳ הזכרון states that in some old German editions of Rashi the last example from Lev. XXI. 6—7 is missing. It indeed seems to be superfluous since the commandment is the same as that in the preceding example. In some editions of Rashi the first and last examples cited in our texts are combined into one: קדשים יהיו . . . אשה זונה וחללה וכו׳ . . . אני ה׳ מקדשכם.

4) The word איש may be used to denote man to the eclusion of woman, or it may be the equivalent of כל איש ואיש, everybody, when it would imply both men and women. If it were intended to limit the application of this law to a man alone, it might have been expressed by: איש אמו ואביו יירא or by: איש מכם אמו ואביו תירא. The fact that the plural (תיראו) is used, shows that the command is addressed to both men and women. But this might have been shown by casting the text in the following form: כל איש ואיש אמו ואביו תיראו. The singular איש. however, is used because it is the man who is most concerned in this matter.

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2) The term פאה really designates any of the four extremities of an area. The wording of the text, however, לא תכלה פאת וגו׳, actually states which corner is to be left unreaped, for it means: thou shalt not finish by reaping the extremity of the field. Hence a portion of that extremity which one last reaps must be left for what is technically known as פאה. — The last words in the Rashi should be translated: at the e n d of one's field — not: "at the e x t r e m i t y".

3) According to the Tosephta Pea. III. 11 and Jer. Pea. 20a, כתף are the grapes which lie on a stalk growing out of the central stem one upon the other

transgressed במזיד. The Talmud therefore states that the purpose of these apparently redundant words is just the opposite ,viz., to make the שוגג equally liable to bring an offering as is the מזיד.

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[2]) The words are taken in the sense: ye shall not eat flesh whilst the blood is still existent (cf. Rashi on Ex. XXXIV. 25). Other explanations given in the Talmud (San. 63a) are: ye shall not eat the funeral meal (the first partaken of by mourners after the death of a near relative being prepared for them by strangers and forming, in a way, a religious rite) for a relative executed by order of the court (על הדם, on account of blood shed by the court). — Ye (the Synhedrion) shall eat no meal following upon the blood, i. e., when you have carried out an execution. — It is a warning addressed to a young man who is leading a careless life and who may therefore become a בן סורר ומורה, a stubborn and rebellious son, who is liable to death: Do not eat overmuch, on account of (על) the blood, i. e., because gluttony may finally lead to your death. The text is of course only an אסמכתא, a mere suggestion of these laws and of the admonition last mentioned, although Maimonides includes the laws in the appropriate sections of his Code.

[3]) Cf. the expressions (Chul. 50a) מקיפין בבני מעיים and מקיפין בקנה (ib.), where the meaning is "to compare", being a synonym of משוה, "to make alike". It is because of this equation between the Hiphil of נקף and that of שוה that the Talmud translates תקיפו of the Hebrew text by the Rabbinical term משוה, in the sense of making alike.

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[2]) Rashi feels compelled to take הארץ where it first occurs in the sense of "ground", "soil", since to take it as "country" would give a similar meaning to both the phrases in which it occurs: "lest the country play the harlot and the country become full of whoredom". If this were the meaning it would have stated: ולא תזנה הארץ ומלאה זמה. The translation rather is; lest the soil become disloyal because the country is filled with immorality.

[3]) Cf. Deut. XVIII. 10—12 לא ימצא בך וכו׳, "There shall not be found among you ... anyone that consulteth the אוב or the ידעוני". Thus it appears that there Scripture is speaking of people who consult the necromancers etc., whilst here the prohibition is addressed to the necromancers themselves. In Sanh. 65a, however, Rashi refers our verse to the person who consults the necromancers. Tosaphot (ib.) refutes Rashi's view by the argument that if he were correct the person who consults the necromancer would be liable according to Lev. XX. 6 to the penalty of excision, whilst the Mishna (Sanh. 65a) expressly states that he merely transgresses a לאו, the punishment for which is מלקות. It would appear that Rashi gave up his view set forth in Sanh. and came to the conclusion that our verse refers to the necromancers themselves as he points out here. Cf. Malbim and the Biur who endeavour to justify Rashi's opinion given in Sanhedrin.

[4]) In Sanh 65b Rashi explains the בעל אוב to be a charmer who puts a corpse under his arm and speaks (i. e. creates the impression that the corpse speaks) out of his arm-pit.

[5]) Maimonides states that it is a bird.

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[1]) This cannot mean: Do not seek to be defiled by them — for no one seeks to be defiled! The translation is: do not seek them so that ye become defiled by them. Defilement is the result of even seeking to come into contact with these unclean spirits.

[2]) זקן is taken as an abbreviation of זה קנה חכמה "This man has acquired wisdom".

mentions some words as שכורכין נעורת which may mean נעורת של פשתן have not the slightest bearing on our word because Rashi there intends to explain the word מסוכריא (stoppers) and not נזייתא, which he renders by חבית, a vat).

[4]) Hoffmann (Lev. II. pp. 47 ff.) puts the whole matter very lucidly. The שפחה cannot be a Jewish handmaid, as is assumed e. g., by Ibn Ezra, because Scripture never terms the latter by this name, but invariably אמה. The following facts, too, appear to be decisive. According to Ex. XXI. 20, 26 ff., the relation between the אמה and her master becomes entirely dissolved, either by redeeming herself (when the master allows her a deduction from the ransom — והפדה), or (when he fails to do so), ויצאה חנם, by leaving his service at puberty. She may then dispose of herself as she wishes. In the case of the שפחה חרופה, however, it is evident from the statement: לא יומתו כי לא חפשה, "they shall not be put to death because she was not free", that on the contrary, her redemption or deed of manumission would have tightened even more closely the bond between her and her betrothed so that she as well as the man with whom she had intercourse would both have been put to death! The איש to whom she is betrothed can therefore not be the master; it must be a man whose marriage with her is not fully valid, just because she is not entirely free. The שפחה mentioned by Scripture can therefore also not be an אמה עבריה, for such a one can be betrothed only to the master or his son (cf. ib.). Although the Talmud (Kerith. 11a) gives four different explanations of our passage there is unanimity on one point — that Scripture refers here to שפחה כנענית. Rashi appears to adopt the view of R. Akiba in the Talmudical passage mentioned above. He holds that Scripture is speaking of a Canaanite handmaid who has paid only a part of her ransom so that she is partly a שפחה and partly a בת חורין. Now the man to whom she is betrothed cannot be a Jewish free-man (בן חורין) for he would not be allowed to marry her because of her being partly a שפחה, nor could an עבד כנעני marry her because of her being partly a בת חורין. Consequently the איש of whom Scripture is speaking must be an עבד עברי to whom the master is allowed to give even a שפחה כנענית who is entirely a שפחה (cf. Rashi on Ex. XXI. 4), and who may therefore, of course, marry also one who is partly a בת חורין. Cf., however, the views opposed to those of R. Akiba's in Kerith. 11a; also Siphra (ed. Venice) and Jer. Talm. Kidd. I. 1 (59a), where there are various readings.

[5]) A שפחה כנענית can acquire her freedom by either of these two ways: (a) she pays to her master full redemption money, or (b) he gives her a deed of manumission. This woman, however, has not fully paid the ransom (והפדה לא נפדתה), nor has she received a deed (חפשה).

[6]) בִּקֹּר like פקד in Hebrew has the meaning of "to search", "to investigate", but also "to visit with punishment" (cf. Ex. XXXII. 34: וביום פקדי ופקדתי). Thus בקרת תהיה means: there shall be punishment. But since Scripture states: "they shall not be put to death because she was not free" but they shall otherwise atone for their sin, and since the man has to bring a guilt-offering for his sin (v. 21) the punishment implied in בקרת תהיה is referred to the woman. Cf. Ibn. Ezra who connects the word בקרת with בקר (cattle) because the lashes were applied by רציעה של בקר, a lash of calfskin.

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[1]) The point is that the term חטא, although originally meaning to sin in error, may be employed for a sin committed either בשוגג or במזיד, and as a rule, the context must decide. Only when it is used together with עון or פשע, is it intended to refer to בשוגג in contrast to these. Here, on the principle that a phrase when repeated, has a somewhat different meaning from that which it bears on its first occurence, the text is construed as follows: And the priest shall make expiation for him ... for the sin which he hath unwittingly committed; yea, it shall be forgiven him even for the sin which he hath committed wilfully. The Talmud, however, (Kerit. 9a) objects to this explanation because Scripture is actually speaking of a case of במזיד, since it condemns the woman to flagellation (בקרת), and this punishment is only inflicted when a law is

— "I have separated you ... that this separation should be for Me, — for My sake. You are to avoid the eating of swine's flesh and the wearing of שעטנז, not because these things are distasteful to you, but because God has so bidden you — because you regard yourselves as subjects of the Heavenly King Whose commands you feel bound to obey (קבלת עול מלכות שמים).

2) I. e. אמר ... ואמרת is taken in the following sense: "Say unto the priests (i. e. unto each priest), 'Thou shalt tell (ואמרת) them (the children)':" לנפש לא יטמא בעמיו. Thus אמר ... ואמרת, "speak ... saying" is, in a sense, the equivalent of אמור ... לאמר which, also, is often explained to mean, "speak to them that they shall tell it to others". The priests as teachers of the people should watch over the sanctity of the family each warning his children against uncleanness (cf. Rashi on אתה ובנך ובתך Ex. XX. 10).

3) The difficulties arising from this Rashi are discussed in Note 6 on page 3a.

4) Maimonides הל' אבל פ"ב ה"ב states that the command that a priest must defile himself for his deceased wife is מדברי סופרים and is not a biblical ordinance. It would appear, then, that the Siphra in explaining שארו as denoting his wife, is taking the word only as an אסמכתא for what was a traditional practice. In other words, Maimonides holds that neither שארו nor שארו הקרוב אליו necessarily refer to the priest's wife. Rashi may have felt this, because he omits the text XVIII. 12 which the Siphra cites as proof that this word denotes "wife". It is not difficult to prove the truth of this. Indeed the Talmud B. Bath. 108b explains this very expression to signify one's father. What may have compelled the Siphra to find the priest's wife referred to in the term שארו is this: It holds that v. 4 alludes to a priest's wife whom he should not have married because she was disqualified to become the wife of a priest. It was consequently necessary to find mention of one who could legitimately be his wife, and it was therefore discovered in this indeterminate word.

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1) This passage and that in Deuteronomy are thus complementary, and every detail stated in the one applies also to the other.

2) This translation is based upon Rashi's comment on Macc. 21a, where he has דרך לגלח בו ומשחית; but the מלקט and רהיטני are not intended for shaving.

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1) The meaning is: even for his father and his mother he may not defile himself, but for a מת מצוה he may do so.

2) According to both explanations this verse is to be connected with the end of the preceding: He shall not defile himself for his father or his mother and he shall not leave the מקדש. According to the first explanation this is taken to mean: if his father or mother die he shall not leave his state of sanctity (מקדושתו לא יצא; see Rashi on Sanh. 18a). This implies that he should do nothing that may impair his priestly sanctity, and therefore he may not attend the funeral of a parent even though he intends to follow at a distance, lest in his grief he approach too closely and so defile himself. According to the second explanation the מקדש denotes the Sanctuary: even if his parents die he must not leave the Sanctuary, but must perform the duties that devolve upon him as High Priest. Cf. Sanh. 84a.

3) That the command forbidding the High Priest to leave the Sanctuary on the death of a parent refers to a time when he is engaged in his priestly duties is proved by Siphra (on X. 7) as follows: It states: "and from the entrance of the tent of meeting ye shall not go forth". Does this mean that they shall not go forth whether they are or are not engaged in their duties? But it states: And from the Sanctuary he shall not go forth, ולא יחלל את מקדש אלהיו. When is it that it can be said that he will not be profaning the Sanctuary by not leaving it? You must admit that this can only be at a time when he is occupied with the sacrificial service! — Hence, as Rashi makes it clear in his comment on Zeb. 16a and Sanh. 84a, the meaning of the verse is not, "he shall not leave the Sanctuary nor shall he profane the Sanctuary of his God", but it means, "he

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1) Rashi in B. Mets. 61b explains that salt makes the stones *heavier* and thus if one *buys* goods weighing them with such stones he overreaches the *seller*. Cf., however, Maimonides (הל׳ גניבה ה״ג) who holds that salt *diminishes* the weight and therefore refers the passage שלא יטמין to the *seller* who thereby gives the *customers* an underweight.

2) The suggestion is that "and the people of the land shall stone him" is not an explanation of מות יומת — "he shall be put to death, *viz.*, "the people of the land etc.", for this would be more naturally expressed by the omission of the words מות יומת and the use of the sentence: ורגמוהו עם הארץ.

3) Of the man who gathered sticks on the Sabbath it is said (Num. XV. 35): "all the congregation shall overwhelm him with stones". Of the rebellious son it is stated (Deut. XXI. 21): "all the men of his city shall overwhelm him with stones". The terms: "all the congregation" and "the men of his city" are quite definite in their meaning. Here, however, the expression "the people of the land" is used. Had it stated: "*all* the people of the land" it might have been explained to mean the whole population; but, as it stands, it is a very strange term. The Siphra therefore offers an Agadic interpretation. Since Molech worship destroys the world, as the Siphra points out, Israel, the people for whose sake the world was created, shall exact vengeance from those worshippers. Since, also, Israel took possession of Palestine on account of the wickedness of its inhabitants and *in particular because they were addicted to this sin*, (Deut. XVIII. 10, 12), they must punish those of their own people who are guilty of this heinous act of idolatry. As Rashi says lower down, this sin defiles Israel and, adds the Siphra, will result in their exile from that land which became theirs only because its former inhabitants had been Molech worshippers.

4) Rashi feels that the word cannot refer to the Sanctuary because the Molech service did not take place there. He therefore refers it to the Israelites who should be a people holy to God. He points out that the word is used of things holy to God in XXI. 23, where it refers to the partition vail and the altar, or according to Rashi to the holy sacrifices. Cf., however, Siphra and Nachmanides.

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1) Frequently when a verb with the infinitive absolute is employed as here, העלם יעלימו, or as שמוע תשמעו, the Midrash explains each word separately: if there has been a hiding of the eyes (אם העלם) then they will again hide their eyes (יעלימו). — Here the implication is that their failure to take cognizance of one crime will lead them to palliate other crimes also, until the smaller law courts and finally the Highest Court will fail in its duty of exterminating idolatry and, concludes the Siphra, they will, as a punishment for this, entirely lose the right of inflicting capital punishment, becoming subject to the jurisdiction of others.

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1) Since the world could only have been populated by a marriage of this nature it was permitted in the earliest stage of history, but this was not to become a precedent for later times, and the permission accorded then must be regarded as a special act of grace on God's part. It is to this that the Psalmist alludes when he said: the world was built up by the lovingkindness which God bore the world. See also Jer. Jeb. 11d and Jer. Sanh. 22c and 26d. — Another interpretation of the text is: the world was built up by a marriage that is described as חסד.

2) Rashi mentions this case to call attention to the fact that although both here and in XVIII. 14 the woman spoken of is an aunt, here it is an aunt by blood, there only by marriage.

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1) According to the first explanation the translation is: "And I have separated you from the peoples that *you* should be *Mine*." According to the second

offerings which have no מתירין, as e. g. the priests' meal-offering (Lev. IV. 16) which was entirely burnt. In such a case the law of טומאת כהנים applies only after they have been placed in the vessel intended for that purpose (כלי שרת) (cf. Zeb. 45b).

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1) Mizrachi objects to the statement that ומתו בו implies מיתה בידי שמים, because it is a rule that wherever the punishment of death is mentioned without further definition it always denotes strangulation (חנק). But surely this can apply only when it is commanded that a culprit should be put to death. In such a case the rule is that the court is bidden to sentence him to strangulation. Here, however, we have no instruction to the court. The text means: And they shall keep my charge so that they shall not bear sin on its account and shall not die thereby because they profaned it. Or it may be translated: And they shall keep my charge so that on its account they shall not bear sin through which they shall die. The inference is that if they do not keep God's charge but eat תרומה whilst they are unclean, they will die. It is a statement of what will assuredly happen for the neglect of this law, and not a command to the court to put them to death. The wording of the text is similar to that of XVI. 2: Speak to Aaron thy brother, and let him not come at any and every time unto the Sanctuary ... so that he may not die. No one would for a moment argue that this implies that if Aaron enters the Sanctuary contrary to this command the court must sentence him to death by strangulation! It assuredly refers to a visitation of God. Epstein in the תורה תמימה perceives the explanation in the words ולא ישאו עליו חטא. This denotes כרת as may be seen from Num. IX. 13, where it is stated: ונכרתה ... חטאו ישא האיש ההוא. This, too, is assumed by the Siphra and Rashi on XXIV. 15. But כרת and מיתה בידי שמים are not synonymous. Besides Rashi draws the reference from ומתו בו, not from ולא ישאו עליו חטא, and the Talmud editions in quoting this verse as evidence כהן טמא שאכל תרומה טהורה שהוא במיתה בידי שמים, although they only cite it as far as ולא ישאו עליו חטא, add וגו׳.

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5) Rashi here takes אותם to be the reflexive pronoun according to the opinion of R. Ishmael which he mentions immediately afterwards. As to whether the subject of והשיאו is the כהנים or the בני ישראל referred to in the preceding verse, see Nachmanides. — Rashi objects to the Targum rendering because it assumes that these verses speak of the priests eating תרומה when they are unclean, and that prohibition is already contained in v. 9.

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1) The practical difference between these two kinds of sacrifices is that in the first case, if the animal afterwards selected as the offering dies or becomes unfitted to be a sacrifice, a substitute has to be supplied, whilst if this happens to the animal actually pointed to as destined to be a sacrifice, no duty of finding a substitute lies upon the worshipper.

2) Rashi first points out that we must supply some link between the two verses, for the word לרצונכם appears to have no close connection with those that follow it. The sense is: Whoever of the house of Israel who would offer his offering ... ye shall bring it לרצונכם. — There is just the possibility that Rashi supplies no connecting link but runs the two verses on, the phrasing being as follows: Whoever of the house of Israel who would offer his offering ... and for all his free-will offerings, then — אשר יקריבו לה׳ לעולה לרצונכם, that which they offer unto the Lord shall be such as will effect propitiation for you. Rashi's exegesis could certainly be arrived at thus, but had he intended this it is probable that he would have used as his catchword the entire expression: אשר יקריבו ... לרצונכם, and the wording of his comment would have been such as to make it quite clear that he was thus connecting the two verses. — The full phrase is found in XIX. 5 and in v. 29 of this chapter: לרצונכם תִּזְבָּחֻהוּ or

shall not leave the Sanctuary abandoning the service, and he will not thereby, as one might assume, be profaning the Sanctuary of his God by officiating when an אונן.

4) Rashi here omits the second description of חללה which he mentions in his comment on v. 6. The reason may be the following: the word זונה is without the ו copulative and therefore is separated from what precedes it. It would appear that according to Scripture the כ״ג who takes such a woman transgresses not only the עשה of והוא אשה בבתליה יקח, but also the לאו of זונה לא יקח, for otherwise it ought not to have stated זונה, since a זונה is not a בתולה. The explanation of verses 13—14 therefore is: He shall take a wife in her virginity. A widow, a divorced woman or a חללה he shall not take although they be בתולות (which may be the case with אלמנה וגרושה מן האירוסין and a חללה שנולדה מפסולי כהונה), a harlot shall he not take. It is evident therefore that חללה here can only mean a woman שנולדה מפסולי כהונה and not one שנאסרה ע״י ביאת אחר מן הפסולים.

5) Therefore a son born of such a marriage may defile himself for the dead and may marry a divorced woman.

6) Without the word כי which introduces it, the phrase would denote exactly that which is stated in the preceding verse. That word gives the reason why that verse lays down the prohibition: because it is not right etc., — such a man ought not to approach, etc.

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1) It is evident that the reading in the Rashi at this point is corrupt. Probably it should be amended thus: שאותו החוט דומה לתולעת.

2) Rashi states that this is the meaning of the phrase according to the Targum, because in Bech. 44b there is a difference of opinion as to the meaning of these words.

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1) It should be noted that the words שאכל משה בשר המלאים are not in the Talmud passage to which Rashi refers. They are his own addition in order to make it quite clear when it was that the קדשי קדשים were once permitted to be eaten by a non-priest.

2) If it stated only: he may not draw near to the פרכת, one could not have inferred that this applied also to the מזבח, because the former, being inside the holy place, is of a higher degree of sanctity and one might have assumed that this alone is the reason why the priest who has a bodily blemish may not approach it, but that he may approach the outer altar. On the other hand, if Scripture had stated this only of the מזבח, one may assume that this is so, only because it is a place of sacrifice, since it is only of sacrifices that this section has so far been treating, but that he may approach the partition vail since only sprinkling of blood takes place there. Consequently each must be specifically mentioned.

3) Nachmanides states that if we refer the words אשר הם מקדישים לי to the priests, there is no need for inverting the words of the verse.

4) The word אשר must be taken as וּמֵאֲשֶׁר so that the translation is: they (the priests (shall keep aloof when they are unclean, from the holy things offered by the children of Israel and from those which they themselves (הם) offer.

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2) In the case of sacrifices it is not permissible to place them on the altar or to eat portions of them until a particular rite has been performed. Thus, the blood of a sacrifice must be sprinkled before the fat-portions may be burnt or the flesh eaten. In the case of a meal-offering that which is left after the קומץ has been taken (שירי מנחה) may not be eaten before the קומץ has been burnt on the altar. The blood and the קומץ are therefore termed מתירין, those which make permissible certain rites in connection with sacrifices. There are also

indeed is the view of Rabbi Chananja (Chul. 78b), who holds that אותו ואת בנו נוהג בין בזכרים בין בנקבות. The Rabbis, however, compare this law with one of the similar character, viz., with שלוח הקן, the duty of letting the mother bird go when a nest is rifled (Deut. XXII. 6 ff.), and there Scripture expressly speaks of the m o t h e r: ... והאם רובצת על האפרוחים לא תקח האם על הבנים שלח תשלח את האם (cf. also Tosaph. Chul. 78b s. v. מה). The Rabbis, whose view Rashi adopts, therefore apply the law of אותו ואת בנו only to the dam. It is true that Scripture uses the masculine form אתו and the masculine suffix in בנו, and this might suggest that the law applies to the male parent only. This, however, is not decisive, for אתו may have been used because שור and שה are g r a m m a t i c a l l y masculine nouns. What is decisive for the Rabbis is the fact that Scripture speaks of בנו, of i t s young, (cf., however, Tosaph. ib. 79a s. v. ולחנניה) i. e. of that animal שבנו כרוך אחריו upon which the young is most dependent — which is the dam.

[2]) This is derived by the Talmud in the following manner: The plural in תשחטו suggests that only if more than one person slaughtered these animals is the law transgressed. What case then is the Torah legislating for? It cannot imply that one person slaughters a dam, and two others slaughter each one of its young offspring for this is self-evident: just as the first comes under the prohibition of אתו ואת בנו so does the second come under it. Nor can it intend to forbid the slaughtering of three animal generations — i. e., an animal and its young and the latter's young, for this is nothing else than two combined cases of אתו ואת בנו. It can therefore refer only to the case where one person slaughters the dam, another its m o t h e r and a third its y o u n g so that the two last men have both transgressed this law. This is a case of בנו ואתו.

[4]) We have added the statement that the passage from ואף על פי to the end of this comment resumes the first explanation which Rashi offers of לרצונכם, because this is so, although the second explanation is placed between them. Berliner suggests that the passage should be placed before the דבר אחר.

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[1]) It will be seen that the words, לא בא להזהיר אלא שתהא שחיטה על מנת כן appear also in the Rashi on catchword ביום ההוא יאכל in v. 29. It is quite certain that they have no place there. The comment there naturally commences with the words: אל תשחטהו וכו׳.

[2]) The Jews resident in Palestine could always arrive in Jerusalem in time for the three Festivals without great inconvenience to themselves. But it might easily occur that those settled in other lands might reach the Holy City after the Festivals. If this happened frequently they would in future be deterred from making the pilgrimage, and thus in course of time they wouldd lose all familiarity with the true observance of the Festivals as practised at Jerusalem in respect to the sacrifices which each pilgrim had to bring. The Sanhedrin had to pay regard to this by intercalating a month before Nisan and so making Passover later, if they knew that Jews from distant lands had set out on their pilgrimage and could not reach Jerusalem in time for Passover. — The real difficulty is how to discover in the text any command to the Sanhedrin to regulate the Festivals in this manner. The catchword in Rashi is דבר אל בני ישראל מועדי ה׳. In Siphra and in Jer. R. Hash. III. 1 and Jer. Sheb. X. 1 it is בני ישראל מועדי. In all probability we should derive the statement from the entire text. Rashi emphasises the fact that Moses is commanded to tell the c h i l d r e n o f I s r a e l the dates of the Festivals. It is the Sanhedrin that should be addressed, since Scripture states that t h e y are to proclaim the Holy Days (אשר תקראו אתם). The verse is to be translated: Speak unto the C h i l d r e n o f I s r a e l and tell them that the Festivals of the Lord are those which y e shall proclaim — s u c h are My Festivals. — We would suggest that Rashi selected the words דבר אל בנ״י מועדי ה׳ to give the following sense: a c c u s t o m the children of Israel to the Festivals of the Law. He took דבר as in the Aramaic where it is the equivalent of the Hebrew נהג. If this be so, his catchword may be translated, although with some violence to strict grammar: accustom (הנהג) the children of Israel to the Festivals of the Lord.

לרצונכם תִּזְבָּחוּ. In each of those passages the expression forms the apodosis to what precedes, just as לרצונכם here is the apodosis to איש איש אשר יקריב וכו׳, which, in effect, is a conditional sentence. Rashi's comment there should be compared with that which he makes here. In all three he points out that the way in which the propitiation of God may be brought about is set forth in the next verse, which lays down certain conditions under which the sacrifice must be brought if it is to effect this. — In the words: שיהא לכם לרצון Rashi defines the precise force of the suffix in לרצונכם, and by translating the noun, רצון into French, his vernacular, he makes it clear what meaning he gives to it. It may mean: good-will, favour, pleasure, but also propitiation, O. F. apaisement. In the Halachic Midrashim and the Talmud the latter is quite a common usage of the noun and of the verb from which it is derived when used in connection with sacrifices. The Talmudical lexicons provide a number of examples. According to Rashi the meaning is: bring such an offering as will tend "to your propitiation" (apaisement), i. e., to ensure that propitiation shall be extended to you. The suffix is objective and the word is equivalent to לרצון לכם in v. 20 of this chapter. The full expression is: לרצון לכם לפני ה׳ (cf. Ex. XXVIII. 38 and Lev. I. 3), and it is for this reason that Rashi explains לרצונכם by: לרצות אתכם לפני ה׳.

3) There must be a verbal utterance that he will bring a sacrifice as a נדר. — The root פלא when used of a vow means to utter. The Targum renders it here by לפרשא, the term it uses for נקב, "to pronounce", "to utter" in XXIV. 11, 16.

4) Rashi first points out that עורת is a noun denoting t h e b l e m i s h and is not a description of the animal (a blind one), corresponding to חרוץ and שבור, in which sense it has been taken by some expositors (e.g., Ibn Ezra). He implicitly points out that there are two nouns denoting blindness, the one masculine in grammatical form (עִוָּרוֹן), the other feminine (עַוֶּרֶת). He, of course, does not mean to imply that they are used respectively of a male and female animal. Since עורת is an abstract noun and cannot therefore be the direct object to the verb לא תקריבו (for one cannot say: "ye shall not offer blindness"), Rashi connects it with the last passage of the preceding verse: "there shall be no blemish in it (the animal), *viz.*, *no* blindness. He continues with: nor s h a l l i t (t h e a n i m a l) b e a b r o k e n o n e, *etc.;* (note here the omission of the preposition בו) "these ye shall not offer unto the Lord".

5) Rashi on Erub. 103a, however, states that whilst יבלת mentioned in the Mishna is a blemish in the animal, in this verse it, together with גרב and ילפת are descriptions of the animal that have these defects. Kimchi in his שרשים makes a similar statement.

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3) The meaning is: although heathens may offer maimed animals on their altars as atonement sacrifices, y o u must not offer them at their request on M y altar to effect atonement for them, because if you offered them on your own behalf they would not be accepted to atone for y o u. — Heinemann in a note on this verse in his reprint of the Biur states that he found the following reading in an edition of Rashi: לא ירצו לפני עליכם. This is certainly a better reading. The ordinary text evidently takes ירצו in the meaning of "they shall not be acceptable", and fills in the sense by the word לכפר — they shall not be accepted to atone for you. Heinemann's reading, however, retains for ירצו that meaning of the word which it has in association with offerings, and לפני emphasises the idea which Rashi intends to convey: H e a t h e n s may offer maimed animals on their altars and may believe that atonement has thus been effected for them before their gods; but such shall y e not offer on their behalf on My altar for, if you offered them on your o w n behalf, they would not atone for you לפני, before M e.

PAGE 102b

1) The terms שור and שה comprise both male and female cattle and therefore the law of אותו ואת בנו might apply to both the father and the mother. This

[2]) Cf. Men. 68b: עמר מתיר חדש במדינה ושתי הלחם במקדש — The Omer made the new crop permissible in the country (outside the Sanctuary, i. e. for private use), but only the offering of the "two loaves" made it permissible for use in the Sanctuary.

[3]) These sacrifices — the seven lambs, the bullock and the two rams — are obligatory only if the bread is brought as an offering: the sacrifices cannot be brought without the bread. The word על therefore means "on account of". We might express it thus: And you shall bring these sacrifices together with the bread, and only together with it. Rashi's statement on v. 19 that the seven lambs mentioned in v. 18 and the goat in that verse are not identical with those which are commanded in Num. as מוספים is borne out by the enumeration of the sacrifices for Shabuoth given by Josephus (Antiq. III. $10,_{6}$).

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[1]) In the section dealing with the שלמי יחיד a general statement is made (v. 34) that God has taken from the children of Israel the portions of their peace offerings that require waving. Consequently it is unnecessary to mention here that the two lambs which are also שלמים must be waved. The expression ... והניף אתם "and he shall wave them" is therefore compared with the same expression in XIV. 12, where it is evident (see the translation of that verse, p. 61) that the animal there mentioned had to be waved when living. The word אתם is indefinite: he shall wave them. It may refer to all the animals mentioned in vv. 18—19, but is taken to be further defined by the words על שני כבשים, so that the injunction is that only the two lambs are to be waved with the bread. It will be observed that the sacrifices mentioned in v. 18 and those in v. 19 form two separate groups, since the latter are introduced by a new statement: And ye shall sacrifice, etc. Hence v. 20 is to be connected with these. Besides, of the seven lambs etc., it is said that they shall be עולה לה', whilst of those that have to be waved it is said that they shall be לכהן. All this bears out the tradition that v. 20 does not enjoin that all the animals referred to in vv. 18—19 have to be waved together with the bread and two lambs.

[3]) The term קדש is often a relative one, and may denote either קדשי קדשים or קדשים קלים. Here we have a defining term קדש . . . לכהן. The two lambs are שלמים, a name given also to offerings brought on Festivals by individuals (שלמי יחיד). These are קדשים קלים and might be eaten by non-priests; קדשי קדשים, however, could be eaten only by priests. Since Scripture states that the two lambs are קדש . . . לכהן they must be קדשי קדשים.

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[3]) Because Scripture uses in v. 30 the expression: בעצם היום הזה on that very day (cf. Rashi's comment on Gen. VII. 13 and Note thereon) one might refer the prohibition of doing work on Yom Kippur to day-time only, Scripture therefore repeats here the prohibition, omitting the words בעצם היום הזה, to intimate that the words בעצם היום הזה are not intended to limit the prohibition to day-time only. One cannot, however, argue that if this be so, Scripture need not use the words בעצם היום הזה at all, (לא לכתוב לא ה' ולא ו'), because they are necessary in order to exclude from the penalty of כרת one who does work on תוספת יום הכפורים, the periods added at the beginning and end of the twenty-four hours that should legally constitute Yom Kippur, to which all the laws regulating the Fast equally apply. Only they are liable to כרת who do work בעצם היום, on the actual day, not on the periods additional to it.

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[1]) The comment of Rashi, which is based on the Siphra, is given there on the words מקרא קדש in v. 35, and in some editions of Rashi it is printed on that passage. But it is evident from the wording of Rashi that the catchword has its place in the paragraph treating of Yom Kippur. In some editions the words ביום הכפורים actually appear before ובשאר, when the meaning is: hallow it

[3]) In Sanh. 11a there are given other reasons for the intercalation of a second Adar: על הדרכים, על הגשרים ועל תנורי פסח — intercalation takes place because the roads are impassable and bridges are unsafe, so that the pilgrims could not reach Jerusalem in time for Passover; and because the ovens in which the Passover lambs are roasted require repair and this cannot be done in time. Rashi's comment is, however, based on the Siphra which mentions as the only reason על גליות שנעקרו.

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[1]) This is not a command addressed to individuals but to all Israel, for the Omer is a communal offering. Consequently, the text cannot mean that it must be taken from "the first grain that you cut (ראשית קצירכם) in your field". It enjoins that the grain from which the Omer is brought must be the first to be harvested in the whole land: no person might reap his own field, until the grain for the Omer had been reaped.

[2]) Cf. Men. 65a where a number of Rabbis furnish different proofs of the traditional view that ממחרת השבת refers to the 16th of Nisan. The Rabbis made the greatest efforts to rebut the assertion of the Sadducees, that ממחרת השבת means on a Sunday. Of all these different proofs Rashi selected that of R. José (b. Chalaphta) because it is based on the rule often quoted in the Talmud: לא בא הכתוב לסתום אלא לפרש, Scripture does not intend to make indefinite statements but to be explicit, and is therefore nearest to the פשט. It is true that Raba states (ib.) that objections can be raised against each of these proofs, except against those of R. Ishmael and R. Juda b. Bethera. But as far as R. José's view is concerned he remarks that since this is the first of two proofs which he (that Rabbi) gives he must obviously himself have found some weakness in it, but in his opinion it was undoubtedly the most conclusive. Cf. also Nachmanides who states ובאמת זו גדולה שבראיות. See also Mizrachi. The whole subject is treated fully in Hoffmann, *Leviticus* II. pp. 159—215, where the whole literature bearing upon this question is given.

[3]) The word חובה in Rashi has been taken to mean that it is a duty to offer the lamb only if the עומר is brought. But this is distinctly against the Siphra which states: ועשיתם כבש — אעפ״י שאין עמר, עמר — אעפ״י שאין כבש that if for any reason one of them was not available, the other must yet be brought. The word חובה is merely the technical name for an offering prescribed for a special occasion.

[4]) The עולה was always accompanied by a drink-offering with which there was also a meal-offering (מנחת נסכים). It is to this usual מנחה that Scripture is here referring. Rashi points this out merely because it could erroneously be taken as a special מנחה for that day since it differed in one point from the usual מנחה inasmuch as it required a double quantity of flour (i. e. two tenths deal of flour), whilst a כבש as a rule required only one tenth deal.

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[4]) It appears that Rashi explains the text as though the order is: עד ממחרת השבת, חמשים יום תספרו, and חמשים is thus a cardinal number. According to the Midrashic explanation and Rashi's own that follows, חמשים is an ordinal number — fiftieth. After the number ten, the ordinals are expressed by the same term as the cardinals.

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[1]) Rashi means that the word תנופה in the expression לחם תנופה has not the same meaning as e. g. in עמר התנופה (v. 15). The Omer was so called because Scripture has already stated (v. 11) that it shall be waved and עמר התנופה therefore means "the Omer which has been waved". At the moment when it was brought, however, it does not appear to be appropriate to call the bread "wave bread" (its waving being prescribed later, in v. 20). Rashi therefore explains תנופה in the sense of תרומה — the bread which has been set apart in honour of the Lord (תנופה and תרומה are to some extent synonymous; cf. Ex. XXIX. 27 and Rashi thereon).

the fruit requires two, and sometimes three, years for ripening. Cf. Nachmanides, Malbim and Biur.

4) The idea is that the plural כַּפּוֹת and the construct singular כַּפַּת are both implied by such a grammatical form. The branch is made up of one main branch from which spring thinner ones. As is well known it is used in the Synagogue in the form of a single branch.

5) This statement is the view of R. Akiba whilst R. Eliezer holds that the word must be taken literally in the sense of booths. Rashi probably accepts R. Akiba's explanation because the statement that God made them dwell in סכות suggests a divine interposition on their behalf, and this took the form of the "clouds of glory". R. Eliezer's explanation would require: ישנו בני ישראל rather than הושבתי. — With reference to both these interpretations of the word סכות, it must be remembered that it denotes something that screens and shelters, mostly from above, and so may as well denote the ענני כבוד as the actual סכות.

Note on על סדר מלאכת המשכן XXIV. 2.

Rashi points out that it is this section that contains the command as to how the lights were to be kindled, and that Ex. XXVII. 20 ff. merely contains a statement to Moses that he would, at some time, have to give this command. He suggests that this is evident from the words that begin the two sections. Here, as in the case of several commands, we have: צו את בני ישראל, Command the children of Israel; there ואתה תצוה את בנ״י, the meaning of which would be, "Thou wilt be commanding the children of Israel that they shall take etc.". The passage in Exodus, says Rashi, must be intended to explain the use to which the Candelabrum, the shape etc. of which has already been described, was to be put. We should therefore expect that this is not done exceptionally in the case of the Candelabrum but that the purpose of all the appurtenances of the Tabernacle has been stated. If we read with care the descriptions given of these, we shall find that mention of the use for which they were intended is made or suggested in every instance, except in that of the Candelabrum. Of the Ark it states (Ex. XXV. 16): "and thou shalt place in it the Testimony"; of the כפרת, "and thou shalt place the כפרת upon the Ark" (v. 21). Of the Table Moses was told that the shew-bread was to be placed upon it (v. 30). The purpose of the Veil is explained in XXVI. 33: "And the Veil shall form a division between the holy and the most holy places". In the case of the Altar (XXVII. 1), the wording of the opening verse: "and thou shalt make the altar (המזבח), points back to a previous mention of it. This is found in Ex. XX. 21, for the "altar of earth" is identified with this altar (see Rashi on Lev. XXVII. 5), and its purpose is there set forth. We find the definite article elsewhere, only in the description of the משכן itself (XXVI. 1) and of the boards of which it was constructed (ib. 15). In the former case it points back to XXV. 9 where the משכן is mentioned, and in the latter Rashi explains that it alludes to those boards which the Israelites had brought with them from Egypt. Similarly, the term, the Altar, must refer to one already mentioned. — It may be objected, that in the case of the Candelabrum, too, its purpose is stated in XXV. 37: והעלה נרותיה והאיר על עבר פניה. But Rashi has explained that this is a description of how the lamps are to be placed — that they should be so placed that their light should be directed towards the central shaft. These words, therefore, do not describe the use to which the Candelabrum was to be put. — Hence the only appurtenance of the Tabernacle the purpose of which is not stated or suggested in the passages that deal with their construction is the Candelabrum. It became necessary, therefore, to give this somewhere, and it is to be found in Ex. XVII. 20. — Possibly, this was not set forth in the earlier passage, as is the case with the other articles, because it had to be somewhat lengthy. Having a paragraph to itself, it had to be introduced by a reference back to the Candelabrum and this was done by the words: ואתה תצוה, which imply: the reason why I have enjoined thee to make the Candelabrum is because thou wilt have to command the children of Israel that they shall take to themselves etc. — Since sections are not always found in their appropriate places (אין מוקדם ומאוחר בתורה), it may well be that this was addressed to Moses

— by your clothes and prayer on Yom Kippur, and on other Festivals by your food and drink, etc. This, it will be seen, is an imitation of the phrasing used by the Siphra, since it makes a difference between the first case and שאר ימים טובים, which of course would be out of place if the comment referred to סכות, and there would be no reason why Rashi should not have made his comment on מקרא קדש in v. 3 where this expression appears for the first time, rather than wait until its later occurrence in connection with סכות.

[2]) The words therefore mean: the עולה and the meal-offering that accompanied it (עולה ומנחתה). Rashi appears to suggest that the proper order should have been: עולה וזבח (animals), and מנחה ונסכים (vegetation offerings). But because the מנחה spoken of here is the מנחת נסכים which was totally burnt on the altar like the עולה (cf. Mishna Men. VI. 2), it is mentioned immediately after the latter. We thus get the order: עולה ומנחה which were totally burnt on the altar (כולן למזבח), זבח (whether this denotes the שלמי חגיגה, as some hold, or the חטאות mentioned in Numbers) which was partly burnt on the altar and partly eaten (חציו למזבח), and finally נסכים, which were not burnt at all.

[3]) I. e., there is no supplementary period (תשלומין כל שבעה) for these מוספין as there is in the case of עולת ראיה and שלמי חגיגה (cf. Rashi on v. 39).

[4]) The Rabbis assume that the Biblical year is an ordinary lunar one of 354 days. Since the solar year contains approximately 365 days and the agricultural seasons are regulated by the sun, the first day of Tabernacles, the 15th of Tishri, would each year fall 11 days earlier in its relation to the seasons, than in the preceding year. If, e. g., that lunar date was on Sept. 29th in any particular year, in the following it would be on Sept. 18th, and in the next on Sept. 7th. Consequently, it will, after some years, occur in the summer and later on in the winter. Since it is here stated that the Feast has to be celebrated "on the fifteenth day of the seventh month, when ye gather in the fruits of the ground", it is evident that the calendar must be so adjusted as to make the 15th of Tishri coincide with the season when the fruits are gathered in, i. e., that there must be an adjustment of the lunar to the solar year. This is done by intercalating a month in the lunar year whenever Tabernacles and Passover would respectively fall before the autumn and spring. We are concerned with Passover, too, because that Festival must be celebrated in the spring, בחדש האביב. — These Festivals are thus thrown back a month into the seasons in which they should be observed.

At one time a month was intercalated for other reasons also (see Note 3 on XXIII. 2) but ever since the introduction of a fixed calendar based on astronomical calculation, this is done every two or three years. Dividing time up into cycles each of 19 years, those which are subject to intercalation (the "leap" years) are the 3rd, 6th, 8th, 11th, 14th, 17th and 19th within the cycle, since it is in these years that Passover will occur before the spring, and the additional month is therefore intercalated before Nisan, in which month that Festival falls. This is the Metonic cycle known to the ancient Greek astronomers, in which the number of days is 235 lunations (12 in each of 12 ordinary years and 13 in each of 7 "leap" years) is equal, within a very close approximation, to the number of days in 19 solar years. Hence the first day of Tishri, the beginning of the civil year, will fall approximately on the same civil date in the first year of each cycle, shifting only by a day after a solar leap year, when February has 29 days. — For further information on the Jewish Calendar see the "Jewish Encyclopaedia" or any work treating specifically of this matter.

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[1]) The word הדר is to be connected with עץ — it describes the tree.

[2]) According to *Hirsch*, Pentateuch, this means that the essences which give the fruit its special aroma are contained also in its leaves and wood and so both wood and fruit have a similar taste.

[3]) I. e., that the tree never becomes bare of its fruit because עד שבאו קטנים גדולים קיימין, the ripe fruits are still on the tree when the new one appear, since

the son of a Jewish mother is a Jew by birth no matter who his father is. Nachmanides therefore states that שנתגייר does not mean that he was converted to Judaism, but that he had entered into the covenant with God by means of circumcision, immersion and sprinkling of blood just as the other Israelites (cf. Rashi on Ex. XXIV. 6). This is a forced explanation of the word נתגייר. According to the French Rabbis, however, the rule that the offspring of a Jewish mother are regarded as of Jewish birth dates only from the Sinaitic legislation, and previous to this a child belonged to its father's people. Since this man was born before מתן תורה he had to become a proselyte in order to be counted בתוך בני ישראל.

[4]) Cf. Note 5 p. 229 in Vol. II. of this edition of the Pentateuch. Cf. also Rashi Sanh. 60a and מהרש"ל thereon.

[5]) Rashi v. 12, states that the מקלל here and the מקשש (the man who gathered sticks on the Sabbath day; cf. Num. XV. 32 ff.) both committed their offences at the same period. Since, however, the latter desecrated the Sabbath in the first year after they left Egypt, (cf. Siphre 113 on פ' שלח, and Rashi on Num. XV. 32) the מקלל, too, must have committed his sin before the Revelation on Sinai. Consequently, he could not have heard the שם המפרש uttered on Sinai. Malbim suggests that ששמע in Rashi should accordingly be altered into ששמעו i. e. the Name which they (the Israelites) heard later (at the Revelation) on Sinai.

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[5]) Rashi here states that ונוקב means "cursing", whilst on v. 11 he gives it the meaning of "pronouncing" as the Targum does. — The root נקב really has both meanings. We have it in the latter sense in Isa. LXII. 2, Num. I. 17 and Gen. XXX. 28 (see Rashi thereon). It has the latter meaning in Num. XXIII. 28 (for אֶקֹּב is not necessarily an Aramaic Kal form of the root קבב). In v. 11 it means pronouncing the Tetragrammaton, because it is followed by ויקלל, and he pronounced and he cursed. In this verse, however, we must judge by the context as Rashi understands it, following Siphra and Talmud (Sanh. 56a): v. 15 states that any man who curses his God using any of the substitutes for the Tetragrammaton, such as אלהים, etc. (for it states יקלל אלהיו) shall incur כרת. But, continues v. 16: if he curses שם ה׳, the Name of the Lord (הויה, the Tetragrammaton), he shall surely be put to death. That נוקב here signifies "cursing" and not the mere pronouncing of God's name is proved by the Talmud from the fact that in the words that introduce this law it is stated (v. 14), הוצא את המקלל. He is to be executed because he is a מקלל. But verse 16 states: בנקבו שם יומת. It follows therefore that מקלל and נוקב are synonymous so far as this law is concerned. It should be observed, however, that Rashi in commenting upon the phrase, ונוקב שם, does not take it in the sense of "cursing" but of "pronouncing", for connecting these words with the preceding, he states: but he is not liable to death unless he pronounces the Tetragrammaton when cursing. Rashi's next observation that the word denotes "cursing" means this: It states previously that he who curses (יקלל) his God using any substitute for the Tetragrammaton shall suffer כרת. It might have continued with ומקלל שם ה׳, "but he who curses the Tetragrammaton shall be put to death", but Scripture does not wish to put the Sacred Divine Name הויה in direct juxtaposition with any expression that must necessarily mean "cursing", and so it chooses one that may denote both that and something else. Such an expression is that which has already been used in this connection, viz.. נוקב, and, adds Rashi, this can signify cursing, as is evident from Num. XXIII. 8. — In connection with this explanation we would point out that in v. 11 not only is the word השם used as a substitute for the Divine Name, but ויקלל in placed after the words את השם, and not before them. The more natural way would have been to state ויקב ויקלל בן האשה הישראלית את השם, and for this reason: Where two verbs have one subject, we may have one or other of two types of sentences. (1) וירא ה׳ אל אברם ויאמר (Gen. XII. 7); ויגש אברהם ויאמר (ib. XVIII. 23); ויגדל הילד ויגמל (ib. XXI. 8). (2) ותהר ותלד שרה לאברהם בן (ib. XXI. 2); וילך וישב לבן (ib. XXXII. 1); ויפן וירד משה מן ההר (Ex. XXXII. 15). The latter type is used

together with the command to make the Candelabrum, but was not placed there because its length would interrupt the description of the various articles to be made for the Tabernacle.

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1) The reason for this homiletical interpretation given by the Rabbis may be the peculiar wording of the text. If מחוץ לפרכת העדות was intended as an indication of place Scripture ought to have written: באהל מועד מחוץ לפרכת העדות (cf. Num. XVII. 19: והנחתם באהל מועד לפני העדות), since a locality is usually described first by a term denoting the area and afterwards by a more specific mention of the spot within that area. The Rabbis therefore disconnected העדות from לפרכת and regarded העדות באהל מועד as an independent sentence, translating thus: "without the partition vail — where it stands as an evidence in the אהל מועד — shall Aaron set it in order etc.". It should be noted that נר מערבי was called the second light from the east side (according to one view that holds that the candlestick was standing with its branches extending in east-west direction). There is, however, also another view according to which the candlestick was placed in south-north direction and the middle lamp bore the name נר מערבי (cf. Rashi Sabb. 22b and Joma 39a).

2) The miracle thus consisted in the fact that whilst the other lamps had become extinguished by the morning, the נר מערבי, provided with only the same quantity of oil, remained alight till the evening, when the priest took the burning wick from it and kindled at it the other lights, then cleansed the נר מערבי, put oil and wick into it and kindled it at the old wick which was still burning. Thus ממנו היה מתחיל refers to the act of kindling the other lights at it and ובה היה מסיים to the trimming, i. e. it was the last to be trimmed, since it was trimmed in the evening the others in the morning. It should be noted that whilst Rashi expressly states in Men. 86b that the נר מערבי was the last to be kindled (ומסיים בה הדלקה שהיה מדליקה בתר כל הנרות), — and thus refers the words ובה היה מסיים to the lighting of the lamps — he on the contrary states in his commentary on the passage in Sabbath 22b that the נר מערבי was only the last to be trimmed, because in the evening the priest first lit the נכ מערבי and then by it the other lights! Cf. also תוס' ד"ה ממנה in Men. 86b.

3) Rashi merely points out that this is an elliptical sentence.

4) The word הטהר is thus taken in the sense of the pure, real surface. It is worthy of notice that whilst Rashi quotes here verbally the Siphra in v. 4 on המנרה הטהרה. he offers a different explanation for this sense of הטהר, although the Siphra explains it by the same words (cf. Joma 59a, where על טהרו של מזבח is explained to mean על גלויו של מזבח).

5) והיתה is a feminine form and cannot grammatically refer to לחם which is a masculine noun, but it refers to the feminine noun מנחה which is implicitly contained in the word לחם, because etc. A similar usage of a verb with masc. suff. referred to a fem. noun we find in Ex. XXII. 25: אם חבל תחבל שלמת רעך עד בא השמש תשיבנו לו — the garment (fem.) ... thou shalt restore it (masc.). There, too, the word שלמה implicitly contains the word בגד which is masculine.

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1) Cf. Mishna Men. V. 1—3: ... כל המנחות באות מצה ... יש טעונות שמן ולבונה, לחם הפנים טעון לבונה ואין טעון וכו'.

2) The baking of the "shew-bread" did not דוחה שבת; it was therefore baked on Friday and not eaten before the next Sabbath, the ninth day.

3) The Midrash upon which Rashi bases his comments does not connect בתוך בני וישראל with ויצא, when the translation would be: "and the son of an Israelitish woman ... went out among the children of Israel", but, with the words that immediately precede it: "and the son of an Egyptian man went out — and he was the son of an Egyptian, being amongst (counted amongst) the children of Israel" — i. e. had become a proselyte. This statement presents a difficulty, for

no work whatsoever in that year; the restriction refers only to such work as is connected with the soil (ארץ), i. e. one that is of a decidedly agricultural character.

5) The correct reading appears to be והוא קרוי ספיח, not הוא קרוי ספיח (cf. the reading in Nachmanides and Mizrachi) — these words thus being a parenthesis, and Rashi's comment running on to לא תקצור. The meaning of the passage is therefore as follows: Not only that which you have sown against the law (v. 4), but even that which you have not sown but which grew of its own accord in your field from the seed which fell into the ground during the last harvest, you must declare free for everybody, and only then may you also take of it.

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1) The Aruch has a different reading in the citation from R. Hash. 9b. — The root דרר appears originally to have denoted "to flow", "to move freely". The Assyrian form of the noun that corresponds to the Hebrew דרור actually signifies "freedom".

2) Rashi takes the words יובל היא to designate the fiftieth year just mentioned: it shall be called the year of (*blowing*) the ram's horn. The word יובל is used of a horn or trumpet in Ex. XIX. 13 and elsewhere. R. Akiba states (R. Hash. 26a) that in Arabic the word signifies "ram". In Joshua VI. 5 there is mention of קרן היובל, and the term יובל in the sense of horn is therefore an abbreviation of that phrase.

3) There are three types of Hebrew slaves: a) The מוכר עצמו one who sells himself as a slave on account of his destitution (cf. Lev. XXV. 39 ff.), b) the מכרוהו ב״ד, one who has been sold by the court for a theft which he has committed (Ex. XXI. 2 ff.), and c) the נרצע, one whose period of servitude is prolonged till the Jubilee by the symbolical act of piercing his ear (ib. v. 6 ff.). That the מוכר עצמו goes free in the Jubilee if this happened to come before his six years of servitude are at an end is expressly stated by Scripture in Lev. XXV. 39—40 (cf. Rashi thereon). As to the מכרוהו ב״ד the law that he goes free at the Jubilee is not expressly given. It is derived from Lev. XXV. 41: "and he shall return unto his family" which words appear to be redundant if they refer to the מוכר עצמו, since Scripture has stated in the preceding verse: "he, (the מוכר עצמו), shall serve thee unto the Jubilee". Our text is therefore taken to refer to the נרצע. The reason why this verse is referred to the נרצע rather than the last mentioned is because Scripture uses here the word איש in ואיש אל משפחתו תשבו, and the law of piercing a slave's ear applies only to m a n - servants and not to maid-servants.

4) In accordance with the rule: מוסיפין מחול אל הקדש, we usually add to holy periods a portion of the secular time that precedes and follows, and observe that also as holy, as is, for instance, done in the case of Sabbath and Yom Kippur (תוספת שבת ויו״כ; cf. Rashi on Gen. II. 2); Scripture however states the apparently redundant fact: "the f i f t i e t h year is the Jubilee", to intimate that this rule does not apply to the Jubilee-period: that there is no תוספת יובל.

5) The words cannot be taken to mean: of the field you may eat that year's produce, because this is actually forbidden. The Siphra therefore takes it in the sense here given, this being in accordance with the general law of the Jubilee.

6) One might assume that Scripture merely lays stress upon the fact that no real estate should be passed f r o m o n e f a m i l y t o a n o t h e r, corresponding to the commandment in Num. XXXVI. 9. If this were so, it would follow that when a field is redeemed by the s o n of the man who sold it, it need not be returned to the father in the Jubilee, as it would still be in possession of one of the family. Scripture therefore repeats here: "e v e r y m a n shall return unto his possession", even the father enters again into possession of a field that he has sold and which has been redeemed by his son.

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1) According to the literal meaning of the text the three verses 14—16 are connected with each other and are all dealing with the prohibition of overreaching. Verse 14 prohibits the overreaching of one another when selling or

when, besides a common subject, the two verbs have some other word or phrase in common. If, in such a case, the subject were placed immediately after the first verb the additional words would come after the second and might be constructed with that alone. An examination of the examples given will make this clear (see Hoffmann, *Leviticus*, p. 104). Since את השם is common to both verbs a sentence of the second type should have been used: ויקב ויקלל בן האשה הישראלית את השם, but Scripture appears purposely to have avoided this construction in order not to bring ויקלל in too close connection with the expression את השם. It preferred to place it after those words, as though separating it from them. The question, however, arises why could Scripture not have carried out this idea in v. 16 and written: ונוקב את השם ומקלל? The reason is clear. The use of the Name הויה cannot be avoided because a contrast has to be made between it and אלהיו in the preceding verse, otherwise the difference in meaning between the two could not plainly be shown. — All this may appear very fanciful, but it is quite in accord with the reverence in which the Hebrew writers held the name of God. When the Massorites who settled the text of Scripture found a phrase compounded of that name and another word in such a manner that the combination of the two might savour of irreverence, they placed a Pasek, a vertical dividing line, between them. Thus in 1 Sam. XVIII. 10 we have: רוח אלהים | רעה: In Deut. XXVIII. 25: יתנך ה׳ | נגף; in Isa. XXXVII. 24: ביד עבדיך חרפת | אדני; Ps. X. 3 נאץ | ה׳. This dividing line serves the purpose of calling the reader's attention to the combination and of warning him to separate the two words. It is not to be wondered at, therefore, if we find some device employed here, to avoid the close proximity of God's name with a word undoubtedly denoting cursing.

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1) What this question implies is this: Why is it exceptionally stated that the law of שמיטה was given at Sinai. This is unnecessary, because the book of Leviticus in which this law is contained, concludes with the words: These are the commandments which the Lord gave unto Moses for the children of Israel on Mount Sinai. But amongst those commandments that of שמיטה is included, and yet it is stated here that it was given at Sinai! The reply to this question may be found by the application of the eighth of the thirteen exegetical principles by which the Torah may be expounded: If anything included in a general proposition is made also the subject of a special statement, it is intended that what is thus predicated of it shall apply also to everything included in the general proposition. Now what is stated about שמיטה? That God spake to Moses on Mount Sinai giving him not alone the main laws about שמיטה but also explaining them in detail. This then must have been so in the case of all the commandments from which שמיטה has been singled out to be made the subject of this statement. This deduction, however, assumes that the details of שמיטה were communicated only at Sinai and were not repeated also in the plains of Moab where many laws already given were again repeated by Moses (cf. Deut. I. 5 and especially ib. XXVIII. 69: מלבד הברית אשר כרת אתם בחרב). Rashi therefore states that since we do not find that either the main law or its details was again repeated in the plains of Moab, the only place where they must have been ordained was at Sinai, and that consequently the deduction that this is true of all laws remains good.

2) The word ופרטותיה which occurs in many editions of Rashi is a variant of ודקדוקיה. Both denote the details of the laws in contrast to כללותיה, its general principles. Either the one or the other should be inserted but not both.

3) This is a general description of the district in which the Israelites were encamped before they entered Palestine and where Moses spake the Book of Deuteronomy. Its locality is described in Deut. I. 1 as the ערבה, and is spoken of as as ערבות מואב in Deut. XXXIV. 8.

4) "A Sabbath of strict rest unto the land" does not imply that the people of the land (cf. the use of הארץ in Gen. XLI. 59, וכל הארץ באו מצרימה) must do

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[1]) The passage ואשר יגאל מן הלוים is difficult. It cannot be connected with the following, for there is no sense in saying: "If one of the Levites (מן הלוים) redeems a house, then the house ... shall go out in the Jubilee", since if the Levite redeems it, it does not remain any longer in the possession of the purchaser and cannot therefore be released in the Jubilee. It is true that some expositors — so Nachmanides — refer the passage to the r e l a t i v e of the vendor (cf. v. 25), when the meaning would be: "but if one of the Levites (i. e. one of the r e l a t i v e s of the vendor) redeem it, then the house shall return t o t h e o r i g i n a l L e v i t e o w n e r in the Jubilee". But this explanation is forced. The passage ואשר יגאל is therefore connected by Rashi with the preceding verse. He endeavours to explain it in two different ways. According to the first, the text intimates that the Levite has a double privilege. Not only is he entitled to redeem a בית עיר חומה a t a n y t i m e (v. 32) whilst the Israelite can do so in the f i r s t year only (v. 29), but he gets his property back in the Jubilee if he has not redeemed it before, which is not the case with the Israelite (v. 30). According to this explanation, however, as Rashi points out, the root גאל must be given the sense of "selling" (or rather of "b u y i n g", as Rashi translates it in the beginning of his comment: ואם יקנה). We have translated the word מכירה at the end of Rashi's first explanation by "sale", which of course implies both "selling" and "buying". (The ס' הזכרון quotes a printed edition of Rashi where the reading is indeed: ונאולה זו לשון קניה). According to the second explanation of Rashi, which is based upon the Siphra, the passage ואשר יגאל מן הלוים should be translated: and *this, too, is the case* (i. e. that גאולת עולם תהי' ללוים as stated in the preceding verse) whenever one redeems from L e v i t e s, i. e., even if it be a Levite redeeming from the Levites. The following words ויצא ממכר וכו' according to this explanation are not connected with the first portion of the verse but contain a new precept as pointed out by Rashi immediately afterwards.

[2]) One might rightly assume this, because the idea of the "redemption" and restoration of property in the Jubilee is to prevent the passing over of real estate from one tribe to another, as Scripture expressly states "... shall go out in the year of the Jubilee, for the houses of the cities of the Levites are their possession among the children of Israel" (cf. Rashi on next verse). One may well assume therefore that the statement: the Levites shall have perpetual redemption, only applies when the purchaser is an Israelite.

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[1]) Rashi has followed the Siphra here which reads, וכל ה י ו צ א לח"ל, whoever p u r p o s e l y leaves Palestine, whilst the Talmud (Keth. 110b) has, כל ה ד ר בח"ל, whoever r e s i d e s outside Palestine. Both adduce as an additional proof of this statement the words of David (1 Sam. XXVI. 19): For they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. But, they ask, did anyone b i d David serve other gods? The fact, however, that he was to live outside Palestine (or that he had to leave the Holy Land) was tantamount to bidding him worship idols.

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[1]) Cf. Mech. on Ex. XII: כל זמן שישראל משועבדים כביכול שכינה משובעדת עמהם, whenever Israel is enslaved, the Divine Majesty is, as it were, enslaved with them.

[2]) The word נחשד really means that one is suspected of a certain wrong-doing. But a person is also said to be נחשד when he has so often committed this wrong that he has put himself under the constant suspicion of always doing so when the opportunity presents itself.

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[1]) אבן משכית may denote, either an "image-stone" (from the root שכה "to look upon"), or, as Rashi takes it, a stone for covering (root שכה = שכך to cover). Rashi preferred to take it in the latter sense for two reasons: (a) because

buying "chattels" (מטלטלין), whilst the prohibition of doing so when selling or buying "landed estate" is given in the two following verses. The first part of verse 15 warns the buyer not to take undue advantage of the seller; the second part admonishes the seller to treat the purchaser fairly. Verse 16 is explanatory of verse 15. In the first part of it the seller is told that he may demand a high price (cf. Rashi on it) only in accordance with the "multitude" of years still left to the Jubilee, because — as it goes on stating — "as a matter of fact it is only years of produce that he sells unto you" but not the soil itself. According to the Rabbis, however, who hold that אין אונאה בקרקעות, overreaching in real estate transactions is actually impossible since the soil always retains its value, vv. 15 and 16 are not connected with the preceding verse, but contain quite a different law, viz., that any buyer of a field must be granted the use of it for at least two years. The meaning of verse 15 accordingly is: במספר שנים אחר היובל תקנה — for a number of years (that is, at least two years as is implied in the plural שנים) you have the right to buy from your fellow man; i. e. you are entitled to keep the field under any circumstances for two full years and the seller has no right to redeem it before this period has expired. Thus if the sale is transacted in harvest time when the field stands in its crop, it must still be left in the hands of the purchaser for two full years although he then actually has the use of three crops. This law, however, Rashi points out, is not derived from the word שני in the sense of two as might erroneously be assumed but from the fact that the plural implies at least two years. It may be pointed out that the Siphra derives this law from the word שנים "years" in the first half of v. 15. Rashi follows the Mishna in deriving it from the latter half.

2) Rashi seems to suggest that the first part of the verse refers to the seller who, if many years intervene between the time of the sale and the Jubilee, is allowed to sell the field at a high price, and the second part to the purchaser who, in view of the small number of years that intervene, may offer a low price for it. He could have of course referred the whole verse to the purchaser, when the translation would be: according to the multitude of years thou shalt increase the price (i. e. pay a higher price for the field) and according to the fewness of the years thou shalt diminish the price thereof. But since the preceding verse speaks of both the seller and the purchaser, Rashi preferred to divide this verse also in the same way. The author of the ס' הזכרון raises the question why Rashi does not use in his comment on תמעיט מקנתו the expression תקנה בזול, corresponding to תמכרנה ביוקר in his comment on תרבה מקנתו. He leaves the question without an answer. But as a matter of fact this would not be an appropriate expression, because the seller may well be told, "you may sell at a high price", whilst the purchaser cannot be commanded, "buy it at a low price", since this does not depend on him but on the seller! What he can be told is to offer only a low price in accordance with the small number of years left. On the other hand Rashi could not have used in the first instance the expression תרבה בדמיה, because this might have been referred to the purchaser, which is not Rashi's intention.

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1) The phrase וישבתם לבטח עליה appears to imply nothing more than וישבתם על הארץ לבטח in the previous verse and therefore seems to be redundant. It will be noted that here Rashi gives a different explanation from that on the preceding verse. He feels that here he has to bring it in accord with the first part of the verse, which is a promise of good harvests. His translation would therefore be: "and ye shall abide safe in mind עליה, on account of it (the soil)".

2) Rashi appears to translate thus: ואכלתם — and whenever you eat, לשבע it will be for satisfaction.

3) תבואתנו can only refer to such produce as is mentioned by Rashi, since they were not to till the ground and could not therefore have a real harvest (cf. Siphra: אם אין אנו זורעים מה אנו אוספים — "if we are not to sow what can we gather in?").

6) The term הקם ברית may denote either to confirm an old covenant or to establish a new one. The term is here taken in the latter sense. This section contains a series of blessings promised as reward for obedience to God's commands. Even though they made themselves worthy of these blessings — perhaps just *because* they would enjoy them, they would be exposed to the danger that prosperity always involves, viz., forgetfulness of God and disobedience to His commands. Scripture therefore assures them that with God's help this would not be so. He would make a new covenant with them consisting in the promise that God's law would be so impressed upon their hearts that they would never prove unmindful of it.

7) ישן is properly the fruit of the last year; ישן נושן, "old fruit that has grown old" denotes what was once ישן but has now grown older than ישן, i. e. it is not the fruit of *last* year, but of the year preceding that. It is *very* old.

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1) The real difficulty here is to discover the exact meaning which Rashi attaches to the word שחפת. In Deut. XXVIII. 22 where the name of this disease occurs together with others, he explains it by שבשרו נשחת ונפוח. On Sota 26b he states that a שחוף is a person שבשרו נשחף וכלה ויבש ואין בו כח, and he cites our text as an example of the word in this meaning, as explained by Siphra. We leave out of account for the moment the word שחופות in Mishna Chul. XI. 2 which, he says, is a colour that is neither black nor white, and the same word in Chul. 136b which he glosses by the French flans or plans. It will be seen that on Deut. he connects the root with dilation or swelling and on Sota with wasting (כלה), dryness of the flesh and debility. In the two explanations there is only one idea in common with the comment on this verse. viz., נפוח. His O. F. gloss appears to be ampoules, which denotes "blistering". „swelling", being a derivation from the Latin ampullatus, and thus corresponds to נפוח. It would seem, therefore, that Rashi holds that שחפת denotes swelling. dilation, blistering. He does not state that a person suffering from that disease is actually נפוח. but that he *resembles* (דומה) a person who has been swollen, the swelling having become abated. In the case of a blister the skin stands away from the flesh, the space between the two giving the spot an appearance of the flesh having disappeared (כלה, in Rashi's explanation on Sota). So, too, in the case of this disease the sufferer has a space between the flesh and skin, the former having almost disappeared. This is the appearance presented by a consumptive person: he looks all skin and bones. — It is possible that Rashi perceives in the root שחף a blistering caused by *heat or burning*, and hence his French gloss of blistering. Here שחפת is associated with קדחת; in Deut XXVIII. 22, with קדחת, דלקת, חרחר, and חֶרֶב (probably another form of חֹרֶב). All these express the idea of burning, for in Job XXX. 30, חֹרֶב seems to be a kind of fever. In all probability, then, שחפת is a disease, the effects of which give a person the appearance of having been blistered or swollen through heat. — If this be so we have a biliteral form שח as a concept for heat, from which are derived the roots שחף, שחם (Talmudic) שחר and שחן. Jastrow connects the first three respectively with חפף, to scrape away (so that שחפת denotes a wasting disease), חמם, to be warm, and חרר, to burn, so that these roots would be Shafel forms. But, as Barth points out (Etymologische Studien, p. 49) in criticising the derivation of שלהבת as a Shafel of להב, Biblical Hebrew has no such conjugation. What he adds regarding that word is true also of the roots of which we are speaking: that it is extremely improbable and contrary to all analogy that the description of so elementary and primitive a thing as heat should be the result of a derivation from a causative stem. As for the root שחר it has the sense of burning in Job. XXX. 30: עורי שחר מעלי, "my skin is *burnt* from off me", parallel to the second half of the verse: ועצמי חרה מני חרב, "and my bones are *burnt* by fever". The A. V. translation, "my skin is black *upon* me" fails to pay regard to the prefix in מעלי, and the American Jewish Version does so only by filling in the sense: "my skin is black and *falleth* from me". — As regards שחופות in Chullin it may also denote some dark colour having

the word עליה suggests that the prostration (the worshipping) takes place upon it. (b) The apparently redundant word בארצכם (cf. Rashi on XXII. 24: ובארצכם לא תעשו) is obviously used to forbid something בארצכם (= בגבולין) in contrast to another place where it is permitted. This is — according to the Talmud (Meg. 22b) — the Temple. Cf. also Targ. Jon. and Rashbam.

[2]) The word גשמיכם, "your rain" already implies that it shall fall at the time when you require it, i. e. at the proper agricultural seasons; בעתם is therefore taken to suggest a further blessing — that the rain shall fall also at times when you will not be inconvenienced by it. Cf. Rashi on Deut. XI. 14.

[3]) The passage ועץ השדה וכו׳ appears to add nothing more to ונתנה הארץ יבולה, since this implies the fertility of the soil in general, and thus includes that of the trees. (Cf. the use of יבול of fruit-trees in Hab. III. 27.) But עץ השדה is a tree that grows in a field, not in an orchard (cf. Kil. VI. 5), and such a tree is an אילן סרק, a barren tree. Even this, Scripture promises, will bear fruit as a reward for your obedience. Cf. Keth. 112b where this future blessing is derived from the text, (Joel II. 22): כי עץ נשא פריו, תאנה וגפן נשאו חילם — "for the tree beareth its fruit, the fig tree and the vine do yield their strength". The first half of the verse apparently being redundant is referred to אילני סרק.

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[1]) This is not taken to mean that they will have plenty to eat, for this is implied in the first half of the verse. But the promise is, that whilst they will have abundant harvests other nations will suffer famine. Israel will, in sympathy with them, sell to them so largely that they will retain but little for themselves. Yet that little will prove a blessing and will satisfy them (ואכלתם לשבע). The section of Siphra (§ 7) from which Rashi's comment is taken must be read together with § 2. Cf. Malbim.

[2]) The form in which this text from Isaiah XLV. 7 is given here is that in which it appears in the Prayer Book. It is stated by the Talmud to be a euphemism employed to avoid the use of the word רע "evil", as in the original text. It has been suggested that Rashi and the Siphra originally had the reading רע, because the citation is introduced by the words וכן הוא אומר which are used only in quoting Scripture. But it may well be that, in spite of this, Rashi adopted the Prayer Book version, assuming that even though it is a euphemism the compilers of the liturgy must have regarded it as expressing the same idea as the prophet's utterance. If we translate the text in the form in which we have it by: He maketh peace and thus createth everything, we shall obtain the moral that peace is the equivalent of all that is good.

[3]) "Five of you" should have been expressed by חמשה מכם, just as the next phrase, "a hundred of you", is expressed by מאה מכם. The wording מכם חמשה suggests: five — just as they are taken from your midst (מכם), any from amongst you, not trained soldiers alone. A somewhat similar idea is implied in Gen. XXXXVII. 2: ומקצה אחיו לקח (cf. Rashi thereon).

[4]) The sequence of ideas appears to be as follows: I will grant your land peace so that nothing will terrify you: not wild beasts, for I will cause them to cease from your land, and not terrors usually inspired by an army passing through one's land on its march against the enemies in another country, for no such army will pass through your land. And if you are compelled to wage war outside your land, their complete discomfiture will be easy to you because, in their flight, they will turn their swords against one another. But it will not be necessary that you should invade their land with your entire fighting strength; a few of you will suffice to defeat many of them, for they will fall before your sword in a supernatural manner.

[5]) The parable states that one of the labourers distinguished himself by his excellent work. When they were to receive their wages the king said to him: "My son, I must turn my attention specially to you — let me first reward these here who have done little work and the paying off of whom will not take me long. With you, however, I have to settle large accounts, and this I wish to do at leisure etc.".

[3]) The word יסף followed by an infinitive may be used idiomatically to express the idea of continuing an action or doing it again. But what is threatened here is not a mere continuance of former chastisements nor a mere repetition of them, but a series of new punishments. For this reason Rashi rejects the idiomatic usage of the verb with infinitive and connects them in an ordinary grammatical relation: And I will add to chastise you (i. e. I will send additional chastisements upon you), these being seven in number on account of your sins which were seven in number.

[4]) Deut. chapter XXVIII. contains a similar series of punishments that are to come upon the Israelites for disobedience to the divine behests. Whilst in this chapter they are all expressed in the name of God ("I will break", etc.) there they are uttered in the third person by Moses ("The Lord will send upon thee", etc.). For this reason Rashi speaks of the threatened punishments as those of Moses.

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[2]) Rashi appears to imply by his last words: you cannot find mention of seven punishments in this section unless you find two in the last words of this text.

[3]) Menachem connects the word with the root יקר which primarly appears to denote: "to be heavy". In this sense it is synonymous with the root כבד, which, like קשה, is used of hardening the heart. (Cf. also יְקָר "honour", an equivalent of כבוד). Hence, as Rashi states, there is not much difference between the meanings that Menachem and Onkelos attach to the word. In his comment on Ps. XLIX. 9 (ויקר פדיון נפשם) Rashi also refers to Menachem.

[4]) In Siphra and Jer. Talm. Taan. III. the reading is: שור נושך וממית instead of ערוד נושך וממית, and this indeed appears to be the correct reading, since there is no force in the statement that it actually happened that a wild ass attacked human beings, because this is expressly stated in Scripture: והשלחתי בכם את חית השדה. So far as the reading in Rashi is concerned (and that, too, is the reading in the Jalkut) we have added the word "both" in order to bring out its meaning.

[5]) God is here threatening punishment against those who do not observe His Commands. He is therefore not addressing little children (minors) but only those who are liable to punishment for disobedience, i. e. adults. Consequently the words ושכלה אתכם are addressed to every adult, and can refer therefore only to the death of young children. We have here exactly the same exegesis as in Rashi's comment on Ex. XX. 10, which is taken from the Mechilta.

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[1]) The word תִּוָּסְרוּ is a Niphal tolerativum, meaning: "if you will not allow yourselves to be corrected"; לי means "by Me", the agent after a passive verb being introduced by the prefix ל. Rashi on Jer. VI. 8 translates this form of the Niphal by קבלי מוסר, "receive correction". He is therefore compelled to fill in the sense here by adding something before לי. This he does by supplying the word לשוב: if ye will not receive correction so as to return to Me.

[3]) In this, as in the first explanation, the term ברית is an allusion to the Torah. There, however, the phrase נקם ברית denotes the vengeance written in the Torah, whilst here it signifies "vengeance taken for the Torah".

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[1]) Rashi means that חרב נוקמת cannot signify that they will fall by the sword, since Scripture continues, ונאספתם וכו׳ "ye shall gather together within your cities" (cf. Rashi thereon) which implies that there is yet no pitched battle. The phrase: "to bring the sword" denotes nothing more than: "I will bring the enemy".

the appearance of being tanned by the sun, but not as dark as שחור, black. — There is a Talmudic root שחף denoting to move along, to flow, but שחפת can be connected with it only by assuming that the name describes a wasting malady, one in which the flesh goes away from the body. Whether this is really the meaning of שחף need not now be discussed. We are concerned with the meaning Rashi saw in that word, and to point out its implications.

²) The ו of ואכלהו denotes "or" — you shall sow it altogether in vain, for either nothing will grow or your enemies will eat it.

³) A consideration of the Siphra shows that the meaning of this Agadic comment is: I tell you this — that exactly as you do, so, too, will I do. You fail to keep My Commandments, so, too, will I fail to grant the protection I have promised as reward for your obedience. It is "measure for measure": you will not do My commandments (v. 14), then I will do this (v. 15). They walk with Me בקרי (v. 40), then I, too, will walk with them בקרי (v. 41). — It is quite possible that underlying this there is the knowledge that אף means "anger", and that the Siphra is combining both ideas — I also will do as you do, and that, too, in anger.

⁴) An illustration of this may be found in Job. I. 16—18. The Siphra has this comment not on והפקדתי עליכם, but on והפקדתי עליכם בהלה. It will be observed that בהלה is not preceded by את as are the following words. Ibn Ezra gives the meaning of this את by עם, with. The words evidently are taken to signify: I will bring on you בהלה together with (את) consumption and fever. Since it is almost impossible to imagine that the three diseases will visit a person simultaneously this is explained that they will afflict him contemporaneously for some short period — that before the one departs the symptoms of another will show themselves.

⁵) The Siphra has: זורעה ואינה מצמחת ואם זורע ואינה מצמחת מה אויבים באים ואוכלים, אלא זורעה שנה ראשנה וכו׳ The editions of Rashi present various readings. Some have ת״ל ואכלהו אויביכם, others ומה ת״ל ואכלהו אויביכם. Neither of these finds a fitting place in the Rashi. The words ומעתה מה אויבכם באים ואוכלים cannot mean: if nothing will grow, what now, will your enemies come and eat?! Even the question as put by the Siphra cannot signify: what will the enemies come and eat? — for we are not concerned whether they find food or not. The Rashi can only mean: if you say that nothing will grow, then as a consequence (מעתה; cf. אמור מעתה) I must ask: what is the meaning of the statement (מה) that your enemies will come and eat? Neither ת״ל nor מה ת״ל follow naturally upon this. To translate the first by: But then what will your enemies come and eat, that it says (ת״ל) "and your enemies shall eat it"? is only evading the difficulty, because ת״ל cannot be used in such a sense. It appears to us that someone wrote an explanatory gloss on ומעתה מה אויבכם וכו׳ in the Rashi, as follows: ומה ת״ל ואכלהו אויביכם, which, of course, is exactly the force of the words the gloss would intend to explain. From the margin it got into the text, where really it affords no sense. This again became altered to ת״ל, and thus arose the version usually found in the editions of Rashi.

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¹) The meaning is as follows: Rashi has explained that ורדו בכם שנאיכם refers according to the Siphra to the Israelites who in fratricidal war will fight against their brethren. Since the former, being Israelites, will also be subject to the curses threatened in this chapter, and will themselves be enfeebled by disease and famine, Rashi states that the attacked will fly out of sheer panic, their enemies really being as feeble as themselves.

²) Rashi does not mean that עד is to be read as עוד but that here it has the meaning of בעוד, "whilst", "during". It has this meaning when followed by a word other than a verb, as here, in Job VII. 19, and XX. 5, in 2 Kings IX. 22, Judg. XII. 26 and elsewhere. In all these passages it denotes that the action continues as far as the limit indicated, including the time previous. The words here mean therefore: And if even up to the end of all these punishments ye do not hearken unto me. Cf. The Oxford Gesenius Lexicon, s. v. עד I. 2b, and II. 2.

opposite אף and כעס and other synonyms for "anger". This is evident from many passages. e. g., Ps. XXX. 6: כי רגע באפו חיים ברצונו; Isa. LX. 10: כי בקצפי הכיתיך וברצוני רחמתיך. — The translation of אז תרצה הארץ את שבתותיה is, therefore: then the land will be appeased in respect to its Sabbatical years. — The Hiphil signifies to cause a person to be appeased (we express this by the transitive verb "to appease"), and requires the accusative after it to denote the person or thing in respect to whom or which one has been appeased. The translation of והרצת את שבתותיה is therefore: and it (the land) will appease (someone) in respect to its Sabbatical years. Rashi states that it is the Heavenly King whom the land will appease. — If now we compare our text with Psalm CXLVII. 11, we shall see that the idea conveyed is this: the land has been angry, but its wrath will now be appeased, during all the days it is desolate, in respect to the Sabbatical years that the Israelites did not oberve in the past; then the land will rest and thus appease the wra.h of God in respect to the years it keeps when resting. The second half is exactly the meaning that Rashi gives of the second portion of the text. That God has been angry with the land is no metaphor but a prosaic statement. But it *is* a metaphor to assert that the *land* has been angry. For this reason Rashi avoids the metaphor and brings his comment on the first half of the verse in line with that on the second by turning the idea: the land will appease God's anger which he has shown because of the Sabbatical years which it did not observe. — A more exact translation of the Rashi would be: then the land will appease the anger of God *which He displayed* against the Sabbatical years (in the phrase כעס המקום שכעס the relative pronoun שֶׁ being the accusative after the verb כָּעַס and having the noun כַּעַס as its antecedent. It is not the nominative relative pronoun with המקום as its antecedent); then it will cause the Sabbatical years to appease the Heavenly King.

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[1]) יען is properly a noun from the root ענה and, as is the case with many nouns, is used as a preposition or conjunction. The root signifies "to answer", "to respond" and the noun יען a reply or response. Rashi takes it here as a noun: this is a response — and that, too, a response that they have rejected, etc. He does not mean that יען *means* גמול, but that the force of the phrase is גמול ובגמול. An examination of all the passages in which יען occurs will show that it is used to introduce the reason for giving reward or punishment, both of which may be denoted by גמול. Rashi adds the word אשר because that word (or כי) very frequently appears between יען and the verb that follows. It is not difficult to see how the idea of "in response to" ("this is in response to that") passes over to "because" ("this is because of that").

[2]) There are several points to be noted in this Rashi comment. (1) Rashi takes גם in the sense of אפילו. He seems to do this also on Ruth I. 12: וגם ילדתי בנים which he explains by או אפילו ילדתי בנים. — (2) He does not connect בהיותם בארץ איביהם with the words that follow: when they are in the land of their enemies I will not reject them neither will I abhor them etc., for he feels that this would be best expressed by: לא מאסתים . . . לכלותם בארץ איביהם. He must therefore connect them with ואף גם זאת. One way of doing so would be to refer זאת to what precedes in v. 43, and to explain the verse as follows: But also (ואף) even though (גם) they have done this (זאת), i. e. rejected and abhorred My laws, when they were in the land of their enemies. But he cannot take the verse thus because reference to v. 15 shows that the entire series of punishment was due *in the first instance* to the fact that the people had rejected and spurned God's laws *whilst they were in their own land*. Exile is not spoken of until v. 33. After the series is concluded in v. 43 with והם ירצו את עונם, God alludes to this: this is retribution — and retribution, too, because they have rejected and abhorred My laws. Rashi therefore prefers to explain the verse as he does in his comment. — (3) The word זאת he refers back to mention of that word in v. 16 where it alludes to *all* the punishments mentioned in this section, so that by זאת הפורעניות אשר אמרתי

[2]) The words ונתתם ביד אויב do not describe the e n d of the siege. They are but one stage in its progress. They state what will happen in consequence of pestilence — that those who leave the city to bury the dead, will fall into the enemies' hands. Further stages, hunger, devastation and exile, are described later. The law that no corpse might be kept over night in Jerusalem (no burial took place within the city itself), explains the story of Rabban Jochanan ben Zakkai having himself carried out of Jerusalem as a pretended corpse during its siege by Vespasian, knowing that he and those who bore the bier would be captured by the Romans and brought before the Commander-in-chief (cf. Gittin 56a).

[3]) The statement that ten women shall bake their bread in one oven appears to be contingent upon God's breaking the staff of bread: when (or whenever) I break the staff of bread, ten women shall bake etc. This, of course, is not intended. It means, rather: through My breaking (i. e. because I will break) the staff of bread, ten women etc., implying that God will certainly break the staff of bread. The first clause does not stand to the second in a temporal relation but in a causal. There are many examples of an infinitive with ב in this sense. In 1 Kings XVIII. 18 and Ezek. XLIV. 7 such an infinitive is resumed by ו as in this verse, the infinitive itself having Athnach immediately before it, indicating that the clause which follows is disconnected from that which precedes. Another example is Ezek. XLIII. 8: בתתם ספם ... וטמאו, "through their setting of their thresholds . . . they have defiled My holy Name".

[4]) This does not mean that they will have so little bread that ten households will be able to bake their supply in one oven, for f a m i n e has already been foretold in previous verses.

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[1]) This Rashi is taken from Siphra at the beginning of the Sedrah. The Wilna Gaon amends the text as follows: והשמותי אני את הארץ, יכול מאדם כשהוא אומר ונתתי את עריכם חרבה. הרי אדם אמור! ומה אני מקים והשמותי אני את הארץ מעובר ושב! His reasons are that it is evident that we must find in vv. 31 and 32 an ascending degree of ruin and that שממה expresses greater devastation than חרבה. Consequently the exposition ought to be: (31) and I will lay your cities waste so that there will be no inhabitants, (32) yea, I will make your land so desolate that no person will even pass through it. This, too, is more in accordance with the nature of things, for c i t i e s may lack i n h a b i t a n t s, and the l a n d may have no one p a s s i n g t h r o u g h i t.

[2]) The verse cannot mean: "I will lay your sanctuaries waste and I will not smell your pleasing odours" for the following reasons: (1) That the sanctuaries will be destroyed is involved in the preceding words: "And I will make your cities waste. (2) If the sanctuary be destroyed there can be no sacrifices. (3) The statement: I will not smell your pleasing odours implies that sacrifices will be offered but that God will reject them. The verse is therefore taken as carrying on the thoughts already expressed in the preceding words: I will lay your cities waste so that no one will visit them; no bands of joyous pilgrims will go up your sanctuary and, alas, I shall not be smelling your pleasing odours, i. e. there will be no priests. The verse consequently implies a complete cessation of the sacrificial system, the words ולא אריח expressing future action ("and I shall not smell"), not intention ("I will not smell").

[3]) The translation is: "Yea, I will make your land so desolate that your enemies who take up their residence in it will feel themselves desolate upon it" a n d w i l l a b a n d o n i t.

[4]) Rashi has several times pointed out that the verb רצה denotes "to appease". Such a text as רוצה ה׳ את יראיו (Ps. CXLVII. 11) really signifies: The Lord is appeased in respect to those that fear him. This presupposes that God has been angry with them and that they have now appeased His anger. The verb רצה, then, is used of him who becomes appeased after having been angry, whilst the noun denoting the person with whom he has been angry and who has now appeased him has the את prefixed as an accusative of respect. — The term רצון is the

²) One shekel is 48 pundion, but if pundions are changed into a sela at the money-changer he requires a pundion on a selah as commission. Thus the כהן who gets small coins has in changing them into shekels to pay to the banker 49 pundions for a shekel, and the extra pundion has to be provided by the man who redeems the field.

³) At first sight it would appear that he has to deduct the total sum due for the years remaining (את הכסף) from the original valuation. But this cannot be the meaning, since that is the sum he has to return, not the sum that should be deducted. Rashi therefore suggests that the subject of the passage ונגרע מערכך is missing; it is the number of years that have already elapsed, this being implied in the statement: he shall calculate according to the number of years that remain.

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¹) This is the sum that one would willingly pay to the נזכר if he will defer sacrificing the animal until the turn of that משמר of which his own grandson (בן בתו כהן) is a member, when the latter will have a share in the animal's hide.

²) But a Hebrew servant who is not bodily his own (cf. Rashi on XXII. 10, 11) cannot be made a חרם. This is derived from the word מאדם — "from man", i. e. some men and not all men.

³) It is evident that the text cannot be taken in its literal sense since it would be absurd that a person should have the power to declare another as חרם, and that the latter should on that account be killed! The meaning can only be that given by the Rabbis, and the translation of the verse is as follows: Every חרם referring to a person whose life is forfeit (cf. the same expression יחרם in Ex. XXII. 19 and Rashi thereon) cannot be redeemed, מות יומת, for he is going to be put to death. Not only has he no market value (דמים) but also no ערך נפשות (cf. Rashi on v. 2), his life already being forfeit.

⁴) After giving the תרומה to the priest and a tithe to the Levite (מעשר ראשון), the Israelite landowner set aside a tithe for himself (מעשר שני). This he had to eat in Jerusalem, but if it were impracticable to carry it there he could redeem it by converting it into money, adding a fifth to its value. This sum he spent in the holy city on eatables and wine which he consumed there as holy food. In the fourth and sixth years of every seven-year cycle, instead of doing this, he gave it to the poor, when it was termed מעשר עני. — That Scripture is here referring to the מעשר שני is evident from the context, for it is speaking of a tithe which is "holy" and may be redeemed. The מעשר ראשון, however, is not "holy" after the תרומה has been given from it to the priest but is חולין in every respect, nor is it subject to redemption. — This tithe is also alluded to as "holy" in the declaration made by the landowner when he brought it to Jerusalem: I have removed from the house that which is holy (Deut. XXVI. 13).

⁵) By explaining the words מזרע הארץ and מפרי העץ Rashi makes it clear that they are not to be connected as meaning: of the seed of the ground from the fruit of the tree, i. e., seed intended to be sown in the soil being taken out of (מ) the fruit. They are two separate terms, and the copulative ו must be supplied before the second (ומפרי העץ).

GENERAL NOTE ON טומאות וטהרות

אב הטומאה (lit., father, or primary source of uncleanness). There are twelve such, enumerated later on. Contact or certain relations with any one of these, results in a ולד הטומאה (lit., an offspring of uncleanness), a derived or secondary uncleanness. This is a generic name given to persons or objects that derive their uncleanness from an אב הטומאה. These are graded according to their remoteness from the source, — from the אב הטומאה. Thus, whatever acquires its טומאה directly from an אב הטומאה is termed ראשון לטומאה, a derived uncleanness (ולד הטומאה) of the first degree. That which becomes unclean through this is a שני לטומאה, a derived uncleanness of the second degree. No lower degree is

he means the whole series of punishment which God has detailed here. — (4) He inserts אשר before אתם, in order that it may not be construed with להפר: to break with them My covenant. It denotes rather: להפר בריתי אשר אתם, to break My covenant which I made with them. The relative is frequently omitted in a phrase of this kind. — Rashi's exposition of this chapter gives us some idea of his remarkable insight into the meaning of Scriptures. A few outstanding features of his exegesis may here be pointed out. — As before stated, these punishments are threatened because the people reject and abhor God's commands, and this finally results in apostacy from God (v. 15: ואם בחקתי תמאסו ואם את משפטי תגעל נפשכם . . . להפרכם את בריתי; cf. Rashi thereon). Calamity after calamity befalls them and yet they do not return unto God. Nay, in the midst of their misfortunes they turn to their idols for help (v. 30), so that God abhors them (וגעלה נפשי אתכם) and His Divine Presence departs from them (see Rashi on these words). Neither they nor the land are now under His protection. Enemies lay the land waste; so waste, indeed, that they themselves desert it (v. 32). God is thereby, in His mercy, making Israel's final re-occupation of their territory the more easy. They go into exile (v. 33), and the soil now observes the Sabbatical years which they had not permitted it to observe. Seventy such years had they ploughed and tilled and sown and reaped contrary to God's command: for that number of years must they be exiled from their native soil so that it may lie fallow. Dispersed and scattered they have not even the consolation afforded by companionship (vv. 34, 35). They are oppressed, not by terror but by sheer timidity, ever apprehensive of fresh misfortunes. They fear that the wrong-doing of one brother-Israelite may implicate the whole nation and involve them in new sufferings (v. 37: Rashi's alternative explanation of וכשלו איש באחיו). But God has brought them into exile, not driven them there. Consequently He is with them, and by His agents, the prophets, will bring them back to His service (v. 41). God's mercy will show itself in this: they had rejected and abhorred His commands and finally had denied Him as their God. They had been punished, however, only because they had rejected and abhorred His laws (v. 43: יען ובען את משפטי מאסו וכו׳), not because they had denied Him. For this, nothing less than complete annihilation in exile would have been their lot had the Lord not been with them as their God. Therefore, though God had brought these misfortunes upon them whilst they were in the land of their enemies, yet He had not rejected and abhorred them, as they had rejected and abhorred His commands, to the extent of destroying them and breaking His covenant with them, i. e. of denying Himself to be their God, as they had denied Him (v. 44). For (v. 45) God would remember the covenant He had made with their ancestors whom He had delivered from Egyptian exile, that He, the Lord, would be their God (Ex. VI. 7), and He would prove Himself the God of their descendants by bringing these back again into their own land. — It is true that Rashi's exposition is based upon that of the Siphra, but he has breathed life into the dry bones of the Siphra and given it the impress of his own masterly genius. If Rashi's exegesis be compared with that of modern non-Jewish commentaries, the latter appear wooden and sterile. Rashi perceives points of similarity or contrast, finds ideas underlying the words of the very existence of which the moderns have not the faintest conception. No wonder that he has been hailed as the commentator *par excellence*.

[3]) It cannot refer to the patriarchs since Scripture adds אשר הוצאתי אתם מארץ מצרים, but it refers to their ancestors with whom God had established a covenant when He brought them forth from Egypt, i. e. the twelve Tribes.

[4]) By the word נפשת it is intimated that the vow must refer to a person as a living entity, or at least to such part of the body without which he cannot live (e. g. heart, head, etc.), whilst the vow to give the valuation of a hand or foot has no validity.

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[1]) אם משנת היובל וגו׳ is taken in the sense of: If from the year of Jubilee (i. e. beginning from the end of the year) he redeems his field.

Only the following can become unclean:

(a) אדם, a human being (Israelite)
(b) כלים, "vessels" (under which term is comprised any object that is not מחובר לקרקע, not attached to the ground, and does not come under (a), (c) or (d)
(c) אוכלין, food
(d) משקין, liquids.

A human being can become unclean only by the medium of a corpse (אבי אבות הטומאה) or an אב הטומאה.

As regards כלים, these may be either כלי שטף, "vessels that may be rinsed" in order to regain their status of cleanness (Lev. VI. 21) (these comprise the following materials: מתכות, metal, עץ, wood, עור hide, עצם bone) or כלי חרס, earthen vessels (cf. Rashi ib.), whilst in the case of בגדים, garments, (anything woven or spun) there is a difference between those of wool or linen and those made of other materials. Whilst a בגד of wool or linen is receptive of uncleanness even if it is only a square piece of three finger-breadth (ג' אצבעות על ג' אצבעות), one of other material must be three hand-breadths square (ג' טפחים על ג' טפחים). כלים can become unclean only through the medium of an אב הטומאה. As regards אוכלין cf. Rashi on XI. 34; for משקין cf. Rashi ib. 36 and Note thereon.

The means of purification are:

(a) טבילה, immersion
(b) הזאה, being sprinkled with the מי חטאת in addition to טבילה, in the case of uncleanness originating from a corpse (cf. Num. XIX. 19).

In order to eat תרומה an unclean priest had to wait until sunset after having immersed himself, whilst in some cases he had to bring an offering, and until this had been done he remained unclean in so far that he might not eat קדש (cf. Note 2 on page 50). One who had come into contact with a corpse (טמא מת) had to be sprinkled with the אפר הפרה mingled with running water (Num. XIX. 17). The various ways in which טומאה may be acquired will be explained in various notes accompanging the translation of the Rashi-text.

מראות נגעים

I. It must be clearly understood that the "plagues" spoken of in the Torah are not "diseases" in the usual sense of this term, but are "spots" or "patches" which unter certain circumstances cause uncleanness:

(A) to human beings (vv. 2—46)
(B) to clothes (vv. 47—59)
(C) to houses (XVI. 34—57).

(A) נגעי אדם THE PLAGUES ON HUMAN BEINGS.

The term בהרת, שאת etc., denote different shades of the colour which may show themselves in a particular plague-spot.

As far as human beings are concerned the following six plagues are possible on their bodies:

(1) נגעי עור בשר, a plagues in the skin of the flesh (vv. 2—17)
(2) שחין, an inflammation resultant from a blow (vv. 18—23)
(3) מכוה, a burn (vv. 24—28).

Note: שחין מכוה do not come under the term נגע so long as they are full of pus. In this state they are called מורדין, diseases that resist healing and are clean.

possible for חולין, ordinary food (the same applies to טבל, מעשר ראשון and מעשר שני) in contrast to קדשים (sacrifices) and תרומה. The heave-offering (תרומה) may become שלישי לטומאה by contact with a שני לטומאה, whilst קֹדֶשׁ [sacrificial food — the flesh of קדשי קדשים and קדשים קלים, the מנחות, the לחמי תודה after the תודה has been slaughtered (cf. Rashi on VII. 13), the wafers of the Nazarite (Num. VI. 15) under similar circumstances, שתי הלחם and לחם הפנים] may receive טומאה by contact with unclean תרומה and thereby become רביעי לטומאה. Any food that is incapable of communicating further טומאה to other food is termed פסול (hewn off, cancelled). Thus, שני לטומאה is פסול in respect to חולין since no חולין touching a שני לטומאה can thereby become unclean; שלישי לטומאה is פסול in respect to תרומה, and רביעי לטומאה in respect to קדש.

The twelve אבות הטומאה may be classified thus:

I. RESULTING FROM DEATH

(a) טמא מת, one who has been in contact with a corpse (Num. XIX. 11)
(b) שרץ, a dead reptile (Lev. XI. 31)
(c) נבלה, carrion — of which there are:
  (1) נבלת בהמה טהרה, the carrion of clean animals (ib. 39)
  (2) נבלת בהמה טמאה, that of unclean animals (ib. 26)
  (3) נבלת עוף טהור, that of a clean bird (ib. XVII. 15).

A corpse is not an אב הטומאה but can make a person or a vessel an אב הטומאה. It is therefore termed אבי אבות הטומאה, a progenitor of primary sources of uncleanness, and so also, — contrary to the rule that whatever derives its uncleanness from a person or a thing becomes unclean by one degree less than its source — any metal vessel that touches a corpse becomes itself an אבי אבות הטומאה, or if it touches a טמא מת it becomes an אב הטומאה. This is derived from Num. XIX. 16: בחלל חרב, it being deduced from this that חרב הרי הוא כחלל, the sword is like him that is pierced with it (cf. Chul. 14b and Rashi thereon).

The carrion of unclean birds does not transfer uncleanness (cf. Rashi on Lev. XVII. 15).

II. EMANATING FROM A LIVING HUMAN BEING

(a) נדה, a menstruous woman (Lev. XV. 19)
(b) זבה, one with a running issue (ib. 25)
(c) יולדת, a woman after childbirth (ib. XII. 2)
(d) זב, a man with a running issue (ib. XV. 2)
(e) שכבת זרע, semen virile (ib. 16)
(f) צרעת, a leper, man or woman (ib. XIII.).

III. RESULTANT FROM THE PERFORMANCE OF CERTAIN RITES OF PURIFICATION

(a) מי חטאת, water mingled with the ashes of the red heifer (Num. XIX. 21)
(b) חטאת the red heifer itself (ib. 7) and certain other sin-offerings:
  פר יוה״כ (Lev. XVI. 3);
  פר כהן המשיח (ib. IV. 3);
  פר העלם דבר (ib. IV. 14);
  שעיר יוה״כ (ib. XVI. 27);
  שעיר ע״ז (Num. XV. 24) all of which were burnt (פרים הנשרפים ושעירים הנשרפים).

The colours of the plauge-spot must be: the deepest green and the deepest red (cf. Rashi on XIII. 49) and the minimum size of the spot must be a גרים.

For the various conditions under which a garment becomes clean or decidedly unclean (מוחלט), see XIII. 50—58 and Rashi thereon.

(C) נגעי בתים: PLAGUE SPOTS ON HOUSES.

The following conditions are required in order that a plague-stricken house should become unclean:

(1) that the colour be the deepest green or the deepest red (as in the case of clothes),
(2) that the spots shall appear deep-lying in the stones (שקערורת; cf. Rashi XIV. 37),
(3) that the size of the spots be two גריסין,
(4) that the spot be in the wall of the house and in its inner side.
(5) that the house be at least four cubits square,
(6) that it belong to an Israelite,
(7) that it be in Palestine.

For the various conditions possible after the plague has once appeared — whether it remains in the same state (עמד) or spreads (פשה) or disappears (הלך), and under what circumstances they are clean or unclean, see Rashi on XIV. 34—48.

Additional Note on קיץ המזבח. I. 2.

The usual explanation of the term קיץ המזבח which is used of those offerings which are burnt on the altar when it would otherwise be empty, is that given by Rashi (Succ. 56a) and Rabbenu Gershon. According to them it denotes summer-fruits. "Just as people eat figs as desert, so are these sacrifices described as desert for the altar after it has consumed those offerings which are of an obligatory character". But, says Barth (Jahrbuch der Jüdisch-Literarischen Gesellschaft, vol. VII. p. 129) the term קיץ is used for summer-fruits both in the Bible and the Mishna but never does it denote desert after a meal: and it is therefore hardly likely that it would be used in a figurative sense. — He suggests therefore that the word is a Mishnaic form of the common Aramaic קַיְסָ(א) which is very frequent in the Targumim, Talmud and Syriac in the sense of "wood". Such a secondary form, he adds, is quite possible, for after the consonant ק the ס may become צ. Thus the Hebrew and Aramaic קסם finds its equivalent in Syriac קצם. Accordingly, קיץ המזבח would signify wood or fuel for the altar. This is an appropriate name for sacrifices which serve the purpose of keeping the altar supplied with animals in order that it may not remain without "fuel" and the fire become extinguished. The statement (Men. 90b) לוקחין בהן עולות ומקייצין את המזבח would therefore signify: They are used for purchasing burnt offerings with which to supply "fuel" for the altar. We suggest that this is quite in accord with Rashi on III. 11 where לחם אשה is explained as food for the fire — something with which to feed the fire.

Only after they had been healed (cf. Rashi on XIII. 18) and plague-spots appear in the membrane that covers the place in the body previously affected do they become נגעים. Of a similar character are קרחת and גבחת, hair-diseases which by themselves are perfectly clean (cf. vv. 40—41). Only if on the place where the hair fell out a spot of a certain colour (לבן אדמדם) appears can the man become unclean (vv. 42—43).

(4) נתק, bald spot (vv. 29—39)

(5) u. (6) קרחת וגבחת, baldness all over the back or front of the skull (vv. 40—44).

II. As to the colours of the plagues of human beings these may be

(1) plain white

(2) reddish-white (לבן אדמדם) also termed פתוך variegated (cf. Rashi on XIII. 42).

The plain white may have the following different shades, (cf. Mishna Negaim I. 1):

(1) a most intense white, that of snow (עזה כשלג). This shade is called בהרת.

(2) white like wool (כצמר לבן). This is called שאת (according to the Sages). These two are אבות (primary plagues).

(3) white like the lime of the Temple wall (כסיד ההיכל), being a subspecies (תולדה) of בהרת.

(4) white like an egg-skin (כקרום ביצה), which is a somewhat dull white. This is (according to the Sages) a subspecies of שאת. Both of these come under the term ספחת (Lev. XIII. 2).

Spots of any shades duller than the four mentioned are called בהק (cf. XIII. 39), and are clean, not being regarded as נגעים. "Reddish-white" may be a combination (variegation) of red with any of the four shades of white mentioned above, so that in all eight different shades of colours are possible in the plagues affecting human beings.

III. The symptoms of uncleanness that make a leper decidedly unclean (מוחלט in contradistinction to the מוסגר, one who is subject to a quarantine for further observation) are the following:

(1) שער לבן or שער צהוב at least two white or two gold-coloured hairs (cf. Rashi on XIII. 3).

(2) פסיון — "spreading", i. e. that the plague-spot became larger than it was previously.

(3) מחיה quick (raw) flesh (cf. Rashi on XIII. 10).

These symptoms, however, apply differently to the various נגעים.

α) נגע בעור בשר becomes מוחלט by reason of any one of the three: מחיה, פסיון, שער לבן;

β) שחין ומכוה only by שער לבן and פסיון, not by מחיה;

γ) קרחת וגבחת only by פסיון and מחיה, not by שער לבן;

δ) נתק only by פסיון and שער צהוב.

For other differences between נגע בעור בשר on the one hand, and שחין ומכוה נתק on the other hand, cf. Rashi on XIII. 43.

IV. The minimum size of a spot which renders a person unclean is a גרים, (cf. Rashi on XIII. 24). The decided lepper (מוחלט) may be declared clean (1) if the symptom totally disappears; (2) if it became smaller than a גרים; (3) if it became duller in colour than a קרום ביצה; (4) if the plague covers the whole skin (פרח בכולו; cf. XIII. 12).

(B) נגעי בגדים PLAGUE SPOTS ON GARMENTS.

The following are subject to these:

(1) white garments of wool and flax,

(2) the warp and woof of these two materials,

(3) tanned hides (leather) whether manufactured or not (cf. Rashi on XIII. 48).

סדר ההפטרות

ברכת ההפטרה.

קודם קריאת ההפטרה ואחר גמר הגולל יברך המפטיר ברכה זו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים
טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה
יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי
הָאֱמֶת וָצֶדֶק:

אחר ההפטרה יברך המפטיר ד' ברכות אלו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק
בְּכָל הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר
וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק:
נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד
מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן
(וְרַחֲמָן) אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:
רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:
שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב
זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ
לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:
עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה
שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת·
עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ
שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת:

בחרו: שמעו דבר־יהוה החרדים אל־דברו אמרו אחיכם
שנאיכם מנדיכם למען שמי יכבד יהוה ונראה בשמחתכם
והם יבשו: קול שאון מעיר קול מהיכל קול יהוה משלם
גמול לאיביו: בטרם תחיל ילדה בטרם יבוא חבל לה
והמליטה זכר: מי־שמע כזאת מי ראה כאלה היוחל ארץ
ביום אחד אם־יולד גוי פעם אחת כי־חלה גם־ילדה ציון
את־בניה: האני אשביר ולא אוליד יאמר יהוה אם־אני
המוליד ועצרתי אמר אלהיך: שמחו את־ירושלם וגילו בה
כל־אהביה שישו אתה משוש כל־המתאבלים עליה: למען
תינקו ושבעתם משד תנחמיה למען תמצו והתענגתם מזיז
כבודה: כי־כה | אמר יהוה הנני נטה־אליה כנהר שלום
וכנחל שוטף כבוד גוים וינקתם על־צד תנשאו ועל־ברכים
תשעשעו: כאיש אשר אמו תנחמנו כן אנכי אנחמכם
ובירושלם תנחמו: וראיתם ושש לבכם ועצמותיכם כדשא
תפרחנה ונודעה יד־יהוה את־עבדיו וזעם את־איביו: כי־
הנה יהוה באש יבוא וכסופה מרכבתיו להשיב בחמה אפו
וגערתו בלהבי־אש: כי באש יהוה נשפט ובחרבו את־כל־
בשר ורבו חללי יהוה: המתקדשים והמטהרים אל־הגנות
אחר אחד בתוך אכלי בשר החזיר והשקץ והעכבר יחדו
יספו נאם־יהוה: ואנכי מעשיהם ומחשבתיהם באה לקבץ
את־כל־הגוים והלשנות ובאו וראו את־כבודי: ושמתי בהם
אות ושלחתי מהם | פליטים אל־הגוים תרשיש פול ולוד
משכי קשת תבל ויון האיים הרחקים אשר לא־שמעו את־
שמעי ולא־ראו את־כבודי והגידו את־כבודי בגוים: והביאו

בשבת ור"ח מוציאין ב' ספרים בראשון קורין שבעה גברי בפרשת השבוע וקדיש לעילא. ובספר שני קורין פרשה ז:

וּבְיוֹם֙ הַשַּׁבָּ֔ת שְׁנֵֽי־כְבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה תְּמִימִ֑ם וּשְׁנֵ֣י עֶשְׂרֹנִ֗ים
סֹ֛לֶת מִנְחָ֛ה בְּלוּלָ֥ה בַשֶּׁ֖מֶן וְנִסְכּֽוֹ׃ עֹלַ֥ת שַׁבַּ֖ת בְּשַׁבַּתּ֑וֹ
עַל־עֹלַ֥ת הַתָּמִ֖יד וְנִסְכָּֽהּ׃ פ
וּבְרָאשֵׁי֙ חָדְשֵׁיכֶ֔ם תַּקְרִ֥יבוּ עֹלָ֖ה לַֽיהוָ֑ה פָּרִ֨ים בְּנֵֽי־בָקָ֤ר שְׁנַ֙יִם֙
וְאַ֣יִל אֶחָ֔ד כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה שִׁבְעָ֖ה תְּמִימִֽם׃ וּשְׁלֹשָׁ֣ה
עֶשְׂרֹנִ֗ים סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לַפָּ֖ר הָאֶחָ֑ד וּשְׁנֵ֣י עֶשְׂרֹנִ֗ים
סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לָאַ֖יִל הָאֶחָֽד׃ וְעִשָּׂרֹ֣ן עִשָּׂר֗וֹן סֹ֤לֶת
מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לַכֶּ֖בֶשׂ הָאֶחָ֑ד עֹלָה֙ רֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה
לַֽיהוָֽה׃ וְנִסְכֵּיהֶ֗ם חֲצִ֣י הַהִין֩ יִהְיֶ֨ה לַפָּ֜ר וּשְׁלִישִׁ֧ת הַהִ֣ין לָאַ֗יִל
וּרְבִיעִ֥ת הַהִ֛ין לַכֶּ֖בֶשׂ יָ֑יִן זֹ֣את עֹלַ֥ת חֹ֙דֶשׁ֙ בְּחָדְשׁ֔וֹ לְחָדְשֵׁ֖י
הַשָּׁנָֽה׃ וּשְׂעִ֨יר עִזִּ֥ים אֶחָ֛ד לְחַטָּ֖את לַֽיהוָ֑ה עַל־עֹלַ֧ת הַתָּמִ֛יד
יֵעָשֶׂ֖ה וְנִסְכּֽוֹ׃

הפטרת שבת וראש חדש

בשבת ור"ח מפטירים השמים כסאי, ונדחה הפטרה זו מפני הפטרת שבת וחנוכה ופ' שקלים ופ' החדש, גם מפני הפטרת שמעו דפ' מסעי; אבל בפ' ראה ור"ח מפטירים השמים כסאי ולא מפטירים בכי הא' רני עקרה בלחוך עניה סערה.

בישעיה סימן ס"ו.

כֹּ֚ה אָמַ֣ר יְהוָ֔ה הַשָּׁמַ֣יִם כִּסְאִ֔י וְהָאָ֖רֶץ הֲדֹ֣ם רַגְלָ֑י אֵי־זֶ֥ה בַ֙יִת֙
אֲשֶׁ֣ר תִּבְנוּ־לִ֔י וְאֵי־זֶ֥ה מָק֖וֹם מְנוּחָתִֽי׃ וְאֶת־כָּל־אֵ֙לֶּה֙ יָדִ֣י
עָשָׂ֔תָה וַיִּהְי֥וּ כָל־אֵ֖לֶּה נְאֻם־יְהוָ֑ה וְאֶל־זֶ֣ה אַבִּ֔יט אֶל־עָנִי֙ וּנְכֵה־
ר֔וּחַ וְחָרֵ֖ד עַל־דְּבָרִֽי׃ שׁוֹחֵ֨ט הַשּׁ֜וֹר מַכֵּה־אִ֗ישׁ זוֹבֵ֤חַ הַשֶּׂה֙
עֹ֣רֵֽף כֶּ֔לֶב מַעֲלֵ֤ה מִנְחָה֙ דַּם־חֲזִ֔יר מַזְכִּ֥יר לְבֹנָ֖ה מְבָ֣רֵֽךְ אָ֑וֶן
גַּם־הֵ֗מָּה בָּֽחֲרוּ֙ בְּדַרְכֵיהֶ֔ם וּבְשִׁקּוּצֵיהֶ֖ם נַפְשָׁ֥ם חָפֵֽצָה׃ גַּם־
אֲנִ֞י אֶבְחַ֣ר בְּתַעֲלֻלֵיהֶ֗ם וּמְגֽוּרֹתָם֙ אָבִ֣יא לָהֶ֔ם יַ֤עַן קָרָ֙אתִי֙ וְאֵ֣ין
עוֹנֶ֔ה דִּבַּ֖רְתִּי וְלֹ֣א שָׁמֵ֑עוּ וַיַּעֲשׂ֤וּ הָרַע֙ בְּעֵינַ֔י וּבַאֲשֶׁ֥ר לֹא־חָפַ֖צְתִּי

הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכוֹל׃ וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ׀
בְּפַעַם אֶל־מוֹשַׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל
וַיִּפָּקֵד מְקוֹם דָּוִד׃ וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי
אָמַר מִקְרֶה הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן בְּנוֹ
מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃ וַיַּעַן
יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית לָחֶם׃
וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי
אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא וְאֶרְאֶה אֶת־
אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃ וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן
וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־
יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־
יִשַׁי חַי עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח
וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו
וַיֹּאמֶר אֵלָיו לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית
עָלָיו לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית
אֶת־דָּוִד׃ וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ אָבִיו׃
וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וְנַעַר קָטֹן עִמּוֹ׃
וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים אֲשֶׁר אָנֹכִי מוֹרֶה
הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ׃ וַיָּבֹא הַנַּעַר עַד־מְקוֹם
הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר
הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה׃ וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה
חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט נַעַר יְהוֹנָתָן אֶת־°הַחִצִּי וַיָּבֹא °אֶל־

°אל ק׳ °החצים כ׳

אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀ מִנְחָה לַיהוָה בַּסּוּסִים וּבָרֶכֶב
וּבַצַּבִּים וּבַפְּרָדִים וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר
יְהוָה כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית
יְהוָה: וְגַם־מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר
הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים
לְפָנַי נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ
בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
אָמַר יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי
תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ
יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

הפטרה לערב ראש חדש שחל בשבת

בשבת וערב ר"ח מפטירין של **מחר חדש**. ונדחה הפטרה זו מפני פ' שקלים ופ' החדש, וברוב קהלות פולין וביהם נדחה גם מפני **עניה סוערה** בפ' ראה, אבל בק"ק **פפ"ד** ורוב **אשכנז** מפטירין של **מחר חדש** בפ' ראה וער"ח, ומחברין עניה סוערה עם **רני עקרה** בפ' **כי תצא**.

בשמואל א' סימן כ'.

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ:
וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ
שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל: וַאֲנִי שְׁלֹשֶׁת
הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה: וְהִנֵּה אֶשְׁלַח אֶת־
הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר אֹמַר לַנַּעַר הִנֵּה
הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ ׀ וָבֹאָה כִּי־שָׁלוֹם לְךָ וְאֵין דָּבָר חַי־
יְהוָה: וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים מִמְּךָ וָהָלְאָה לֵךְ
כִּי שִׁלַּחֲךָ יְהוָה: וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וָאָתָּה הִנֵּה יְהוָה
בֵּינִי וּבֵינְךָ עַד־עוֹלָם: וַיִּסָּתֵר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב

מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה׃ וַיָּבֹא
שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב בַּנָּחַל׃ וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי
לְכוּ סֻּרוּ רְדוּ מִתּוֹךְ עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה
חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי
מִתּוֹךְ עֲמָלֵק׃ וַיַּךְ שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר
אֲשֶׁר עַל־פְּנֵי מִצְרָיִם׃ וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חָי וְאֶת־
כָּל־הָעָם הֶחֱרִים לְפִי־חָרֶב׃ וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגָג
וְעַל־מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־
הַטּוֹב וְלֹא אָבוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס אֹתָהּ
הֶחֱרִימוּ׃ וַיְהִי דְּבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר׃ נִחַמְתִּי כִּי־
הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי לֹא
הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה׃ וַיַּשְׁכֵּם
שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל לֵאמֹר בָּא־
שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל׃
וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל בָּרוּךְ אַתָּה לַיהוָה
הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃ וַיֹּאמֶר שְׁמוּאֵל וּמֶה קוֹל־הַצֹּאן
הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ׃ וַיֹּאמֶר שָׁאוּל
מֵעֲמָלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־מֵיטַב הַצֹּאן וְהַבָּקָר
לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר הֶחֱרַמְנוּ׃ וַיֹּאמֶר
שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְּךָ אֵת אֲשֶׁר דִּבֶּר יְהוָה
אֵלַי הַלָּיְלָה וַיֹּאמְרוּ לוֹ דַּבֵּר׃ וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן
אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ
עַל־יִשְׂרָאֵל׃ וַיִּשְׁלָחֲךָ יְהוָה בְּדָרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־
הַחַטָּאִים אֶת־עֲמָלֵק וְנִלְחַמְתָּ בוֹ עַד־כַּלּוֹתָם אֹתָם׃ וְלָמָּה

סויאמר ק'

אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: וַיִּתֵּן יְהוֹנָתָן אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר: הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה ׀ בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם:

קריאה למפטיר פרשת זכור. בסוף פ' כי תצא.

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם: אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים: וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ׀ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח:

הפטרת פרשת זכור

בשמואל א' סימן ט"ו.

וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֲךָ לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה:

כאן מתחילים האשכנזים.

כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם: עַתָּה לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר: וַיְשַׁמַּע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים

מתחלת פרשת זאת חקת התורה (במדבר י״ט) עד סוף פסקא.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ זֹאת חֻקַּת הַתּוֹרָה
אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר ׀ אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ פָרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־
עָלָה עָלֶיהָ עֹל׃ וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו׃ וְלָקַח אֶלְעָזָר הַכֹּהֵן
מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע
פְּעָמִים׃ וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־
דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף׃ וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי
תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃ וְכִבֶּס בְּגָדָיו הַכֹּהֵן
וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־
הָעָרֶב׃ וְהַשֹּׂרֵף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמָּיִם
וְטָמֵא עַד־הָעָרֶב׃ וְאָסַף ׀ אִישׁ טָהוֹר אֵת אֵפֶר הַפָּרָה וְהִנִּיחַ
מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא׃ וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל וְלַגֵּר
הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם׃ הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם
וְטָמֵא שִׁבְעַת יָמִים׃ הוּא יִתְחַטָּא־בוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
לֹא יִטְהָר׃ כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא
יִתְחַטָּא אֶת־מִשְׁכַּן יְהוָה טִמֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל
כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ׃ זֹאת
הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר
בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים׃ וְכֹל כְּלִי פָתוּחַ אֲשֶׁר אֵין־צָמִיד

לֹא־שָׁמַעְתָּ בְּקוֹל יְהֹוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי
יְהֹוָה׃ וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהֹוָה
וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהֹוָה. וָאָבִיא אֶת־אֲגַג מֶלֶךְ עֲמָלֵק
וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ וַיִּקַּח הָעָם מֵהַשָּׁלָל צֹאן וּבָקָר רֵאשִׁית
הַחֵרֶם לִזְבֹּחַ לַיהֹוָה אֱלֹהֶיךָ בַּגִּלְגָּל׃ וַיֹּאמֶר שְׁמוּאֵל הַחֵפֶץ
לַיהֹוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהֹוָה הִנֵּה שְׁמֹעַ מִזֶּבַח
טוֹב לְהַקְשִׁיב מֵחֵלֶב אֵילִים׃ כִּי חַטַּאת־קֶסֶם מֶרִי וְאָוֶן
וּתְרָפִים הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהֹוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃
וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־יְהֹוָה
וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃ וְעַתָּה שָׂא
נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהֹוָה׃ וַיֹּאמֶר שְׁמוּאֵל
אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה אֶת־דְּבַר יְהֹוָה
וַיִּמְאָסְךָ יְהֹוָה מִהְיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל׃ וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת
וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע׃ וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהֹוָה
אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב
מִמֶּךָּ׃ וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם
הוּא לְהִנָּחֵם׃ וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד־זִקְנֵי עַמִּי
וְנֶגֶד יִשְׂרָאֵל וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהֹוָה אֱלֹהֶיךָ׃ וַיָּשָׁב
שְׁמוּאֵל אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהֹוָה׃ וַיֹּאמֶר שְׁמוּאֵל
הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּת
וַיֹּאמֶר אֲגָג אָכֵן סָר מַר־הַמָּוֶת׃ וַיֹּאמֶר שְׁמוּאֵל כַּאֲשֶׁר
שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן־תִּשְׁכַּל מִנָּשִׁים אִמֶּךָ וַיְשַׁסֵּף שְׁמוּאֵל
אֶת־אֲגָג לִפְנֵי יְהֹוָה בַּגִּלְגָּל׃ וַיֵּלֶךְ שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל
עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל׃

יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קׇדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם
שָׁם׃ וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהֹוִה בְּהִקָּדְשִׁי
בָכֶם לְעֵינֵיהֶם׃ וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
מִכׇּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם׃ וְזָרַקְתִּי עֲלֵיכֶם
מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכׇּל־גִּלּוּלֵיכֶם
אֲטַהֵר אֶתְכֶם׃ וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן
בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב
בָּשָׂר׃ וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר־בְּחֻקַּי
תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם׃ וִישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר נָתַתִּי
לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים׃
וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי
אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב׃ וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת
הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא־תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם׃
וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים
וּנְקֹטֹתֶם בִּפְנֵיכֶם עַל עֲוֺנֹתֵיכֶם וְעַל תּוֹעֲבוֹתֵיכֶם׃ לֹא לְמַעַנְכֶם
אֲנִי־עֹשֶׂה נְאֻם אֲדֹנָי יֱהֹוִה יִוָּדַע לָכֶם בּוֹשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם
בֵּית יִשְׂרָאֵל׃ כֹּה אָמַר אֲדֹנָי יֱהֹוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
עֲוֺנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחֳרָבוֹת׃ וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כׇּל־עוֹבֵר׃
וְאָמְרוּ הָאָרֶץ הַלֵּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
וְהַנְשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ׃ וְיָדְעוּ הַגּוֹיִם אֲשֶׁר יִשָּׁאֲרוּ
סְבִיבוֹתֵיכֶם כִּי ׀ אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת נָטַעְתִּי הַנְּשַׁמָּה
אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי׃

פְּתִיל עָלָיו טָמֵא הוּא׃ וְכֹל אֲשֶׁר־יִגַּע עַל־פְּנֵי הַשָּׂדֶה בַּחֲלַל־
חֶרֶב אוֹ בְמֵת אוֹ־בְעֶצֶם אָדָם אוֹ בְקָבֶר יִטְמָא שִׁבְעַת יָמִים׃
וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים
אֶל־כֶּלִי׃ וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֹהֶל
וְעַל־כָּל־הַכֵּלִים וְעַל־הַנְּפָשׁוֹת אֲשֶׁר הָיוּ־שָׁם וְעַל־הַנֹּגֵעַ בַּעֶצֶם
אוֹ בֶחָלָל אוֹ בַמֵּת אוֹ בַקָּבֶר׃ וְהִזָּה הַטָּהֹר עַל־הַטָּמֵא בַּיּוֹם
הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו
וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב׃ וְאִישׁ אֲשֶׁר־יִטְמָא וְלֹא יִתְחַטָּא
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת־מִקְדַּשׁ יְהוָה
טִמֵּא מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא הוּא׃ וְהָיְתָה לָהֶם לְחֻקַּת
עוֹלָם וּמַזֵּה מֵי־הַנִּדָּה יְכַבֵּס בְּגָדָיו וְהַנֹּגֵעַ בְּמֵי הַנִּדָּה יִטְמָא
עַד־הָעָרֶב׃ וְכֹל אֲשֶׁר־יִגַּע־בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת
תִּטְמָא עַד־הָעָרֶב׃

הפטרת פרשת פרה

ביחזקאל סימן ל״ו.

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ בֶּן־אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים
עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטֻמְאַת
הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי׃ וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם עַל־הַדָּם
אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ׃ וָאָפִיץ אֹתָם
בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כְּדַרְכָּם וְכַעֲלִילוֹתָם שְׁפַטְתִּים׃ וַיָּבוֹא
אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי בֶּאֱמֹר לָהֶם
עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ׃ וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר
חִלְּלֻהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם אֲשֶׁר־בָּאוּ שָׁמָּה׃ לָכֵן אֱמֹר לְבֵית־
יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית

בֶּחָג יַעֲשֶׂה כָאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת כָּעֹלָה וְכַמִּנְחָה
וְכַשָּׁמֶן׃ כֹּה־אָמַר אֲדֹנָי יֱהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנָה
קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ
וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃ וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ
וְעָמַד עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלָתוֹ וְאֶת־שְׁלָמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
הָעָרֶב׃ וְהִשְׁתַּחֲווּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃ וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה
בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים׃ וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃
וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים וָאַיִל
תְּמִימִם יִהְיוּ׃ וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה וְלַכְּבָשִׂים
כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וּבְבוֹא הַנָּשִׂיא דֶּרֶךְ
אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא׃ וּבְבוֹא עַם־הָאָרֶץ לִפְנֵי יְהוָה
בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־
שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא דֶּרֶךְ־שַׁעַר צָפוֹנָה
לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בוֹ כִּי נִכְחוֹ יֵצְאוּ°׃
וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ׃ וּבַחַגִּים
וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל וְלַכְּבָשִׂים
מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וְכִי־יַעֲשֶׂה הַנָּשִׂיא נְדָבָה עוֹלָה
אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפֹּנֶה קָדִים
וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת וְיָצָא
וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ׃ וְכֶבֶשׂ בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה
עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר תַּעֲשֶׂה אֹתוֹ׃ וּמִנְחָה תַעֲשֶׂה

° יצא ק׳

כאן מסיימים הספרדים.

כֹּה אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם׃ כְּצֹאן קָדָשִׁים כְּצֹאן
יְרוּשָׁלַםִ בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מְלֵאוֹת צֹאן
אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃

הפטרת פרשת החדש

קורין למפטיר בפ' בא פרשת החדש הזה לכם (שמות י"ב א' כ').

ומפטירין ביחזקאל סימן מ"ה.

כֹּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל׃
וְעַל־הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֵּסֶךְ בַּחַגִּים
וּבֶחֳדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־
הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
בְּעַד בֵּית־יִשְׂרָאֵל׃

כאן מתחילים הספרדים.

כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־
בָּקָר תָּמִים וְחִטֵּאתָ אֶת־הַמִּקְדָּשׁ׃ וְלָקַח הַכֹּהֵן מִדַּם
הַחַטָּאת וְנָתַן אֶל־מְזוּזַת הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה
לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר הֶחָצֵר הַפְּנִימִית׃ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה
בַחֹדֶשׁ מֵאִישׁ שֹׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת׃ בָּרִאשׁוֹן
בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חָג שְׁבֻעוֹת יָמִים
מַצּוֹת יֵאָכֵל׃ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־עַם
הָאָרֶץ פַּר חַטָּאת׃ וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה לַיהוָה
שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים
וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם׃ וּמִנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה׃ בַּשְּׁבִיעִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר יְהוָה צְבָאוֹת׃ חָזְקוּ עָלַי דִּבְרֵיכֶם אָמַר יְהוָה וַאֲמַרְתֶּם מַה־נִּדְבַּרְנוּ עָלֶיךָ׃ אֲמַרְתֶּם שָׁוְא עֲבֹד אֱלֹהִים וּמַה־בֶּצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ קְדֹרַנִּית מִפְּנֵי יְהוָה צְבָאוֹת׃ וְעַתָּה אֲנַחְנוּ מְאַשְּׁרִים זֵדִים גַּם־נִבְנוּ עֹשֵׂי רִשְׁעָה גַּם בָּחֲנוּ אֱלֹהִים וַיִּמָּלֵטוּ׃ אָז נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְהוָה וּלְחֹשְׁבֵי שְׁמוֹ׃ וְהָיוּ לִי אָמַר יְהוָה צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה וְחָמַלְתִּי עֲלֵיהֶם כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ׃ וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ׃ כִּי הִנֵּה הַיּוֹם בָּא בֹּעֵר כַּתַּנּוּר וְהָיוּ כָל־זֵדִים וְכָל־עֹשֵׂה רִשְׁעָה קַשׁ וְלִהַט אֹתָם הַיּוֹם הַבָּא אָמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שֹׁרֶשׁ וְעָנָף׃ וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃ וְעַסּוֹתֶם רְשָׁעִים כִּי־יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם בַּיּוֹם אֲשֶׁר־אֲנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת׃ זִכְרוּ) תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים׃ הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃ וְהֵשִׁיב לֵב־אָבוֹת עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבוֹא וְהִכֵּיתִי אֶת־הָאָרֶץ חֵרֶם׃

הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃

הפטרת ויקרא

בישעיה סימן מ״ג

עַם־זוּ יָצַרְתִּי לִי תְּהִלָּתִי יְסַפֵּרוּ׃ וְלֹא־אֹתִי קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי יִשְׂרָאֵל׃ לֹא־הֵבֵיאתָ לִּי שֵׂה עֹלֹתֶיךָ וּזְבָחֶיךָ לֹא כִבַּדְתָּנִי לֹא הֶעֱבַדְתִּיךָ בְּמִנְחָה וְלֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה׃ לֹא־קָנִיתָ לִּי בַכֶּסֶף קָנֶה וְחֵלֶב זְבָחֶיךָ לֹא הִרְוִיתָנִי אַךְ הֶעֱבַדְתַּנִי בְּחַטֹּאותֶיךָ הוֹגַעְתַּנִי בַּעֲוֺנֹתֶיךָ׃ אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר׃ הַזְכִּירֵנִי נִשָּׁפְטָה

עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרֹס
אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֻקּוֹת עוֹלָם תָּמִיד׃ וַעֲשׂוּ אֶת־הַכֶּבֶשׂ
וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עוֹלַת תָּמִיד׃

כאן מסיימים הספרדים.

כֹּה־אָמַר אֲדֹנָי יֱהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאִישׁ מִבָּנָיו
נַחֲלָתוֹ הִיא לְבָנָיו תִּהְיֶה אֲחֻזָּתָם הִיא בְּנַחֲלָה׃ וְכִי־יִתֵּן
מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד מֵעֲבָדָיו וְהָיְתָה לּוֹ עַד־שְׁנַת הַדְּרוֹר
וְשָׁבַת לַנָּשִׂיא אַךְ נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה׃ וְלֹא־יִקַּח הַנָּשִׂיא
מִנַּחֲלַת הָעָם לְהוֹנֹתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל אֶת־בָּנָיו
לְמַעַן אֲשֶׁר לֹא־יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ׃

הפטרת שבת הגדול.

וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלָםִ כִּימֵי עוֹלָם וּכְשָׁנִים
קַדְמֹנִיּוֹת׃ וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט וְהָיִיתִי ׀ עֵד מְמַהֵר
בַּמְכַשְּׁפִים וּבַמְנָאֲפִים וּבַנִּשְׁבָּעִים לַשָּׁקֶר וּבְעֹשְׁקֵי שְׂכַר־
שָׂכִיר אַלְמָנָה וְיָתוֹם וּמַטֵּי־גֵר וְלֹא יְרֵאוּנִי אָמַר יְהוָה צְבָאוֹת׃
כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃ לְמִימֵי
אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה
אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃ הֲיִקְבַּע
אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים אֹתִי וַאֲמַרְתֶּם בַּמֶּה קְבַעֲנוּךָ
הַמַּעֲשֵׂר וְהַתְּרוּמָה׃ בַּמְּאֵרָה אַתֶּם נֵאָרִים וְאֹתִי אַתֶּם קֹבְעִים
הַגּוֹי כֻּלּוֹ׃ הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וִיהִי
טֶרֶף בְּבֵיתִי וּבְחָנוּנִי נָא בָּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא
אֶפְתַּח לָכֶם אֵת אֲרֻבּוֹת הַשָּׁמַיִם וַהֲרִיקֹתִי לָכֶם בְּרָכָה עַד־
בְּלִי־דָי׃ וְגָעַרְתִּי לָכֶם בָּאֹכֵל וְלֹא־יַשְׁחִת לָכֶם אֶת־פְּרִי
הָאֲדָמָה וְלֹא־תְשַׁכֵּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת׃

לִבֹּתָם׃ וְלֹא־יָשִׁיב אֶל־לִבּוֹ וְלֹא דַעַת וְלֹא־תְבוּנָה לֵאמֹר חֶצְיוֹ שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאַף אָפִיתִי עַל־גֶּחָלָיו לֶחֶם אֶצְלֶה בָשָׂר וְאֹכֵל וְיִתְרוֹ לְתוֹעֵבָה אֶעֱשֶׂה לְבוּל עֵץ אֶסְגּוֹד׃ רֹעֶה אֵפֶר לֵב הוּתַל הִטָּהוּ וְלֹא־יַצִּיל אֶת־נַפְשׁוֹ וְלֹא יֹאמַר הֲלוֹא־שֶׁקֶר בִּימִינִי׃ זְכָר־אֵלֶּה יַעֲקֹב וְיִשְׂרָאֵל כִּי עַבְדִּי־אָתָּה יְצַרְתִּיךָ עֶבֶד־לִי אַתָּה יִשְׂרָאֵל לֹא תִנָּשֵׁנִי׃ מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃ רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ פִּצְחוּ הָרִים רִנָּה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאַל יְהוָה יַעֲקֹב וּבְיִשְׂרָאֵל יִתְפָּאָר׃

הפטרת צו.

בירמיה סימן ז׳ ח׳ וט׳.

כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֹלוֹתֵיכֶם סְפוּ עַל־זִבְחֵיכֶם וְאִכְלוּ בָשָׂר׃ כִּי לֹא־דִבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיאִ[1] אוֹתָם מֵאֶרֶץ מִצְרָיִם עַל־דִּבְרֵי עוֹלָה וָזָבַח׃ כִּי אִם־אֶת־הַדָּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שִׁמְעוּ בְקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם וַהֲלַכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֲצַוֶּה אֶתְכֶם לְמַעַן יִיטַב לָכֶם׃ וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם וַיֵּלְכוּ בְּמֹעֵצוֹת בִּשְׁרִרוּת לִבָּם הָרָע וַיִּהְיוּ לְאָחוֹר וְלֹא לְפָנִים׃ לְמִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה וָאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים יוֹם הַשְׁכֵּם וְשָׁלֹחַ׃ וְלוֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם וַיַּקְשׁוּ אֶת־עָרְפָּם הֵרֵעוּ מֵאֲבוֹתָם׃ וְדִבַּרְתָּ אֲלֵיהֶם אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלֶיךָ וְקָרָאתָ אֲלֵיהֶם וְלֹא יַעֲנוּכָה׃ וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לוֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקְחוּ מוּסָר אָבְדָה הָאֱמוּנָה וְנִכְרְתָה מִפִּיהֶם׃ גָּזִּי נִזְרֵךְ וְהַשְׁלִיכִי וּשְׂאִי עַל־שְׁפָיִם קִינָה כִּי מָאַס יְהוָה וַיִּטֹּשׁ אֶת־דּוֹר עֶבְרָתוֹ׃ כִּי־עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נְאֻם־יְהוָה שָׂמוּ שִׁקּוּצֵיהֶם בַּבַּיִת

1) הוציאי קרי

יַחַד סַפֵּר אַתָּה לְמַעַן תִּצְדָּק׃ אָבִיךָ הָרִאשׁוֹן חָטָא וּמְלִיצֶיךָ
פָּשְׁעוּ בִי׃ וַאֲחַלֵּל שָׂרֵי קֹדֶשׁ וְאֶתְּנָה לַחֵרֶם יַעֲקֹב וְיִשְׂרָאֵל
לְגִדּוּפִים׃ וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ׃ כֹּה־
אָמַר יְהוָה עֹשֶׂךָ וְיֹצֶרְךָ מִבֶּטֶן יַעְזְרֶךָּ אַל־תִּירָא עַבְדִּי יַעֲקֹב
וִישֻׁרוּן בָּחַרְתִּי בוֹ׃ כִּי אֶצָּק־מַיִם עַל־צָמֵא וְנֹזְלִים עַל־יַבָּשָׁה
אֶצֹּק רוּחִי עַל־זַרְעֶךָ וּבִרְכָתִי עַל־צֶאֱצָאֶיךָ׃ וְצָמְחוּ בְּבֵין
חָצִיר כַּעֲרָבִים עַל־יִבְלֵי־מָיִם׃ זֶה יֹאמַר לַיהוָה אָנִי וְזֶה
יִקְרָא בְשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה׃
כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן
וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים׃ וּמִי־כָמוֹנִי יִקְרָא וְיַגִּידֶהָ
וְיַעְרְכֶהָ לִי מִשּׂוּמִי עַם־עוֹלָם וְאֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה יַגִּידוּ
לָמוֹ׃ אַל־תִּפְחֲדוּ וְאַל־תִּרְהוּ הֲלֹא מֵאָז הִשְׁמַעְתִּיךָ וְהִגַּדְתִּי
וְאַתֶּם עֵדָי הֲיֵשׁ אֱלוֹהַּ מִבַּלְעָדַי וְאֵין צוּר בַּל־יָדָעְתִּי׃ יֹצְרֵי־
פֶסֶל כֻּלָּם תֹּהוּ וַחֲמוּדֵיהֶם בַּל־יוֹעִילוּ וְעֵדֵיהֶם הֵמָּה[1] בַּל־
יִרְאוּ וּבַל־יֵדְעוּ לְמַעַן יֵבֹשׁוּ׃ מִי־יָצַר אֵל וּפֶסֶל נָסָךְ לְבִלְתִּי
הוֹעִיל׃ הֵן כָּל־חֲבֵרָיו יֵבֹשׁוּ וְחָרָשִׁים הֵמָּה מֵאָדָם יִתְקַבְּצוּ
כֻלָּם יַעֲמֹדוּ יִפְחֲדוּ יֵבֹשׁוּ יָחַד׃ חָרַשׁ בַּרְזֶל מַעֲצָד וּפָעַל
בַּפֶּחָם וּבַמַּקָּבוֹת יִצְּרֵהוּ וַיִּפְעָלֵהוּ בִּזְרוֹעַ כֹּחוֹ גַּם־רָעֵב וְאֵין
כֹּחַ לֹא־שָׁתָה מַיִם וַיִּיעָף׃ חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ
בַשֶּׂרֶד יַעֲשֵׂהוּ בַּמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאֳרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית
אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃ לִכְרָת־לוֹ אֲרָזִים וַיִּקַּח
תִּרְזָה וְאַלּוֹן וַיְאַמֶּץ־לוֹ בַּעֲצֵי־יָעַר נָטַע אֹרֶן[2] וְגֶשֶׁם יְגַדֵּל׃
וְהָיָה לְאָדָם לְבָעֵר וַיִּקַּח מֵהֶם וַיָּחָם אַף־יַשִּׂיק וְאָפָה לָחֶם
אַף־יִפְעַל־אֵל וַיִּשְׁתָּחוּ עָשָׂהוּ פֶסֶל וַיִּסְגָּד־לָמוֹ׃ חֶצְיוֹ שָׂרַף
בְּמוֹ־אֵשׁ עַל־חֶצְיוֹ בָּשָׂר יֹאכֵל יִצְלֶה צָלִי וְיִשְׂבָּע אַף־יָחֹם
וְיֹאמַר הֶאָח חַמּוֹתִי רָאִיתִי אוּר׃ וּשְׁאֵרִיתוֹ לְאֵל עָשָׂה לְפִסְלוֹ
יִסְגּוֹד[3]־לוֹ וְיִשְׁתַּחוּ וְיִתְפַּלֵּל אֵלָיו וְיֹאמַר הַצִּילֵנִי כִּי אֵלִי
אָתָּה׃ לֹא יָדְעוּ וְלֹא יָבִינוּ כִּי טַח מֵרְאוֹת עֵינֵיהֶם מֵהַשְׂכִּיל

1) נקוד על ה 2) ן זעירא 3) יתיר ו

חֲדָשָׁה וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה וְעֻזָּא וְאַחְיוֹ בְּנֵי
אֲבִינָדָב נֹהֲגִים אֶת־הָעֲגָלָה חֲדָשָׁה׃ וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב
אֲשֶׁר בַּגִּבְעָה עִם אֲרוֹן הָאֱלֹהִים וְאַחְיוֹ הֹלֵךְ לִפְנֵי הָאָרוֹן׃
וְדָוִד ׀ וְכָל־בֵּית יִשְׂרָאֵל מְשַׂחֲקִים לִפְנֵי יְהוָה בְּכֹל עֲצֵי
בְרוֹשִׁים וּבְכִנֹּרוֹת וּבִנְבָלִים וּבְתֻפִּים וּבִמְנַעַנְעִים וּבְצֶלְצֶלִים[1])׃
וַיָּבֹאוּ עַד־גֹּרֶן נָכוֹן וַיִּשְׁלַח עֻזָּה אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֶז בּוֹ
כִּי שָׁמְטוּ הַבָּקָר׃ וַיִּחַר־אַף יְהוָה בְּעֻזָּה וַיַּכֵּהוּ שָׁם הָאֱלֹהִים
עַל־הַשַּׁל וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים׃ וַיִּחַר לְדָוִד עַל אֲשֶׁר
פָּרַץ יְהוָה פֶּרֶץ בְּעֻזָּה וַיִּקְרָא לַמָּקוֹם הַהוּא פֶּרֶץ עֻזָּה עַד
הַיּוֹם הַזֶּה׃ וַיִּרָא דָוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבוֹא
אֵלַי אֲרוֹן יְהוָה׃ וְלֹא־אָבָה דָוִד לְהָסִיר אֵלָיו אֶת־אֲרוֹן יְהוָה
עַל־עִיר דָּוִד וַיַּטֵּהוּ דָוִד בֵּית עֹבֵד־אֱדֹם הַגִּתִּי׃ וַיֵּשֶׁב אֲרוֹן
יְהוָה בֵּית עֹבֵד אֱדֹם הַגִּתִּי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־
עֹבֵד אֱדֹם וְאֶת־כָּל־בֵּיתוֹ׃ וַיֻּגַּד לַמֶּלֶךְ דָּוִד לֵאמֹר בֵּרַךְ יְהוָה
אֶת־בֵּית עֹבֵד אֱדֹם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר אֲרוֹן הָאֱלֹהִים
וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֹבֵד אֱדֹם עִיר
דָּוִד בְּשִׂמְחָה׃ וַיְהִי כִּי צָעֲדוּ נֹשְׂאֵי אֲרוֹן־יְהוָה שִׁשָּׁה צְעָדִים
וַיִּזְבַּח שׁוֹר וּמְרִיא׃ וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וְדָוִד
חָגוּר אֵפוֹד בָּד׃ וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן
יְהוָה בִּתְרוּעָה וּבְקוֹל שׁוֹפָר׃ וְהָיָה אֲרוֹן יְהוָה בָּא עִיר דָּוִד
וּמִיכַל בַּת־שָׁאוּל נִשְׁקְפָה ׀ בְּעַד הַחַלּוֹן וַתֵּרֶא אֶת־הַמֶּלֶךְ
דָּוִד מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתִּבֶז לוֹ בְּלִבָּהּ׃ וַיָּבִאוּ אֶת־
אֲרוֹן יְהוָה וַיַּצִּגוּ אֹתוֹ בִּמְקוֹמוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ
דָּוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים׃ וַיְכַל דָּוִד מֵהַעֲלוֹת
הָעוֹלָה וְהַשְּׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת׃ וַיְחַלֵּק
לְכָל־הָעָם לְכָל־הֲמוֹן יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חַלַּת
לֶחֶם אַחַת וְאֶשְׁפָּר אֶחָד וַאֲשִׁישָׁה אֶחָת וַיֵּלֶךְ כָּל־הָעָם
אִישׁ לְבֵיתוֹ׃

1) עיין מנחה ש״י

אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטַמְּאוֹ: וּבָנוּ בָּמוֹת הַתֹּפֶת אֲשֶׁר
בְּגֵיא בֶן־הִנֹּם לִשְׂרֹף אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם בָּאֵשׁ אֲשֶׁר
לֹא צִוִּיתִי וְלֹא עָלְתָה עַל־לִבִּי: לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם־
יְהוָה וְלֹא־יֵאָמֵר עוֹד הַתֹּפֶת וְגֵיא בֶן־הִנֹּם כִּי אִם־גֵּיא
הַהֲרֵגָה וְקָבְרוּ בְתֹפֶת מֵאֵין מָקוֹם: וְהָיְתָה נִבְלַת הָעָם
הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ וְאֵין מַחֲרִיד:
וְהִשְׁבַּתִּי ׀ מֵעָרֵי יְהוּדָה וּמֵחֻצוֹת יְרוּשָׁלַםִ קוֹל שָׂשׂוֹן וְקוֹל
שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה תִּהְיֶה הָאָרֶץ: בָּעֵת
הַהִיא נְאֻם־יְהוָה ויוצִיאוּ ¹) אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה וְאֶת־
עַצְמוֹת־שָׂרָיו וְאֶת־עַצְמוֹת הַכֹּהֲנִים וְאֵת ׀ עַצְמוֹת הַנְּבִיאִים
וְאֵת עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלָםִ מִקִּבְרֵיהֶם: וּשְׁטָחוּם לַשֶּׁמֶשׁ
וְלַיָּרֵחַ וּלְכֹל ׀ צְבָא הַשָּׁמַיִם אֲשֶׁר אֲהֵבוּם וַאֲשֶׁר עֲבָדוּם וַאֲשֶׁר
הָלְכוּ אַחֲרֵיהֶם וַאֲשֶׁר דְּרָשׁוּם וַאֲשֶׁר הִשְׁתַּחֲווּ לָהֶם לֹא
יֵאָסְפוּ וְלֹא יִקָּבֵרוּ לְדֹמֶן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ: וְנִבְחַר מָוֶת
מֵחַיִּים לְכֹל הַשְּׁאֵרִית הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הָרָעָה
הַזֹּאת בְּכָל־הַמְּקֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר־הִדַּחְתִּים שָׁם נְאֻם
יְהוָה צְבָאוֹת: כֹּה ׀ אָמַר יְהוָה אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ
וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ: כִּי
אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי
יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי
נְאֻם־יְהוָה:

הפטרת שמיני.

בשמואל ב׳ סימן ו׳ וז׳.

וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף:
וַיָּקָם ׀ וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבַּעֲלֵי יְהוּדָה לְהַעֲלוֹת
מִשָּׁם אֵת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שֵׁם שֵׁם יְהוָה צְבָאוֹת
יֹשֵׁב הַכְּרֻבִים עָלָיו: וַיַּרְכִּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגָלָה

1) יוציאו קרי

מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה׃ כִּי ׀
יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וַהֲקִימֹתִי אֶת־זַרְעֲךָ אַחֲרֶיךָ
אֲשֶׁר יֵצֵא מִמֵּעֶיךָ וַהֲכִינֹתִי אֶת־מַמְלַכְתּוֹ׃ הוּא יִבְנֶה־בַּיִת
לִשְׁמִי וְכֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם׃ אֲנִי אֶהְיֶה־לּוֹ
לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֺתוֹ וְהֹכַחְתִּיו בְּשֵׁבֶט
אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם׃ וְחַסְדִּי לֹא־יָסוּר מִמֶּנּוּ כַּאֲשֶׁר
הֲסִרֹתִי מֵעִם שָׁאוּל אֲשֶׁר הֲסִרֹתִי מִלְּפָנֶיךָ׃ וְנֶאְמַן בֵּיתְךָ
וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ כִּסְאֲךָ יִהְיֶה נָכוֹן עַד־עוֹלָם׃
כְּכֹל הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחִזָּיוֹן הַזֶּה כֵּן דִּבֶּר נָתָן
אֶל־דָּוִד׃

הפטרת תזריע

במלכים ב׳ סימן ד׳ וה׳. (אם הפרשות נפרדות).

וְאִישׁ בָּא מִבַּעַל שָׁלִשָׁה וַיָּבֵא לְאִישׁ הָאֱלֹהִים לֶחֶם
בִּכּוּרִים עֶשְׂרִים־לֶחֶם שְׂעֹרִים וְכַרְמֶל בְּצִקְלֹנוֹ וַיֹּאמֶר תֵּן
לָעָם וְיֹאכֵלוּ׃ וַיֹּאמֶר מְשָׁרְתוֹ מָה אֶתֵּן זֶה לִפְנֵי מֵאָה אִישׁ
וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ כִּי כֹה אָמַר יְהוָה אָכֹל וְהוֹתֵר׃
וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיּוֹתִרוּ כִּדְבַר יְהוָה׃ וְנַעֲמָן שַׂר־צְבָא
מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשֻׂא פָנִים כִּי־בוֹ
נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם וְהָאִישׁ הָיָה גִּבּוֹר חַיִל מְצֹרָע׃
וַאֲרָם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאֶרֶץ יִשְׂרָאֵל נַעֲרָה קְטַנָּה וַתְּהִי
לִפְנֵי אֵשֶׁת נַעֲמָן׃ וַתֹּאמֶר אֶל־גְּבִרְתָּהּ אַחֲלֵי אֲדֹנִי לִפְנֵי
הַנָּבִיא אֲשֶׁר בְּשֹׁמְרוֹן אָז יֶאֱסֹף אֹתוֹ מִצָּרַעְתּוֹ׃ וַיָּבֹא וַיַּגֵּד
לַאדֹנָיו לֵאמֹר כָּזֹאת וְכָזֹאת דִּבְּרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ
יִשְׂרָאֵל׃ וַיֹּאמֶר מֶלֶךְ־אֲרָם לֶךְ בֹּא וְאֶשְׁלְחָה סֵפֶר אֶל־מֶלֶךְ
יִשְׂרָאֵל וַיֵּלֶךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְּרֵי־כֶסֶף וְשֵׁשֶׁת אֲלָפִים
זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים׃ וַיָּבֵא הַסֵּפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל
לֵאמֹר וְעַתָּה כְּבוֹא הַסֵּפֶר הַזֶּה אֵלֶיךָ הִנֵּה שָׁלַחְתִּי אֵלֶיךָ

כאן מסיימים הספרדים, ויש מוסיפים שני פסוקים האחרונים: „ונאמן ביתך" וגו'.

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל
לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר
נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃
וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי יְהוָֹה אֲשֶׁר בָּחַר־בִּי מֵאָבִיךְ
וּמִכָּל־בֵּיתוֹ לְצַוֹּת אֹתִי נָגִיד עַל־עַם יְהוָֹה עַל־יִשְׂרָאֵל
וְשִׂחַקְתִּי לִפְנֵי יְהוָֹה׃ וּנְקַלֹּתִי עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי
וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ עִמָּם אִכָּבֵדָה׃ וּלְמִיכַל בַּת־
שָׁאוּל לֹא־הָיָה לָהּ יָלֶד[1] עַד יוֹם מוֹתָהּ׃ וַיְהִי כִּי־יָשַׁב הַמֶּלֶךְ
בְּבֵיתוֹ וַיהוָֹה הֵנִיחַ־לוֹ מִסָּבִיב מִכָּל־אֹיְבָיו׃ וַיֹּאמֶר הַמֶּלֶךְ
אֶל־נָתָן הַנָּבִיא רְאֵה נָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים וַאֲרוֹן
הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה׃ וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל
אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי יְהוָֹה עִמָּךְ׃ כאן מסיימים האיטלאנים.
וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְּבַר־יְהוָֹה אֶל־נָתָן לֵאמֹר׃ לֵךְ
וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָֹה הַאַתָּה תִּבְנֶה־לִּי
בַיִת לְשִׁבְתִּי׃ כִּי לֹא יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי
יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וָאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל
וּבְמִשְׁכָּן׃ בְּכֹל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הֲדָבָר
דִּבַּרְתִּי אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־
עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים׃
וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָֹה צְבָאוֹת אֲנִי
לְקַחְתִּיךָ מִן־הַנָּוֶה מֵאַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל־עַמִּי עַל־
יִשְׂרָאֵל׃ וָאֶהְיֶה עִמְּךָ בְּכֹל אֲשֶׁר הָלַכְתָּ וָאַכְרִתָה אֶת־כָּל־
אֹיְבֶיךָ מִפָּנֶיךָ וְעָשִׂתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ׃
וְשַׂמְתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וּנְטַעְתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגַּז
עוֹד וְלֹא־יֹסִיפוּ בְנֵי־עַוְלָה לְעַנּוֹתוֹ כַּאֲשֶׁר בָּרִאשׁוֹנָה׃ וּלְמִן־
הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וַהֲנִיחֹתִי לְךָ

1) עיין מנחת שי

במלכים ב׳ סימן ז׳. (כן בנפרד כן במחובר.)

וארבעה אנשים היו מצרעים פתח השער ויאמרו איש
אל־רעהו מה אנחנו ישבים פה עד־מתנו: אם־אמרנו
נבוא העיר והרעב בעיר ומתנו שם ואם־ישבנו פה ומתנו
ועתה לכו ונפלה אל־מחנה ארם אם־יחינו נחיה ואם־
ימיתנו ומתנו: ויקמו בנשף לבוא אל־מחנה ארם ויבאו
עד־קצה מחנה ארם והנה אין־שם איש: ואדני השמיע את־
מחנה ארם קול רכב קול[1] סוס קול חיל גדול ויאמרו איש
אל־אחיו הנה שכר־עלינו מלך ישראל את־מלכי החתים
ואת־מלכי מצרים לבוא עלינו: ויקומו וינוסו בנשף ויעזבו
את־אהליהם ואת־סוסיהם ואת־חמריהם המחנה כאשר
היא וינסו אל־נפשם: ויבאו המצרעים האלה עד־קצה
המחנה ויבאו אל־אהל אחד ויאכלו וישתו וישאו משם
כסף וזהב ובגדים וילכו ויטמנו וישבו ויבאו אל־אהל אחר
וישאו משם וילכו ויטמנו: ויאמרו איש אל־רעהו לא־כן
אנחנו עשים היום הזה יום־בשרה הוא ואנחנו מחשים
וחכינו עד־אור הבקר ומצאנו עון ועתה לכו ונבאה ונגידה
בית המלך: ויבאו ויקראו אל־שער העיר ויגידו להם לאמר
באנו אל־מחנה ארם והנה אין־שם איש וקול אדם כי אם־
הסוס אסור והחמור אסור ואהלים כאשר המה: ויקרא
השערים ויגידו בית המלך פנימה: ויקם המלך לילה
ויאמר אל־עבדיו אגידה־נא לכם את אשר־עשו לנו ארם
ידעו כי־רעבים אנחנו ויצאו מן־המחנה להחבה בהשדה[2]
לאמר כי־יצאו מן־העיר ונתפשם חיים ואל־העיר נבא:
ויען אחד מעבדיו ויאמר ויקחו־נא חמשה מן־הסוסים
הנשארים אשר נשארו־בה הנם ככל־ההמון[3] ישראל אשר
נשארו־בה הנם ככל־המון ישראל אשר־תמו ונשלחה

1) עיין מנחת שי 2) בשדה קרי 3) המון קרי

אֶת־נַעֲמָן עַבְדִּי וַאֲסַפְתּוֹ מִצָּרַעְתּוֹ: וַיְהִי כִּקְרֹא מֶלֶךְ־יִשְׂרָאֵל
אֶת־הַסֵּפֶר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הַאֱלֹהִים אָנִי לְהָמִית
וּלְהַחֲיוֹת כִּי־זֶה שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מִצָּרַעְתּוֹ כִּי אַךְ־
דְּעוּ־נָא וּרְאוּ כִּי־מִתְאַנֶּה הוּא לִי: וַיְהִי כִּשְׁמֹעַ ׀ אֱלִישָׁע אִישׁ־
הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־
הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יָבֹא־נָא אֵלַי וְיֵדַע כִּי יֵשׁ
נָבִיא בְּיִשְׂרָאֵל: וַיָּבֹא נַעֲמָן בְּסוּסָו[1] וּבְרִכְבּוֹ וַיַּעֲמֹד פֶּתַח־
הַבַּיִת לֶאֱלִישָׁע: וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מַלְאָךְ לֵאמֹר הָלוֹךְ
וְרָחַצְתָּ שֶׁבַע־פְּעָמִים בַּיַּרְדֵּן וְיָשֹׁב בְּשָׂרְךָ לְךָ וּטְהָר: וַיִּקְצֹף
נַעֲמָן וַיֵּלַךְ וַיֹּאמֶר הִנֵּה אָמַרְתִּי אֵלַי ׀ יֵצֵא יָצוֹא וְעָמַד וְקָרָא
בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ אֶל־הַמָּקוֹם וְאָסַף הַמְּצֹרָע:
הֲלֹא טוֹב אֲבָנָה[2] וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק מִכֹּל מֵימֵי יִשְׂרָאֵל
הֲלֹא־אֶרְחַץ בָּהֶם וְטָהָרְתִּי וַיִּפֶן וַיֵּלֶךְ בְּחֵמָה: וַיִּגְּשׁוּ עֲבָדָיו
וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ
הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר אֵלֶיךָ רְחַץ וּטְהָר: וַיֵּרֶד וַיִּטְבֹּל
בַּיַּרְדֵּן שֶׁבַע פְּעָמִים כִּדְבַר אִישׁ הָאֱלֹהִים וַיָּשָׁב בְּשָׂרוֹ
כִּבְשַׂר נַעַר קָטֹן וַיִּטְהָר: וַיָּשָׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־
מַחֲנֵהוּ וַיָּבֹא וַיַּעֲמֹד לְפָנָיו וַיֹּאמֶר הִנֵּה־נָא יָדַעְתִּי כִּי אֵין
אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קַח־נָא בְרָכָה
מֵאֵת עַבְדֶּךָ: וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח
וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן: וַיֹּאמֶר נַעֲמָן וָלֹא יֻתַּן־נָא לְעַבְדְּךָ
מַשָּׂא צֶמֶד־פְּרָדִים אֲדָמָה כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה
וָזֶבַח לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה: לַדָּבָר הַזֶּה יִסְלַח
יְהוָה לְעַבְדֶּךָ בְּבוֹא אֲדֹנִי בֵית־רִמּוֹן לְהִשְׁתַּחֲוֺת שָׁמָּה וְהוּא ׀
נִשְׁעָן עַל־יָדִי וְהִשְׁתַּחֲוֵיתִי בֵּית רִמֹּן בְּהִשְׁתַּחֲוָיָתִי בֵּית רִמֹּן
יִסְלַח נא[3] יְהוָה לְעַבְדְּךָ בַּדָּבָר הַזֶּה: וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם
וַיֵּלֶךְ מֵאִתּוֹ כִּבְרַת־אָרֶץ:

1) בסוסיו קרי 2) אמנה קרי 3) כתיב ולא קרי

חללת: אנשי רכיל היו בך למען שפך־דם ואל־ההרים אכלו בך זמה עשו בתוכך: ערות־אב גלה־בך טמאת הנדה ענו־בך: ואיש ׀ את־אשת רעהו עשה תועבה ואיש את־כלתו טמא בזמה ואיש את־אחתו בת־אביו ענה־בך: שחד לקחו־בך למען שפך־דם נשך ותרבית לקחת ותבצעי רעיך בעשק ואתי שכחת נאם אדני יהוה: והנה הכיתי כפי אל־בצעך אשר עשית ועל־דמך אשר היו בתוכך: היעמד לבך אם־תחזקנה ידיך לימים אשר אני עשה אותך אני יהוה דברתי ועשיתי: והפיצותי אותך בגוים וזריתיך בארצות והתמתי טמאתך ממך: ונחלת בך לעיני גוים וידעת כי־אני יהוה: עד כאן לספרדים ובפ״פ דמאין. ויהי דבר־יהוה אלי לאמר: בן־אדם היו־לי בית־ישראל לסוג [1] כלם נחשת ובדיל וברזל ועופרת בתוך כור סיגים כסף היו: לכן כה אמר אדני יהוה יען היות כלכם לסגים לכן הנני קבץ אתכם אל־תוך ירושלם:

הפטרת קדשים, כמנהג האשכנזים.

בח״ע, בעמוס סימן ט׳. ויש מפטירין אותה בסדר אחרי מות. עיין בלבוש התור סימן תצ״ג. ובק״ק פפ״ד זאת היא הפטרת אחרי, בין בנפרד בין במחובר; רק אם הוא נדחה מן פ׳ אחרי בשביל מחר חדש, אז מפטירין אותה לפ׳ קדשים ונדחת הפטרת ואתה בן אדם לגמרי.

הלוא כבני כשיים אתם לי בני ישראל נאם־יהוה הלוא את־ישראל העליתי מארץ מצרים ופלשתיים מכפתור וארם מקיר: הנה עיני ׀ אדני יהוה בממלכה החטאה והשמדתי אתה מעל פני האדמה אפס כי לא השמיד אשמיד את־בית יעקב נאם־יהוה: כי־הנה אנכי מצוה והנעותי בכל־הגוים את־בית ישראל כאשר ינוע בכברה ולא־יפול צרור ארץ: בחרב ימותו כל חטאי עמי האמרים לא־תגיש ותקדים בעדינו הרעה: ביום ההוא אקים את־

[1] לסיג קרי

וְנִרְאֶה׃ וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי מַחֲנֵה־
אֲרָם לֵאמֹר לְכוּ וּרְאוּ׃ וַיֵּלְכוּ אַחֲרֵיהֶם עַד־הַיַּרְדֵּן וְהִנֵּה כָל־
הַדֶּרֶךְ מְלֵאָה בְגָדִים וְכֵלִים אֲשֶׁר־הִשְׁלִיכוּ אֲרָם בְּהֵחָפְזָם¹)
וַיָּשֻׁבוּ הַמַּלְאָכִים וַיַּגִּדוּ לַמֶּלֶךְ׃ וַיֵּצֵא הָעָם וַיָּבֹזּוּ אֵת מַחֲנֵה
אֲרָם וַיְהִי סְאָה סֹלֶת בְּשֶׁקֶל וְסָאתַיִם שְׂעֹרִים בְּשֶׁקֶל כִּדְבַר
יְהוָה׃ וְהַמֶּלֶךְ הִפְקִיד אֶת־הַשָּׁלִישׁ אֲשֶׁר נִשְׁעָן עַל־יָדוֹ עַל־
הַשַּׁעַר וַיִּרְמְסֻהוּ הָעָם בַּשַּׁעַר וַיָּמֹת כַּאֲשֶׁר דִּבֶּר אִישׁ הָאֱלֹהִים
אֲשֶׁר דִּבֶּר בְּרֶדֶת הַמֶּלֶךְ אֵלָיו׃ וַיְהִי כְּדַבֵּר אִישׁ הָאֱלֹהִים
אֶל־הַמֶּלֶךְ לֵאמֹר סָאתַיִם שְׂעֹרִים בְּשֶׁקֶל וּסְאָה־סֹלֶת
בְּשֶׁקֶל יִהְיֶה כָּעֵת מָחָר בְּשַׁעַר שֹׁמְרוֹן׃ וַיַּעַן הַשָּׁלִישׁ אֶת־אִישׁ
הָאֱלֹהִים וַיֹּאמַר וְהִנֵּה יְהוָה עֹשֶׂה אֲרֻבּוֹת בַּשָּׁמַיִם הֲיִהְיֶה
כַּדָּבָר הַזֶּה וַיֹּאמֶר הִנְּךָ רֹאֶה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכֵל׃ וַיְהִי־לוֹ
כֵּן וַיִּרְמְסוּ אֹתוֹ הָעָם בַּשַּׁעַר וַיָּמֹת׃

הפטרת אחרי מות, לאשכנזים.

ביחזקאל סימן כ״ב. ויש מפטירים אותה בסדר קדושים; ובק״ק פפ״ד מפטירים הלוא כבני כשיים דלקמן לעולם בפ׳ אחרי, ובפ׳ קדושים מפטירים זה, ויהי דבר ה׳. ואם נדחה הפטרת הלוא כבני כשיים בפ׳ אחרי בשביל מחר חדש, או מפטירין הלוא כבני כשיים בפ׳ קדשים.

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ וְאַתָּה בֶן־אָדָם הֲתִשְׁפֹּט
הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת כָּל־תּוֹעֲבוֹתֶיהָ׃
וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יֱהוִה עִיר שֹׁפֶכֶת דָּם בְּתוֹכָהּ לָבוֹא
עִתָּהּ וְעָשְׂתָה גִלּוּלִים עָלֶיהָ לְטָמְאָה׃ בְּדָמֵךְ אֲשֶׁר־שָׁפַכְתְּ
אָשַׁמְתְּ וּבְגִלּוּלַיִךְ אֲשֶׁר־עָשִׂית טָמֵאת וַתַּקְרִיבִי יָמַיִךְ וַתָּבוֹא
עַד־שְׁנוֹתָיִךְ עַל־כֵּן נְתַתִּיךְ חֶרְפָּה לַגּוֹיִם וְקַלָּסָה לְכָל־
הָאֲרָצוֹת׃ הַקְּרֹבוֹת וְהָרְחֹקוֹת מִמֵּךְ יִתְקַלְּסוּ־בָךְ טְמֵאַת
הַשֵּׁם רַבַּת הַמְּהוּמָה׃ הִנֵּה נְשִׂיאֵי יִשְׂרָאֵל אִישׁ לִזְרֹעוֹ הָיוּ
בָךְ לְמַעַן שְׁפָךְ־דָּם׃ אָב וָאֵם הֵקַלּוּ בָךְ לַגֵּר עָשׂוּ בַעֹשֶׁק
בְּתוֹכֵךְ יָתוֹם וְאַלְמָנָה הוֹנוּ בָךְ׃ קָדָשַׁי בָּזִית וְאֶת־שַׁבְּתֹתַי

1) בחפזם קרי

אשר־המה בתוכם אשר נודעתי אליהם לעיניהם להוציאם
מארץ מצרים: ואוציאם מארץ מצרים ואבאם אל־המדבר:
ואתן להם את־חקותי ואת־משפטי הודעתי אותם אשר
יעשה אותם האדם וחי בהם: וגם את־שבתותי נתתי
להם להיות לאות ביני וביניהם לדעת כי אני יהוה מקדשם:
וימרו־בי בית־ישראל במדבר בחקותי לא־הלכו ואת־
משפטי מאסו אשר יעשה אותם האדם וחי בהם ואת־
שבתתי חללו מאד ואמר לשפך חמתי עליהם במדבר
לכלותם: ואעשה למען שמי לבלתי החל לעיני הגוים
אשר הוצאתים לעיניהם: וגם־אני נשאתי ידי להם במדבר
לבלתי הביא אותם אל־הארץ אשר־נתתי זבת חלב ודבש
צבי היא לכל־הארצות: יען במשפטי מאסו ואת־חקותי
לא־הלכו בהם ואת־שבתותי חללו כי אחרי גלוליהם לבם
הלך: ותחס עיני עליהם משחתם ולא־עשיתי אותם כלה
במדבר: ואמר אל־בניהם במדבר בחוקי אבותיכם אל־
תלכו ואת־משפטיהם אל־תשמרו ובגלוליהם אל־תטמאו:
אני יהוה אלהיכם בחקותי לכו ואת־משפטי שמרו ועשו
אותם: ואת־שבתותי קדשו והיו לאות ביני וביניכם לדעת
כי אני יהוה אלהיכם:

הפטרת אמר.

ביחזקאל סימן מ״ד.

והכהנים הלוים בני צדוק אשר שמרו את־משמרת
מקדשי בתעות בני־ישראל מעלי המה יקרבו אלי לשרתני
ועמדו לפני להקריב לי חלב ודם נאם אדני יהוה: המה
יבאו אל־מקדשי והמה יקרבו אל־שלחני לשרתני ושמרו
את־משמרתי: והיה בבואם אל־שערי החצר הפנימית בגדי
פשתים ילבשו ולא־יעלה עליהם צמר בשרתם בשערי

סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים
וּבְנִיתִיהָ כִּימֵי עוֹלָם׃ לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם וְכָל־
הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־יְהוָה עֹשֶׂה זֹּאת׃ הִנֵּה
יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים
בְּמֹשֵׁךְ הַזָּרַע וְהִטִּיפוּ הֶהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה׃
וְשַׁבְתִּי אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וּבָנוּ עָרִים נְשַׁמּוֹת וְיָשָׁבוּ
וְנָטְעוּ כְרָמִים וְשָׁתוּ אֶת־יֵינָם וְעָשׂוּ גַנּוֹת וְאָכְלוּ אֶת־פְּרִיהֶם׃
וּנְטַעְתִּים עַל־אַדְמָתָם וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם אֲשֶׁר־
נָתַתִּי לָהֶם אָמַר יְהוָה אֱלֹהֶיךָ׃

הפטרת קדשים, כמנהג האיטליאנים והספרדים.

ביחזקאל סימן כ׳. ויש מפטירים אותה בסדר אחרי מות.

וַיְהִי ׀ בַּשָּׁנָה הַשְּׁבִיעִית בַּחֲמִשִׁי בֶּעָשׂוֹר לַחֹדֶשׁ בָּאוּ
אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל לִדְרֹשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לְפָנָי׃ כאן מתחילים
הספרדים. וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ בֶּן־אָדָם דַּבֵּר אֶת־זִקְנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יֱהֹוִה הֲלִדְרֹשׁ אֹתִי
אַתֶּם בָּאִים חַי־אָנִי אִם־אִדָּרֵשׁ לָכֶם נְאֻם אֲדֹנָי יֱהֹוִה׃
הֲתִשְׁפֹּט אֹתָם הֲתִשְׁפּוֹט בֶּן־אָדָם אֶת־תּוֹעֲבֹת אֲבוֹתָם
הוֹדִיעֵם׃ וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יֱהֹוִה בְּיוֹם בָּחֳרִי
בְיִשְׂרָאֵל וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב וָאִוָּדַע לָהֶם בְּאֶרֶץ
מִצְרָיִם וָאֶשָּׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם׃ בַּיּוֹם
הַהוּא נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֶל־אֶרֶץ
אֲשֶׁר־תַּרְתִּי לָהֶם זָבַת חָלָב וּדְבַשׁ צְבִי הִיא לְכָל־הָאֲרָצוֹת׃
וָאֹמַר אֲלֵהֶם אִישׁ שִׁקּוּצֵי עֵינָיו הַשְׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם
אַל־תִּטַּמָּאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וַיַּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמֹעַ
אֵלַי אִישׁ אֶת־שִׁקּוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי מִצְרַיִם
לֹא עָזָבוּ וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּהֶם בְּתוֹךְ
אֶרֶץ מִצְרָיִם׃ וָאַעַשׂ לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם

בַּעֲנָתוֹת כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה לִקְנוֹת׃ וַיָּבֹא אֵלַי חֲנַמְאֵל
בֶּן־דֹּדִי כִּדְבַר יְהוָה אֶל־חֲצַר הַמַּטָּרָה וַיֹּאמֶר אֵלַי קְנֵה־נָא
אֶת־שָׂדִי אֲשֶׁר־בַּעֲנָתוֹת אֲשֶׁר ׀ בְּאֶרֶץ בִּנְיָמִין כִּי־לְךָ מִשְׁפַּט
הַיְרֻשָּׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לָךְ וָאֵדַע כִּי דְבַר־יְהוָה הוּא׃
וָאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דֹּדִי אֲשֶׁר בַּעֲנָתוֹת
וָאֶשְׁקֲלָה־לּוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים וַעֲשָׂרָה הַכָּסֶף׃
וָאֶכְתֹּב בַּסֵּפֶר וָאֶחְתֹּם וָאָעֵד עֵדִים וָאֶשְׁקֹל הַכֶּסֶף בְּמֹאזְנָיִם׃
וָאֶקַּח אֶת־סֵפֶר הַמִּקְנָה אֶת־הֶחָתוּם הַמִּצְוָה וְהַחֻקִּים וְאֶת־
הַגָּלוּי׃ וָאֶתֵּן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נֵרִיָּה בֶּן־מַחְסֵיָה
לְעֵינֵי חֲנַמְאֵל דֹּדִי וּלְעֵינֵי הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה
לְעֵינֵי כָּל־הַיְּהוּדִים הַיֹּשְׁבִים בַּחֲצַר הַמַּטָּרָה׃ וָאֲצַוֶּה אֶת־
בָּרוּךְ לְעֵינֵיהֶם לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
לָקוֹחַ אֶת־הַסְּפָרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת
הֶחָתוּם וְאֵת סֵפֶר הַגָּלוּי הַזֶּה וּנְתַתָּם בִּכְלִי־חָרֶשׂ לְמַעַן
יַעַמְדוּ יָמִים רַבִּים׃ כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
עוֹד יִקָּנוּ בָתִּים וְשָׂדוֹת וּכְרָמִים בָּאָרֶץ הַזֹּאת׃ וָאֶתְפַּלֵּל
אֶל־יְהוָה אַחֲרֵי תִתִּי אֶת־סֵפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נֵרִיָּה
לֵאמֹר׃ אֲהָהּ אֲדֹנָי יֱהוִה הִנֵּה ׀ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ בְּכֹחֲךָ הַגָּדוֹל וּבִזְרֹעֲךָ הַנְּטוּיָה לֹא־יִפָּלֵא מִמְּךָ
כָּל־דָּבָר׃ עֹשֶׂה חֶסֶד לַאֲלָפִים וּמְשַׁלֵּם עֲוֺן אָבוֹת אֶל־חֵיק
בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ׃
גְּדֹל הָעֵצָה וְרַב הָעֲלִילִיָּה אֲשֶׁר־עֵינֶיךָ פְקֻחוֹת עַל־כָּל־דַּרְכֵי
בְּנֵי אָדָם לָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו׃ אֲשֶׁר שַׂמְתָּ
אֹתוֹת וּמֹפְתִים בְּאֶרֶץ מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל
וּבָאָדָם וַתַּעֲשֶׂה־לְּךָ שֵׁם כַּיּוֹם הַזֶּה׃ וַתֹּצֵא אֶת־עַמְּךָ אֶת־
יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בְּאֹתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֶזְרוֹעַ
נְטוּיָה וּבְמוֹרָא גָּדוֹל׃ וַתִּתֵּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־
נִשְׁבַּעְתָּ לַאֲבוֹתָם לָתֵת לָהֶם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ כתרכה קהלת

הֶחָצֵר הַפְּנִימִית וָבָיְתָה׃ פַּאֲרֵי פִשְׁתִּים יִהְיוּ עַל־רֹאשָׁם וּמִכְנְסֵי פִשְׁתִּים יִהְיוּ עַל־מָתְנֵיהֶם לֹא יַחְגְּרוּ בַּיָּזַע׃ וּבְצֵאתָם אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הָעָם יִפְשְׁטוּ אֶת־בִּגְדֵיהֶם אֲשֶׁר־הֵמָּה מְשָׁרְתִם בָּם וְהִנִּיחוּ אוֹתָם בְּלִשְׁכֹת הַקֹּדֶשׁ וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא־יְקַדְּשׁוּ אֶת־הָעָם בְּבִגְדֵיהֶם׃ וְרֹאשָׁם לֹא יְגַלֵּחוּ וּפֶרַע לֹא יְשַׁלֵּחוּ כָּסוֹם יִכְסְמוּ אֶת־רָאשֵׁיהֶם׃ וְיַיִן לֹא־יִשְׁתּוּ כָּל־כֹּהֵן בְּבוֹאָם אֶל־הֶחָצֵר הַפְּנִימִית׃ וְאַלְמָנָה וּגְרוּשָׁה לֹא־יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל וְהָאַלְמָנָה אֲשֶׁר־תִּהְיֶה אַלְמָנָה מִכֹּהֵן יִקָּחוּ׃ וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם׃ וְעַל־רִיב הֵמָּה יַעַמְדוּ לְשְׁפֹּט[1] בְּמִשְׁפָּטַי וּשְׁפָטֻהוּ[2] וְאֶת־תּוֹרֹתַי וְאֶת־חֻקֹּתַי בְּכָל־מוֹעֲדַי יִשְׁמֹרוּ וְאֶת־שַׁבְּתוֹתַי יְקַדֵּשׁוּ׃ וְאֶל־מֵת אָדָם לֹא יָבוֹא לְטָמְאָה כִּי אִם־לְאָב וּלְאֵם וּלְבֵן וּלְבַת לְאָח וּלְאָחוֹת אֲשֶׁר־לֹא־הָיְתָה לְאִישׁ יִטַּמָּאוּ׃ וְאַחֲרֵי טָהֳרָתוֹ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ׃ וּבְיוֹם בֹּאוֹ אֶל־הַקֹּדֶשׁ אֶל־הֶחָצֵר הַפְּנִימִית לְשָׁרֵת בַּקֹּדֶשׁ יַקְרִיב חַטָּאתוֹ נְאֻם אֲדֹנָי יֱהֹוִה׃ וְהָיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וַאֲחֻזָּה לֹא־תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם׃ הַמִּנְחָה וְהַחַטָּאת וְהָאָשָׁם הֵמָּה יֹאכְלוּם וְכָל־חֵרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה׃ וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִיסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ בְּרָכָה אֶל־בֵּיתֶךָ׃ כָּל־נְבֵלָה וּטְרֵפָה מִן־הָעוֹף וּמִן־הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים׃

הפטרת בהר סיני, כשהפרשות נפרדות.

בירמיה סימן ל״ב.

וַיֹּאמֶר יִרְמְיָהוּ הָיָה דְּבַר־יְהֹוָה אֵלַי לֵאמֹר׃ הִנֵּה חֲנַמְאֵל בֶּן־שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה לְךָ אֶת־שָׂדִי אֲשֶׁר

1) למשפט קרי 2) ישפטהו קרי

וּבִשְׁנַ֤ת בַּצֹּ֙רֶת֙ לֹ֣א יִדְאָ֔ג וְלֹ֥א יָמִ֖ישׁ מֵעֲשׂ֥וֹת פֶּֽרִי׃ עָקֹ֥ב הַלֵּ֛ב
מִכֹּ֖ל וְאָנֻ֣שׁ ה֑וּא מִ֖י יֵדָעֶֽנּוּ׃ אֲנִ֧י יְהוָ֛ה חֹקֵ֥ר לֵ֖ב בֹּחֵ֣ן כְּלָי֑וֹת
וְלָתֵ֤ת לְאִישׁ֙ כִּדְרָכָ֔ו[1] כִּפְרִ֖י מַעֲלָלָֽיו׃ קֹרֵ֤א דָגַר֙ וְלֹ֣א יָלָ֔ד עֹ֥שֶׂה
עֹ֖שֶׁר וְלֹ֣א בְמִשְׁפָּ֑ט בַּחֲצִ֤י יָמָו֙[2] יַעַזְבֶ֔נּוּ וּבְאַחֲרִית֖וֹ יִהְיֶ֥ה נָבָֽל׃
כִּסֵּ֣א כָב֔וֹד מָר֖וֹם מֵרִֽאשׁ֑וֹן מְק֖וֹם מִקְדָּשֵֽׁנוּ׃ מִקְוֵ֤ה יִשְׂרָאֵל֙
יְהוָ֔ה כָּל־עֹזְבֶ֖יךָ יֵבֹ֑שׁוּ יְסוּרַי֙[3] בָּאָ֣רֶץ יִכָּתֵ֔בוּ כִּ֥י עָזְב֛וּ מְק֥וֹר
מַֽיִם־חַיִּ֖ים אֶת־יְהוָֽה׃ רְפָאֵ֤נִי יְהוָה֙ וְאֵ֣רָפֵ֔א הוֹשִׁיעֵ֖נִי וְאִוָּשֵׁ֑עָה
כִּ֥י תְהִלָּתִ֖י אָֽתָּה׃

מסיימין כאן. וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ בְקוֹלֶךָ וּבְתֹרוֹתְךָ[1] לֹא־הָלָכוּ אֵת כָּל־אֲשֶׁר צִוִּיתָה לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתַּקְרֵא אֹתָם אֵת כָּל־הָרָעָה הַזֹּאת׃ הִנֵּה הַסֹּלְלוֹת בָּאוּ הָעִיר לְלָכְדָהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדָּבֶר וַאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנְּךָ רֹאֶה׃ וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי יֱהֹוִה קְנֵה־לְךָ הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֵדִים וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים׃ וַיְהִי דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר׃ הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָּל־בָּשָׂר הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר׃

הפטרת בחקתי.

בין במחובר בין בנפרד; ולאיטליאני היא הפטרת בהר.

בירמיה סימן י״ו וי״ז.

יְהוָה עֻזִּי וּמָעֻזִּי וּמְנוּסִי בְּיוֹם צָרָה אֵלֶיךָ גּוֹיִם יָבֹאוּ מֵאַפְסֵי־אָרֶץ וְיֹאמְרוּ אַךְ־שֶׁקֶר נָחֲלוּ אֲבוֹתֵינוּ הֶבֶל וְאֵין־בָּם מוֹעִיל׃ הֲיַעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים וְהֵמָּה לֹא אֱלֹהִים׃ לָכֵן הִנְנִי מוֹדִיעָם בַּפַּעַם הַזֹּאת אוֹדִיעֵם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־שְׁמִי יְהוָה׃ חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל בְּצִפֹּרֶן שָׁמִיר חֲרוּשָׁה עַל־לוּחַ לִבָּם וּלְקַרְנוֹת מִזְבְּחוֹתֵיכֶם׃ כִּזְכֹּר בְּנֵיהֶם מִזְבְּחוֹתָם וַאֲשֵׁרֵיהֶם עַל־עֵץ רַעֲנָן עַל־גְּבָעוֹת הַגְּבֹהוֹת׃ הֲרָרִי בַּשָּׂדֶה חֵילְךָ כָל־אוֹצְרוֹתֶיךָ לָבַז אֶתֵּן בָּמֹתֶיךָ בְּחַטָּאת בְּכָל־גְּבוּלֶיךָ׃ וְשָׁמַטְתָּה וּבְךָ מִנַּחֲלָתְךָ אֲשֶׁר נָתַתִּי לָךְ וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ בָּאָרֶץ אֲשֶׁר לֹא־יָדָעְתָּ כִּי־אֵשׁ קְדַחְתֶּם בְּאַפִּי עַד־עוֹלָם תּוּקָד׃ כֹּה ׀ אָמַר יְהוָה אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ וּמִן־יְהוָה יָסוּר לִבּוֹ׃ וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי־יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה יְהוָה מִבְטַחוֹ׃ וְהָיָה כְּעֵץ ׀ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶ[2] כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן

1) ובתורתך קרי 2) יראה קרי

CENTRAL BAPTIST THEOLOGICAL SEMINARY
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222.107
R813 Pentateuch; with Targum Onkelos,
v. 3 Haphtaroth and RaShi's commentary.

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GAYLORD			PRINTED IN U.S.A.

SBN 88482-572-8